



This is a digital copy of a book that was preserved for generations on library shelves before it was carefully scanned by Google as part of a project to make the world's books discoverable online.

It has survived long enough for the copyright to expire and the book to enter the public domain. A public domain book is one that was never subject to copyright or whose legal copyright term has expired. Whether a book is in the public domain may vary country to country. Public domain books are our gateways to the past, representing a wealth of history, culture and knowledge that's often difficult to discover.

Marks, notations and other marginalia present in the original volume will appear in this file - a reminder of this book's long journey from the publisher to a library and finally to you.

Usage guidelines

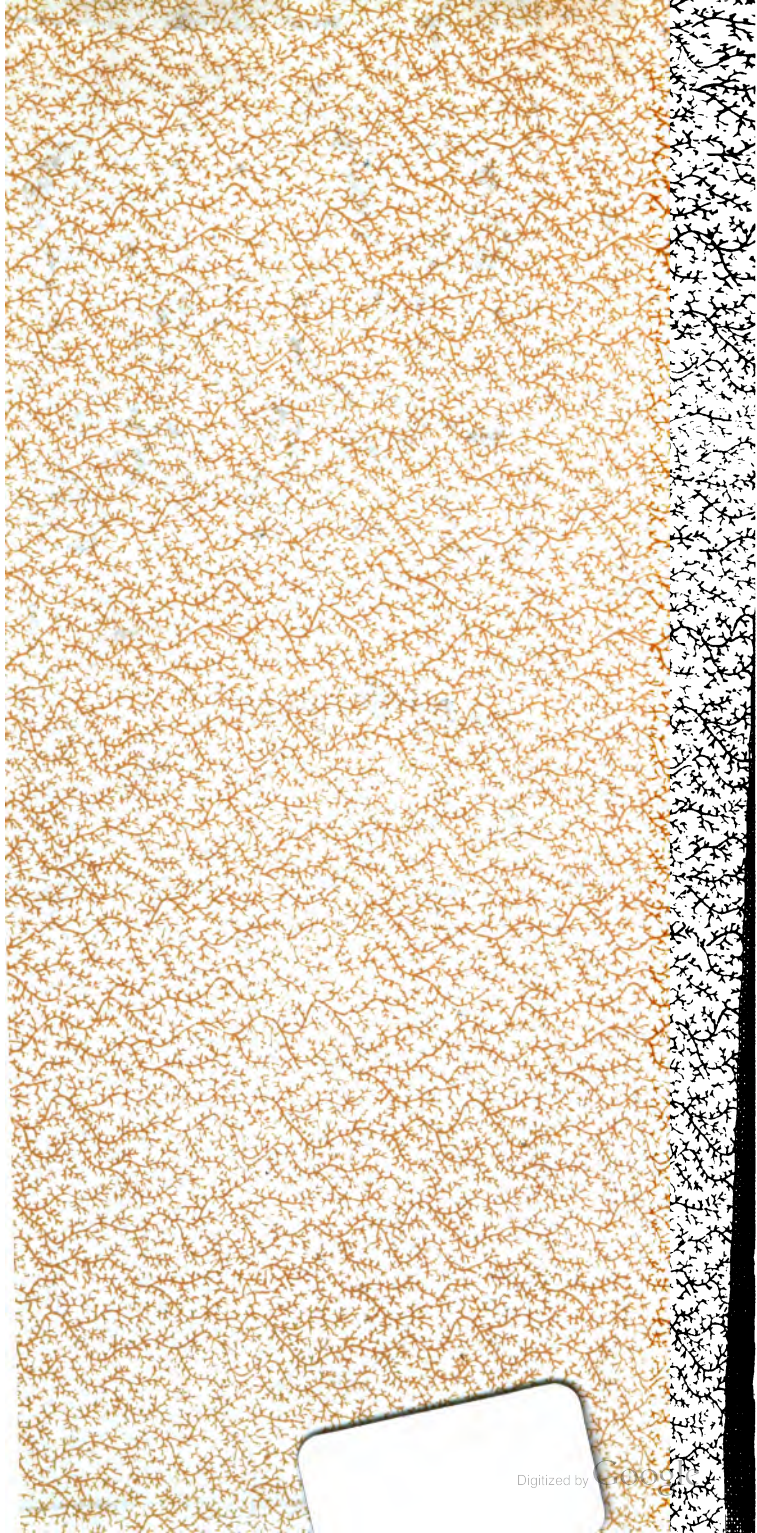
Google is proud to partner with libraries to digitize public domain materials and make them widely accessible. Public domain books belong to the public and we are merely their custodians. Nevertheless, this work is expensive, so in order to keep providing this resource, we have taken steps to prevent abuse by commercial parties, including placing technical restrictions on automated querying.

We also ask that you:

- + *Make non-commercial use of the files* We designed Google Book Search for use by individuals, and we request that you use these files for personal, non-commercial purposes.
- + *Refrain from automated querying* Do not send automated queries of any sort to Google's system: If you are conducting research on machine translation, optical character recognition or other areas where access to a large amount of text is helpful, please contact us. We encourage the use of public domain materials for these purposes and may be able to help.
- + *Maintain attribution* The Google "watermark" you see on each file is essential for informing people about this project and helping them find additional materials through Google Book Search. Please do not remove it.
- + *Keep it legal* Whatever your use, remember that you are responsible for ensuring that what you are doing is legal. Do not assume that just because we believe a book is in the public domain for users in the United States, that the work is also in the public domain for users in other countries. Whether a book is still in copyright varies from country to country, and we can't offer guidance on whether any specific use of any specific book is allowed. Please do not assume that a book's appearance in Google Book Search means it can be used in any manner anywhere in the world. Copyright infringement liability can be quite severe.

About Google Book Search

Google's mission is to organize the world's information and to make it universally accessible and useful. Google Book Search helps readers discover the world's books while helping authors and publishers reach new audiences. You can search through the full text of this book on the web at <http://books.google.com/>



THE
CRITICAL REVIEW:
OR,
Annals of Literature.

BY
A SOCIETY of GENTLEMEN.

VOLUME the FORTY-SEVENTH.

— *Nothing extenuate,
Nor set down aught in malice.* SHAKESPEARE.

*Placere suis non respondere favorem
Speratum meritis.* HOR.



L O N D O N,
Printed for A. HAMILTON, in Falcon-Court, Fleet-Street.
MDCCLXXIX.

WYV WYV
WYV WYV
WYV WYV

C O N T E N T S.

S ERMONS on several Subjects by Dr. Pearce, late Bishop of Chester, Page 1. 141, 193	
Whiston's Sermon recommending a Revision of the English Trans- lation of the Old Testament,	9
Swedenborg's Treatise concerning Heaven and Hell,	15
Marshall's Minutes of Agriculture,	18
Biographia Britannica, second Edition,	25
Bishop of London's Translation of Isaiah,	35
Linguet's Political and Philosophical Speculations,	45
Dr. Withering's Account of the Scarlet Fever and Sore Throat,	51
Rymer's Practice of Navigation, on a new Plan,	57
Gibbon's Vindication of some Passages in the History of the Decline and Fall of the Roman Empire,	58
FOREIGN ARTICLES, 65, 145, 306, 84, 467	
FOREIGN LITERARY INTELLIGENCE, 70, 148, 308, 386, 496	
Examination of the Conduct of the present Administration,	72
The Public Welfare,	ibid.
Address to the Lords of the Admiralty on their Conduct towards Admiral Keppel,	73
A Constitutional Packet,	ibid.
A School for Scandal, a Comedy,	ibid.
Three Letters from Sir John Dalrymple, Bart. to Lord Barrington,	ibid.
Three Letters, addressed to the Gentlemen of the Reprisal Asso- ciation, to the Russian Ambassador, and to the Judges of the King's Bench,	ibid.
Isola's Select Pieces from the Italian Poets,	74
Heroic Epistle to Sir James Wright,	75
Hayes's Nativity of our Saviour. A Poem,	ibid.
The Sadducee. A Poem,	ibid.
Party Satire satirized. A Poem,	ibid.
Tasker's Ode to the Warlike Genius of Great Britain,	ibid.
Verses on the Death of Colonel Ackland,	76
Elegy on the Death of Samuel Foote, Esq.	ibid.
Free Discussion of the Doctrines of Materialism and Philosophical Necessity,	ibid.
Venn's Sermon before a Society for promoting Religious Know- ledge amongst the Poor,	77
Law's Letter to a Lady inclined to enter into the Communion of the Church of Rome,	ibid.
An Antidote to Popery,	ibid.
Dr. Wallis's Essay on the Consequences attending injudicious Bleeding in Pregnancy,	78
Dr. Johnstone's Treatise on the malignant Angina,	ibid.
King of Prussia's Panegyric of Voltaire,	ibid.
Case of William Brereton, Esq.	79
Story's Introduction to English Grammar,	ibid.
Euterpe; or, Remarks on the Use and Abuse of Music,	ibid.
An Essay on Human Nature,	80
White's Syriac Peshito Version of the Gospels,	81

C O N T E N T S.

Richardson's Dissertation on the Languages, Literature, and Manners of Eastern Nations,	87
Music made easy to every Capacity,	99
Coxe's Sketches of the natural, civil, and political State of Switzerland,	101
Feyjoo's Six Essays or Discourses,	107
Advice from a Lady of Quality to her Children,	113.
Moral and Historical Memoirs,	120
Johnson and Steevens's Edition of the Plays of Shakspeare,	129, 172
Pulteney's Considerations on the Present State of Public Affairs,	137
A Speech on some Political Topics,	152.
Hartley's Letters on the American War,	153
Knight's Proposal for Peace between Great Britain and North America,	ibid.
The Freeholder's Supplication to both Houses of Parliament,	ibid.
Miles's Remarks on the Act for the Encouragement of the Fisheries at Newfoundland,	ibid.
Essay on the Toleration of Papists,	ibid.
Epistle to Admiral Keppel,	154
The Anti-Palliseriad; or, Britain's Triumph over France,	ibid.
Neptune. A Poem,	ibid.
A Congratulatory Ode to Admiral Keppel,	ibid.
The Tears of Britannia,	155
The Female Patriot,	ibid.
Fanatical Conversion; or, Methodism displayed. A Satire,	ibid.
Epistle from the Rector of St. Anne, Westminster, to the Vicar of Rochdale,	ibid.
Tasker's Poems,	ibid.
Beaumont's Divine Philanthropy,	156
Elegy on the Death of David Garrick, Esq.	ibid.
The Fathers; or, the Good-natured Man. A Comedy,	157
Buthred; a Tragedy,	ibid.
Law of Lombardy; a Tragedy,	ibid.
Watkins's Visitation Sermon, at Lincoln, Aug. 24, 1778,	158
Worthington's Sermon against Popery, Nov. 5, 1778,	ibid.
Evans's Sermon against Popery, Nov. 5, 1778,	ibid.
Old Fashion Farmer's Motives for leaving the Church of England, and embracing the Roman Catholic Faith,	ibid.
Dr. Gordon's Complete English Physician,	159
Dr. Robinson's Every Patient his own Doctor,	ibid.
Riollay's Letter to Dr. Hardy,	ibid.
Synopsis Medica, Vol. I.	ibid.
Palissot's Eulogy on M. de Voltaire,	ibid.
Robertson's Physical Journal kept on board the Rainbow,	160
Hutchinson's Oration at the Dedication of Free Mason's Hall, Sunderland,	ibid.
Sir David Dalrymple's Annals of Scotland, Vol. II.	161
Erskine's Translation of Gaubius's Institutions of Medical Pathology,	183
Mawe and Abercrombie's Universal Gardener and Botanist,	187,
	249
Dr. Leslie's Philosophical Inquiry into the Cause of Animal Heat,	202

C O N T E N T S:

Melmoth's Shenstone-Green; or, the New Paradise Lost,	207
Gilpin's Lectures on the Catechism of the Church of England,	210
Pott's Remarks on the Palsy of the Lower Limbs,	215
Clare's Essay on the Cure of Abscesses by Caustic,	219
The Female Congress; or, the Temple of Cotytto,	221
The Injured Islanders,	224
Genuine Abstracts from Two Speeches of the late Earl of Chatham,	226
Vindication of the Lords of the Admiralty, on their Conduct towards Admiral Keppel,	ibid.
Remarks on the Proceedings of the Court Martial at Portsmouth on the Hon. Augustus Keppel,	227
The Indictment, Trial, and Condemnation of Admiral Keppel, ib.	
A Memorial to the Public in Behalf of the Roman Catholics of Edinburgh and Glasgow, &c.	ibid.
Considerations on the State of the Roman Catholics in Scotland,	ibid.
A Seasonable Letter to the King,	ibid.
A full Vindication of a right hon. General's Conduct,	228
Recantation; or, a Second Letter to the Dean of Guild, &c. of Glasgow,	ibid.
Momus; or, the Fall of Britain. A Poem,	ibid.
The Keppelliad; or, Injured Virtue triumphant. A Poem,	ibid.
Heroic Congratulation, addressed to the hon. Augustus Keppel, ib.	
The Scotch Hut, a Poem,	ibid.
Bath,—a Simile. Bath,—a Conversation-piece, &c.	229
The Noble Cricketers,	230
Epistle from Edward, in England, to Harriet, in America,	ibid.
The Patriot Divine to the Female Historian,	ibid.
Carmen Seculare of Horace translated into English Verse,	231, 314
Dr. Willis's Sacrifice: a sacred Ode,	ibid.
Mavor's Parnassian Sprigs; or, Poetical Miscellanies,	ibid.
A remarkable Moving Letter,	232
Verses to the Memory of Mr. Garrick; spoken as a Monody,	ibid.
Melmoth's Shadows of Shakespeare,	233
Garrick in the Shades; or, a Peep into Elysium, a Farce,	ibid.
Dr. Lettsom's History of the Origin of Medicine,	ibid.
Nannoni's Treatise on the Hydrocele,	234
The Saurus Medicus, Tom. II.	ibid.
Baron Dimisdale's Remarks on Dr. Lettsom's Letter to Sir Robert Barker and Geo. Stacpoole, Esq. upon General Inoculation, ib.	
Observations on the Plan proposed for establishing a Dispensary and Medical Society for the private Use of Subscribers, &c.	235
Benner's Dissertation on the Teeth and Gums,	ibid.
Wastell's Observations on the Efficacy of a New Mercurial Preparation for the Cure of the Venereal Disease,	ibid.
Dr. Scott's Essay towards a Demonstration of the Trinity,	ibid.
Bishop of London's Sermon on Ash-Wednesday, 1779,	236
Bishop of Chester's Sermon before the House of Lords, on the Fast-day, 1779,	237
Dr. Leland's Sermon preached at St. Anne's, Dublin, on the Fast-day, 1779,	ibid.

C O N T E N T S.

Dr. Price's Sermon on the Fast-day, 1779,	237
Dr. Fordyce's Sermon on the Fast-day, 1779,	239
Petit's Discourse on the General Fast, 1779,	ibid.
Thoughts on the Fast for the 10th of February, 1779,	ibid.
Dr. Markham's Sermon at the Asylum, May 19, 1778,	ibid.
Dr. Cowper's Charge delivered at several Visitations of the Clergy at York, &c. in 1778,	ibid.
Hodgson's Letters to Mrs. Kinderley,	240
Essay on the Simplicity of Truth,	ibid.
Life and Death of David Garrick, Esq.	ibid.
The Maritime Campaign of 1778,	ibid.
Runnington's Edition of Sir Matthew Hale's History of the Common Law,	241
Chief Baron Gilbert's History and Practice of Civil Actions,	248
Forrest's Voyage to New Guinea, &c. from Balambangan,	257
Ellis's Translation of Aristotle's Treatise on Government,	262
Present State of Husbandry in Scotland,	267
Dr. Stuart's Observations concerning the public Law, and the constitutional History of Scotland,	275
Jones's Translation of the Speeches of Isæus,	284
Sturges's Considerations on the Present State of the Church Establishment,	288
Mason's Edition of the Dramatic Works of Massinger,	293
The Prince of Peace, and other Poems,	301
Meador's Planter's Guide,	304
Nereus's Prophecy,	310
The Se'er, or the American Prophecy. A Poem,	ibid.
Mason's Ode to the Naval Officers of Great Britain,	ibid.
A Pastoral. By an Officer belonging to the Canadian Army,	311
Caledonia. A Poem,	ibid.
The Distracted Lover, a Poem,	312
Reflections on the Death of Miss Martha Ray,	313
A Monody to the Memory of D. Garrick, Esq.	314
Pygmalion; a Poem,	ibid.
Delineation, a Poem,	315
Dr. Falek's Guardian of Health, vol. I.	ibid.
Broughton's Fifteen Sermons on select Subjects,	ibid.
Dr. Stinton's Sermon before the House of Commons, on the Fast-Day, 1779,	316
Kiddel's Inspiration of the Holy Scriptures explained and asserted,	ibid.
Maddock's Letter to Mr. Browne, upon the Downfall of Anti- christ,	317
A new Defence of the Holy Roman Church,	ibid.
Postscript to Dr. Price's Sermon on the Fast-Day,	ibid.
Case and Memoirs of the late rev. Mr. James Hackman,	319
Treatise on the Culture of the Tobacco Plant,	ibid.
The Exhibition, or a Second Anticipation,	ibid.
The Governess. From the French of M. Le Fevre,	320
Lessons for Children Three Years old, Part II.	ibid.
Lessons for Children from Three to Four Years old,	ibid.

Extract

C O N T E N T S.

Extract of a Letter from the Author of Lectures on the Church Catechism,	320
Philosophical Transactions, Vol. LXVIII. for 1778, Part I.	321, 432
Sir John Pringle's Discourse on the Theory of Gunnery,	329
Dr. Musgrave's Guelstonian Lectures,	335
Literary History of the Troubadours,	337, 423
The History of Modern Europe,	346
Dr. Johnson's Edition of the English Poets,	354, 451
Supplement to Swift's Works, Vol. II.	363
History of the royal Abbey of Bec, in Normandy,	368
The Dialogues of Eumenes,	370
Poems on Various Subjects. By Ann Murry,	375
Keate's Sketches from Nature,	376
Browne's Reports of Cases in Parliament,	379
Dr. Francklin's Sermon before the Humane Society, March 28,	382
The Earl of Bristol's Speech, April 30, 1779,	387
Examination of the Earl Cornwallis upon Sir William Howe's Papers,	ibid.
Historical Anecdotes, civil and military,	ibid.
Strictures on the Philadelphia Mischianza,	ibid.
Address to the hon. Admiral Augustus Keppel,	ibid.
Conduct of Admirals Hawke, Keppel, and Palliser compared,	388
The Honest Sentiments of an English Officer,	ibid.
Letter to the Bishops on the Bill for preventing of Adultery,	389
Williams on the Nature and Extent of Civil Liberty,	ibid.
Spirit and Unanimity, a Poem,	390
Ode to the Privateer Commanders of Great Britain,	ibid.
Danebury; or, the Power of Friendship, a Tale,	ibid.
Mason's English Garden; a Poem. Book III.	391
On the Preference of Virtue to Genius. A Poetical Epistle,	ibid.
Causidicus, a Poetic Lash,	392
Bridal Ode on the Marriage of Catharine and Petruchio,	393
Voltaire's Ghost to the Apostle of the Single Foundery,	ibid.
Reviewers Reviewed,	ibid.
Parody of the Carmen Seculare of Horace,	394
Calypso; a Masque,	ibid.
Who's the Dupe? a Farce,	ibid.
The Liverpool Prize, a Farce,	395
The Chelsea Pensioner, a Comic Opera,	ibid.
Illumination; or the Glazier's Conspiracy. A Prelude,	395
Ruspini's Treatise on the Teeth,	ibid.
Clubbe's Treatise on the Inflammation in the Breasts,	396
Crutwell's Advice to Lying-in Women,	ibid.
Murdin's Three Sermons, on Three Fast Days,	ibid.
A Sermon on the last Fast, Feb. 10, 1779,	397
A friendly Address to the Jews in general,	ibid.
Fisher's Review of the Doctrine of Philosophical Necessity,	ibid.
Berington's Immaterialism delineated,	398
Palmer's Free Thoughts on the Inconsistency of conforming to any Religious Test,	ibid.

Lucubrations,

C O N T E N T S.

Lucubrations, civil, moral, and historical,	398
Bell's Grammar of the Greek Tongue, 3d Edit.	399
Notes on the Tragedies of Æschylus,	ibid.
Thoughts on the Present State of the Roman Catholics in England,	400
Dionysii Longini quæ supersunt Gr. & Lat. Recensuit Joannes Toupinus,	401
The Antiquarian Repertory,	408
Kelham's Dictionary of the Norman, or Old French,	415
Letters from an Officer of the Guards to his Friend,	417
Carr's Dialogues of Lucian, Vol. II.	432
Dialogues of the Dead with the Living,	444
Columella; or, the Distressed Anchorer,	454
The Church of England vindicated,	458
Lindsey's Two Dissertations,	460
De Primordiis Civitatum Oratio,	470
Sketches from Nature,	471
Opposition Mornings,	ibid.
Observations on the National Debt,	ibid.
Speech of the Earl of Sandwich,	472
Satire for the King's Birth-day,	ibid.
Meritorious Disobedience,	ibid.
Patriotic Perfidy,	ibid.
A New Plan to save the State,	ibid.
Delamayne's Essay on Man, in his State of Policy,	ibid.
The World as it goes, a Poem,	473
Satires of Persius phrastically imitated,	ibid.
Geddes's Select Satires of Horace translated,	ibid.
The Priests of Devonshire Wall,	475
Anstey's Paraphrase of St. Paul's Epistle to the Corinthians,	ibid.
A Paraphrase of Mr. Anstey's Paraphrase,	476
Apotheosis of Punch,	477
The Wedding Ring; or, the History of Miss Sidney,	ibid.
The Sorrows of Werter, A German Story,	ibid.
The Practising Attorney,	478
Reeves's Chart of Penal Law,	ibid.
A Letter to Dr. Lettsom, occasioned by Baron Dimsdale's Remarks,	ibid.
Gallaway's Assize Sermon at Leicester, Aug. 12, 1778,	479
Dr. Ibbetson's Charge to the Clergy of the Archdeaconry of St. Alban's, 1778,	ibid.
Jenkins's Calm Reply to Mr. De Courcy's Rejoinder,	ibid.
Turner's View of the Earth,	480
Pictures of Men, Manners, and the Times,	ibid.
A Treatise on the Custom of Counting Noses,	ibid.

T H E

CRITICAL REVIEW.

For the Month of *January*, 1779.

Sermons on several Subjects, by Zachary Pearce, D. D. late Lord Bishop of Rochester. Published from the original Manuscripts, by John Derby, M. A. 4 vols. 8vo. 1l. 1s. in boards. Robinson.

THE name of bishop Pearce is respectable in the republic of letters. His reputation as a critic and a divine is established, by his accurate editions of some of the classics, his theological tracts, and his Commentary on the four Evangelists*. The learned world will therefore undoubtedly be anxious to see this collection of Sermons, which may be supposed to contain an excellent defence of Christianity, or at least a rational illustration of some of its most important doctrines.

The reader however is informed, that 'none of these discourses, except those on natural and revealed religion in the first volume, and those on popery in the fourth, appear to have been designed for publication.' On this account he must not expect to find in every one of them an equal degree of accuracy and precision. The ablest writer, when he is composing a sermon for a popular audience, is apt to treat the subject in a more slight and superficial manner, than he would do, were he at that time professedly addressing himself to the literati. But in these hasty compositions a learned, sensible, and experienced writer will suggest many sentiments and observations, which are worthy of notice, and much too valuable to be suppressed.

* See Crit. Rev. vol. xliii. p. 112.

In his first discourse his lordship endeavours to establish the fundamental article of all religion, the existence of a Deity: The arguments, which he produces in support of this point, are such as have indeed been repeatedly advanced; but as they are in themselves important, and very clearly stated, our readers will not be displeased with the following extract.---Having observed, that there must either have been from all eternity an infinite succession of men, without any original cause; or, that there has existed some other Being, which was the original cause of the beginning of mankind; and having shewn, that the first is absurd, he proceeds in this manner:

‘ First we have the general consent of all the most ancient writers in favour of this notion, that mankind began to exist at some period of time. Many of the heathen philosophers, especially the earliest, taught “that God made the world out of water *,” a doctrine which plainly attributes a beginning to mankind. And this opinion of theirs, that the world was framed out of water, seems to be taken from what Moses says, that the spirit of God at the creation moved upon the face of the waters; which St. Peter expresses almost in the words of the ancient philosophers, when he says, that by the word of God the heavens and the earth (which is the Jewish phrase for the world) were of old standing out of the water † (or rather made of the water) as the words more literally rendered signify ‡.’

Here our author supposes, that the heathen philosophers took their notion of the beginning of the world from Moses. But this, we apprehend, invalidates his argument; by placing this notion on the authority of a Jewish writer, and not representing it as the effect of universal consent.

If it should be objected, that Moses, as an inspired writer, was the *only* person, who could give any account of the creation, we answer: that this objection takes for granted what cannot be proved. We do not know how far our first parents might be acquainted with some particulars, relative to the cosmogony. At least, which is all our argument requires, they might have certain grounds to believe, that the earth was newly created, or that they were the first inhabitants. In this case some vague traditionary accounts of the creation would naturally be transmitted from father to son, in all civilized nations. His lordship, therefore, like many other writers, pays a compliment to Moses, which is probably groundless, as well as injurious to his argument.---He proceeds:

* * Tillotson, vol. i. fol. p. 3, 9. Cic. de Nat. Deor. i. i. c. 10.

† 2 Pet. iii. 5.

‡ Εξ ὕδατος συνεστήκει, Tillotson, vol. i. fol. p. 8.

* We have a second strong argument to prove, that mankind has not existed from all eternity, because we have plain footsteps of the peopling the world by degrees within the compass of a few thousands of years past. Men, well versed in ancient history, can trace the arrival of almost every particular people into that part of the earth where it now inhabits: some nations by degrees have moved farther westward, others to the south, and others to the north, all setting out from the eastern countries, where Moses assures us, and we Christians believe, that mankind had its beginning in our first parents. Whereas, if men had existed from all eternity, the whole earth must have been peopled millions of ages before the date which our historical records bear; and, no place, after so long a series of time, could have been left uninhabited within the compass of the last six thousand years.

* A third circumstance to prove this, is the progress of the several arts and sciences among mankind; which we can clearly trace backwards, and find the original of, at the distance of no more years than are assigned in the scriptures for the age of the world.

* But, if mankind had no beginning, all those arts and sciences must have been invented and perfected long before any remembrance of the histories which we now have: unless we will be so unreasonable as to suppose, that from eternity, till within the compass of the last six thousand years, the inhabitants of this earth were all stupidly ignorant, and incapable of any invention and improvement in knowledge.

* And to these proofs, I may add one more circumstance no less convincing, viz. that there are extant neither histories, nor records, nor even traditions of any actions of heroes, law-givers, or other celebrated men, before that time, which we usually fix upon for the infancy of the world. And it would be very strange, that all memory should be lost, that no footsteps should remain of this supposed eternal race, if it were true that there never was a time when that race of men did not live and flourish here on earth.

* Unbelievers may suppose, if they will, that all these four circumstances have been brought about by some universal deluge, which happened once or at several times within the compass of eternity, and swept away the whole body of mankind, except a very few, and those of the most ignorant sort: able indeed to recover the race of mankind, but unskilled to recover any of the arts or sciences, and retain any knowledge of what was past. But an universal deluge is one of the greatest miracles: such as could not happen without the power of some superior Being to bring it on; and the supposition of this is in effect giving up the point. Has not Moses given us an account of one such deluge? and does not he introduce God himself as the author of it? and did ever any writer attempt to solve the possibility of it, without supposing, that the common course of nature (which we call the

laws of nature) was some, how changed, a thing to be accomplished only by a Being superior to nature? so that to talk of a general deluge, is to allow the being of a God; for the consequence must be that, whether they will see it or no. Besides, of one general deluge we have an account in Moses's writings: and did that deluge destroy the knowledge of all that preceded it, as the objection requires? no: for we are still acquainted with many things done before that time: many inventions then first put in practice are remembered even now, and they are ascribed to the true original discoverers of them. So that should the supposition of several such universal deluges be true, yet nothing would be gained thereby, to shew, that there might have been an eternity of ages, in which mankind existed, before the present account which we have of things in the world.

In this passage the notion of an universal deluge, or several local deluges, abolishing all the records and monuments of preceding ages, is very properly exposed.

The author proceeds to shew, that the Deity exercises what divines call an actual providence in the world. Among other arguments in defence of this article, he insists, that the powers of attraction and gravitation are proofs of God's constant and immediate agency. This is a notion, we confess, which is maintained by many eminent writers; but as inconclusive, as it would be to assert, that the going of a clock is owing to the constant and immediate agency of the maker.

In the *third* discourse his lordship produces the most obvious and satisfactory arguments, which reason affords, in favour of a future state. In the *fourth*, he points out the chief of those duties, to which we are directed by the light of nature, or, in other words, the obligations of natural religion. In the *fifth* he considers the *necessary* and *unavoidable* imperfections of that religion, which reason alone teaches us; and secondly its *accidental* ones.

Its necessary defects he reduces to these three heads: that men, under the direction of reason only, wanted authority to commence instructors; that this religion did not, and could not possibly, discover to men, that God would assist them towards the discharge of their duty with his grace and divine help; and lastly, that it did not, and could not find out for men a *any* method of *reconciling* God to them, whenever they had offended him by their transgressions.

On the last of these topics he argues in this manner: 'repentance is but after-wisdom, it alters nothing of past faults, it is not the undoing of what has been done amiss; and strict justice, such as naturally belongs to God, knows no other

other rule, than that of rendering to every man according to his works.'

This is surely an injurious representation of God, and the moral constitution of the universe. Repentance, it is true, 'cannot undo what has been done amiss;' but it may render the sinner an object of mercy; and it cannot be supposed, that God is inexorable; or, that he created a world of frail and peccable beings, with a determination to exclude repentance, and punish them with everlasting destruction for one transgression. This would leave no room for the exercise of his patience, forbearance, and mercy; it would annihilate his most amiable and endearing attributes; and contradict all our ideas of his goodness and benignity, which we derive from the contemplation of his works.

The author intimates, that Christianity alone discovered the means of *reconciling God* to mankind. But the scripture places the matter in a very different light; informing us, that God was in Christ *reconciling the world* unto himself*; or, that He was uniformly gracious, and man only estranged and alienated from virtue, and his Creator.—It is usually said, that our Saviour gave repentance its efficacy. But no such doctrine is any where taught in scripture. The uniform language of divine revelation is this: 'When the wicked man turneth away from his wickedness, and doth that which is lawful and right, he shall save his soul alive.' And the dictates of reason are perfectly agreeable to this representation. We therefore cannot but conclude, that his lordship exaggerates the imperfections of natural religion.

From natural religion his lordship proceeds to consider the excellence, and the evidences of Christianity.

In recounting these evidences he shews, that the books of the New Testament were written by those persons, whose names they bear; that their account is a faithful one; and that their writings are come down to us, not only uncorrupted, but so far unaltered, as to be the very same, in the main, with what came out of the hands of the sacred writers.

It is asked by way of objection, that if the Christian revelation came from God, why did it come so late? why was it not given to all nations? How happens it, that Christians differ so widely about the meaning of the sacred books? and how comes it, that it has not had all its proper effect in reforming the world?

* See 2 Cor. v. 18, 19, 20. Rom. v. 10. Col. i. 20, 21.

To the first the author replies, that the Christian revelation is not come too late to the objector; that it is a free gift, and no age had a right to it; that Christ came at a time, when God thought it most proper; that the ages before Christ appeared may have received great advantages from his death; and that though Christianity has not existed eighteen hundred years, we do not know to what length of time it may still subsist.

To the second question he answers, that nations, which never heard of Christ may probably reap some benefit from his death and intercession; that we may as well ask, why is not the fruitfulness of the earth universal, as, why is Christianity not universal; that to *force* it upon men is not suitable to the nature of free agents; and that we have reason to think, it will be finally extended to all nations.

To the third question he replies, that all Christians are agreed as to the great branches of Christianity; that, in other points, in which there is not this unanimity, the meaning of the sacred writers might have once been clear and intelligible, and are only rendered obscure by the change of languages and customs, or perverted by the prejudices of men; and that St. Peter, when he tells his converts, that St. Paul had spoken to them in his Epistles of these matters, in which there are some things 'hard to be understood,' only meant such things, as he had just before been mentioning, viz. 'the day of the Lord, and the coming of the day of God', to take vengeance upon the Jews, as it happened in the destruction of their temple and city; and that they were hard to be understood in no other sense, than as the Jews could not bring themselves to believe, that heaven would take so great a vengeance upon their nation.—We may add, as a circumstance, which seems to corroborate this interpretation, that in the original the article is in the neuter gender, *ἐν ᾧ*, and cannot agree with *ἐπιστολαίς*.

To the last question the author answers; that men by their free agency are left to act viciously or virtuously as they please; that we live among Christians, and see their faults; but we do not know the vices of former ages; that the present times in Christian countries may be much better than former times in heathen countries; that Christianity had once an effectual influence on the morals of its professors; that it is still capable of producing this effect; and where it does not produce it, other causes, such as wealth, luxury, pleasures, &c. occasion its obstruction.

In the ninth sermon the author enquires how sin came into the world; and he answers in general, that it came, as virtue did, by exercise of man's freedom of will. However, he adds: 'We

may

may say, that sin is born with all who are born into the world; or, that there is a bias, an inclination, a proneness to sin, derived to us with our birth, through the many generations, which have passed from our first parents. To suppose this conveyed in such a manner, is no difficult thing, when we observe, that tempers of mind are often conveyed from parents to their children. Pride in some families seems to be hereditary, like their estates, and sometimes more lasting than even these are: while sweetness of manners, and gentleness of disposition, pass in other families from father to son, with as much constancy, as the features and lineaments of the face. A close and reserved temper is thus frequently communicated; and so is an open and ingenuous one: and this observation of the tempers of parents, delivered down to their offspring, is most commonly found to be true, when the same good or evil turn of nature happens to meet alike in both the authors of their birth.'

That a propensity to sin is propagated from father to son, in any one instance, is a position, which may be disputed. Pride, anger, perverseness, &c. may appear in the infant; they may

‘ Grow with his growth, and strengthen with his strength,’

But it does not from hence follow, that they are derived from his parents. Indulgence, habit, and imitation, will account for all the obliquities of the human mind. On the other hand, it is certain, that there are as early indications of virtue in children, as there are of vice. Modesty, and a shame attending the commission of a fault, are perhaps universal, upon the first dawn of reason. And the horror of a wicked action cannot be suppressed, but by repeated transgressions. As we advance into life, we constantly approve every action, that is generous and benevolent; and disapprove every thing, that is cruel or flagitious. These then, are not the symptoms of any innate depravity, or tendency to vice; but rather the contrary.

In several other discourses in this volume, his lordship points out the advantages of Christianity above those of natural religion, or the law of Moses; he answers some of the principal objections, which have been made to the gospel of Christ, considered as grace and truth; he shews in what respect Christianity may be styled the fulfilling of the moral law; he proves, that the chief end and aim of the Christian religion is to procure sinners that pardon, which natural religion could not provide; he enquires what Christianity is, and what it has done for the support and improvement of natural religion;

he answers the objections of those who assert, that there are mysteries in the Christian religion; that Jesus Christ was not the Messiah, whom the prophets taught the Jews to expect; that the miracles ascribed to our Saviour were not performed by him; and that Christianity is not founded upon argument, but upon faith only.

‘The fallacy, as his lordship very properly observes, which led to the making this objection, lies in this: that faith in a Christian is supposed to be something different from reason and proof; and that, when men are called upon in the New Testament to *believe*, it is not expected or implied, that they should have any ground and motive for their belief. In this sense *faith* is the only credulity. But this is not what we Christians are called upon to have: the *faith* which is required of us, is an assent given to the truth of a doctrine or fact upon sufficient evidence offered on its behalf. Let no man say, *this* is faith, and *that* is reason; as if they were not akin, or rather were mere strangers to one another: for though there may be *reason*, where there is no room for *faith*, yet there cannot be any *faith*, such as the gospel recommends, without having *reason* for its groundwork and foundation.’

The next discourse is an illustration of these words, John vii. 17. ‘If any man will do his will, he shall know of the doctrine whether it be of God.’ Our Saviour’s meaning, he says, is this: ‘whenever a man sits down to examine the truth, without having any prejudice against his living up to the precepts of it, if the doctrine, which Christ taught should be proposed to him, just such as it was taught, that man would be able to form a true judgment concerning the origin of it, whether it came from God, or was only of human invention.’

The design of the eighteenth sermon is to prove, that Christianity is not a matter of an indifferent nature; and that therefore it is every man’s duty to make a serious enquiry into the truth of it.

These are the subjects explained and illustrated in the first volume. The reader will observe, that his lordship has pursued no regular plan. His discourses appear to have been written on different occasions; and several of them contain the same arguments and observations. But these repetitions, as the editor observes, may have their use, by placing the subject in different points of view, and thus rendering it the more forcibly conspicuous.

[*To be continued.*]

A Re-

A Revision of the English Translation of the Old Testament recommended. A Sermon preached before the University of Oxford, on November 15, 1778. To which is added some Account of an ancient Syriac Translation of great Part of Origen's Hexaplar Edition of the LXX. lately discovered in the Ambrosian Library at Milan. By the Rev. Joseph White, M. A. Laudian Professor of Arabic, &c. 4to. 1s. Rivington.

IT is always with pleasure that we observe any attempt towards the advancement of general knowledge; but especially whatever has a tendency to place in the most dignified light the great fountain of our religion, the Bible. To correct, where necessary, the language, to supply defects, and to remove mistakes, which still, with all its excellence, are to be found in our present translation of the sacred writings, is an object in which the Christian world is much interested; as tending to destroy the grand foundations on which free-principled men have built their cavils against the truth and purity of our religion. On this subject professor White has, in the short compass of a sermon, thrown together, in a style judiciously adapted to the occasion, many important and animated observations, which claim the attention of the public at large; but, in a more especial manner, of the dignified members of our national church.

The author dedicates his Sermon to the bishop of Bangor, and takes his text from the eighth chapter of Nehemiah, v. 7, 8. 'And the Levites caused the people to understand the law: and the people stood in their place. So they read in the book, in the law of God distinctly, and gave the sense, and caused them to understand the reading.'

He sets out with mentioning the explanation of scripture as one of the grand duties of the clerical institution, and with considering the study of the sacred text among the qualifications requisite for the purpose. He then draws a parallel between the Greek and Hebrew language, as differently patronized in our church.

'With respect to that language, he observes, in which it pleased God to deliver his last and fullest offers of mercy to mankind, there is no reason to deny, that this duty is generally and competently performed. The knowledge of the Greek tongue is cultivated by no part of the Christian church with more diligence, than by that pure and reformed part of it to which we belong: the study of the language is enforced in the common practice of clerical education; and some acquaintance with it is always required by usage, founded upon propriety, to be shewn by the candidates for the ministerial office. He who is unable to

10 Revival of the Translation of the Old Testament recommended.

to give the common evidences of this acquaintance with that language, is justly thought to incur no unreasonable hardship, if his pretensions are rejected, and he is forbid to explain authoritatively, those scriptures, which it is presumed he cannot perfectly understand.

* The other language, in which the first tidings of divine love were delivered to mankind, hath been patronized in an inferior degree. The student, who possesses the knowledge of it, is commended for his diligence; but he who wants it, is not censured for his incapacity. It is in all cases voluntary—is not required by any injunction of authority—is not imposed by any necessity of conforming to general practice; and therefore, as happens in other instances where neither power nor public opinion interfere, it is generally disregarded, and often omitted in the composition of a clerical character, where every other ingredient perhaps is eminently possessed.

Having made some cogent and striking remarks concerning the connection and mutual relation between the Old and New Testament, our author goes on to speak of the origin and progress of Hebrew learning in Europe.

* During the long reign of ignorance in the western world, the only knowledge of that tongue that subsisted in Europe, was possessed by a despised people, to whose ancestors it had been vernacular. In truth, it had no reason to complain of particular neglect; it underwent the common fate of literature; or perhaps indeed had particular advantages in being preserved and cultivated for peculiar reasons by a peculiar people, at a time when, amongst Christians in general, religion had been separated from learning; and, according to well-authenticated accounts, the knowledge of the Greek rendered a man suspected, and that of the Hebrew amounted to heresy.

Having spoken of Wickliffe's version, and the Jewish Bibles, the professor passes on to take notice of the dissenters from the English church.

* A knowledge of the Hebrew language began however to be more generally diffused; a knowledge that was at least sufficient to supply objections, and to afford plausible topics of discontent. It did not aim at any emendation of the text, either by the collation of manuscripts, or by a happy and temperate application of conjectural criticism; it was better employed, at least for the interest of a party, in depreciating former labours recommended by authority; in sanctifying novelties of opinion, and in adorning a zeal, which, if it has not always been without some knowledge, has been often without humility, and without discretion.

After making cursory mention of the versions of Douay and Geneva, this elegant preacher comes to consider our translation in its present form.

* In

• In a succeeding reign the national version underwent a new revifal, or rather a new version was formed, with the view of filencing all juft opposition; and it would be an unjuft oppofition that prefumed to deny, that it was extremely well calculated for that purpofe. It was compofed by men of great piety and learning, and what was not lefs neceffary, of great temper and judgment. It was performed with great deliberation and circumfpection. Versions of various languages, both ancient and modern, were compared; all methods at that time practicable were taken, to obtain the moft uncorrupt text. Interpretations in matters of doubt were cautiously and accurately formed, and not without appeals to the concurrent opinion of the whole number: nothing of fingular fancy was admitted; no indulgence fhewn to favourite conceits.'

The author continues his character of our translation in the following ftrong and lively terms:

• It contained nothing, but what was pure in its representation of fcriptural doctrine; nothing but what was animated in its expreffions of devout affection: general fidelity to its original is hardly more its characteristic than fublimity in itfelf. The Englifh language acquired new dignity by it; and has hardly acquired additional purity fince: it is ftill confidered as a ftandard of our tongue. If a new version fhould ever be attempted, the fame turn of expreffion will doubtlefs be employed; for it is a ftyle confecrated not more by cuftom than by its own native propriety. Upon the whole, the national churches of Europe will have abundant reafon to be fatisfied, when their versions of fcripture fhall approach in point of accuracy, purity, and fublimity, to the acknowledged excellence of our Englifh translation.'

This excellence, it is obferved, brought difrepute on the former versions, and was even fuppofed to fupervene the neceffity of confulting the original.

• The Hebrew language was negligently cultivated, and did not, as might have been expected in the natural progrefs of improvement, infinuate itfelf into the ftated courfe of theological ftudies. It was cultivated with more ardour by the puritans, a fet of men not much qualified at that time to recommend any fpecies of knowledge, either by their manner of treating it, or by the purpofes to which they ufually applied it. In fact, though there appeared amongst them fome men eminent in the knowledge of Hebrew, and fome ufeful works were produced, yet that fpirit of judaical attachment which fhewed itfelf in fome of that party to the law of Mofes, and that worfe fpirit of turbulence, which ended in the deftruction of the monarchy and the church, threw a difcredit upon their favourite fpecies of literature, and made it obnoxious to the prejudices and the raillery of men of fonder principles and purer intentions.'

In

In the performance of our translation the Masoretic text was followed, editions were compared, but manuscripts were not collated. The learned professor takes a view of the advantages which have accrued to sacred literature since the period when our present version was composed, and which were unknown to our translators. An abundant collation of manuscripts has been made. The Arabic language, with the other oriental tongues, was brought into Europe by Erpenius of Leyden, his disciple Golius, and our countryman Pococke. The Persian, and some other dialects of the East, have been more lately introduced. These languages, and the valuable productions with which they make us acquainted, have reflected new light on the writings of the Old Testament. Our author enumerates also among the superior advantages which the present times enjoy, the ancient versions that have been published, the knowledge of oriental customs and manners acquired by travels in the East, and the contributed labours of critics and commentators: he then proceeds in the following words;

‘ This audience will remember with pleasure, that much oriental criticism has been frequently and judiciously applied before it, to the elucidation of the ancient scriptures. Every characteristic of the Hebrew poetry in particular, has been explained in a * learned work, produced in this place, which the theological student will always consider as one of the most important accessions to sacred literature. Other countries have sent other husbandmen into the same field—and as the labourers have not been few, the harvest has been ample. Hardly any part of scripture has wanted its critic, its commentator, and its paraphrast. That part which has hitherto been esteemed the most remote in its style, its images, and its allusions, has just appeared in a new version, of which it is sufficient at present to observe, that it was but natural to expect, that he should be best able to illustrate the sacred prophets, who had, with such peculiar success, already illustrated the kindred character of the sacred poets.’

Having thus exhibited to view the advantages which have accrued to biblical learning since the times of our translators, we shall present our readers with our author’s sentiments on the purposes, to which those advantages ought to be applied.

‘ That so many manuscripts should have been collated, and so many criticisms produced; so many ancient versions reco-

* The Bishop of London’s *Prælectiones de Sacra Poesi Hebræorum.*

vered,

vered, and so much of oriental manners exposed; is undoubtedly beneficial; but it is beneficial only as matter of preparation. The materials are collected; they have been well collected, wisely and laboriously: but in vain have they been so collected, if they are not applied to their proper end, the final correction of the text, and of a translation composed when these materials were wanting.

‘To our ancient translation proper acknowledgements have been made; and it cannot be impressed too often, that in its present form it is extremely well calculated to answer every purpose of general piety, both for the learned and unlearned Christian. What is wanting, is wanting not for the necessity of edification, but for the improvement of sacred literature. When that which is wanting is executed, it need not innovate the general practice of the members of the church; to them every thing essential will appear as it did before; but scholars will rejoice to see new accuracy in matters not absolutely essential, that are connected with religion; they will rejoice to see the various emendations and illustrations that have been generally approved, embodied in a new translation. Light will be thrown on many passages, and dignity restored to others: in fine, they will have reason to be grateful, if, by the labours of any of God’s servants, as much is executed for the other sacred poets and prophets, as has been performed for the prophet Isaiah in the version referred to.

‘If it be desirable that this labour of Christian erudition should be performed, it will not be easy to point out any on whom the obligation of performing lies more forcibly, than upon the divines of this seat of learning in particular. A work of such importance will be undertaken with the greatest propriety, where it can be undertaken with the greatest safety, by knowledge acting under the guidance of a reverential caution. And this quality of caution is no where more likely to be found, than in a seminary which has been always steady in its attachment to primitive truth, and has seen, without any diminution of its constancy, successive novelties of opinion spring up and die away in the church of Christ: some weeded out by the vigilance of its members; and others, of feebler texture, that withered before they were plucked up.’

Mr. White takes leave of his learned audience with asserting, that their public library is superior in biblical treasures to any library in Europe; and with exhorting them to apply their talents to support the interests of religion. He does not, however, immediately take leave of his readers, but gratifies them with an account of the Milan manuscript, mentioned in the title-page, communicated to him in a Latin letter from professor Bjornstahl. This manuscript is found to contain a great part of Origen’s Hexaplar edition of the LXX. in a faithful Syriac translation: it is re-

posed

14 *Revisal of the Translation of the Old Testament recommended.*

posited in the Ambrosian library; and is there open (says our author) to the inspection of the curious, and might be employed for the service of the public.* It appears, that most of the sacred books in this Syriac version are introduced with prefaces, explaining the subjects of the chapters and other articles; and that each is followed by an appendix, describing the history of its author, the contents of the book, and the date of the version. In a copious preface to the book of Psalms, the history of its authors the psalmists, ancient music with its instruments, and the subjects of the psalms, are described by Eusebius and Pamphilus; the Hebrew proper names are then explained alphabetically in Syriac; and the preface is closed by a long history of Origen. This curious manuscript was purchased in Egypt; and had been the property of the monastery of St. Mary, a Chaldean college. Professor Bjornstahl conjectures that it was composed by Thomas Heracleensis, bishop of Mabug or Hierapolis in Syria; whose edition of the Syriac Philoxenian version of the Gospels, with a Latin translation and notes by Mr. White, is just published, and of which we shall give an account in our next Review.

The present period seems to be a crisis in the annals of sacred literature. If something, of a similar nature with what our author recommends in his learned and ingenious performance, be not now accomplished, much labour has been lost, much learning and industry displayed in vain. Proper materials have been prepared, and a learned prelate* has exhibited a model in the translation of the prophet Isaiah, of which we have given some account†. Should a revisal of our national version be now executed under the auspices of authority, men of the greatest abilities are not wanting in both our universities to undertake so important a charge. We cannot help expressing a wish that, should so desirable an event ever take place, our author, who has discovered so much of erudition, elegance, and moderate principles in its recommendation, may have farther occasion to display them, and bear a part in the revisal he proposes.

* Dr. Lowth, bishop of London.

† See Crit. Rev. vol. xvi. p. 321, 418, and p. 35 of this volume.

A Treatise concerning Heaven and Hell, containing a Relation of many Wonderful Things therein, as heard and seen by the Author, the Hon. Emanuel Swedenborg, of the Senatorial Order of Nobles in the Kingdom of Sweden. Now first Translated from the Original Latin. 4to. 10s. 6d. boards. Leacroft.

MR. Swedenborg was the author of several other theological works: viz. *Arcana Cœlestia*, *Doctrina Novæ Hierosolymæ*, *Sapientia Angelica*, *De Amore Conjugiali*, *Apocalypsis Revelata*, *Vera Christiana Religio*, &c.

On a former occasion * we have given our readers some particulars of his life, from a letter written by himself, and dated, London, 1769; it will therefore be unnecessary to say any thing here upon that subject.

To this work the translator has prefixed a long preface, on the credibility of an extraordinary communication with the world of spirits, in order to facilitate the reader's belief of what Mr. Swedenborg has asserted of his long and intimate acquaintance with the angels. For this writer informs us, 'that he has been allowed to associate and converse with them, as man does with man, for thirteen years together.' And that he might, if possible, remove the doubts of the sceptic, 'he solemnly attested the truth of all that he had published concerning these communications, in the presence of a learned physician, and another very credible witness, a short time before his death, which happened at London, in 1772.'

In every part of this work there are repeated attestations to this effect:

'From all my experience, which is now of many years, I can truly affirm, that the angels, in respect to their form, are perfect men, having like faces, eyes, ears, breasts, arms, hands, feet, &c. that they hear, see, and converse with one another; and, in a word, that nothing human is wanting to them, but these material bodies of flesh that we are invested with: I have beheld them in their own light, which far exceeds our greatest meridian lustre, and have therein discerned all the features and variations of their faces more distinctly than those of my fellow-inhabitants of this earth.'

In the course of these lucubrations the author acquaints us with all the wonders he had seen and heard in heaven and hell; and describes the persons, the mansions, and employments of their respective inhabitants.

* See Crit. Rev. vol. xxx. p. 79.

‘It is, he says, to be observed, that the human form of every man after death is beautiful in proportion to the love he had for divine truths, and a life according to the same; for by this standard things within receive their outward manifestation and form, so that the deeper grounded the affection for what is good, the more conformable it is to the divine order in heaven, and consequently the more beauty the face derives from its influx. Hence it is, that the angels of the third or inmost heaven, whose love is of the third or highest degree, are the most beautiful of all the angels; whereas they whose love for divine things had been in a lower degree, or more external than that of the celestial or highest angels, possess an inferior degree of beauty; and the translucent lustre in their faces, as proceeding from a lesser degree of divine virtue within them, is comparatively dim: for as all perfection rises in degrees from the inward to the inmost, so the external beauty, to which it gives life and vigour, has its degrees in the same proportion. I have seen the faces of some angels belonging to the third heaven, of such exquisite lustre and beauty, as no painter on earth could describe, even to the thousandth part; though a consummate artist might be able to give us some near resemblance of the faces of the lowest angels, or such as belong to the first heaven.’

On the other hand, the spirits of hell are deformed and hideous:

‘All spirits in the hells, when seen in the light of heaven, appear in the several forms of their particular evils respectively, as so many types or portraits thereof; for in every one the interior manifests itself in the exterior, and exhibits the signatures of his particular distinction, so as to be visibly known to be what he is, by his face, by his spiritual body, his speech, and gestures. These forms in general, are such as express contempt of others, and threatening of those that refuse them homage; forms of hatred and revenge of various kinds; forms of rage and cruelty, &c. But when such spirits receive adulation, homage, or worship from others, their features soften into a shew of self-complacency and secret satisfaction. It is no easy matter to describe these forms under their various appearances, as no two are exactly alike; only it must be observed, that among all that are in the same species of evil in any society, there is one common ground of similitude, or, as it may be called, of family likeness, however it may be diversified in the individuals. In general, their faces are hideous and ghastly, like those of carcases, some black, some resembling firebrands, and some deformed and ugly with warts,
car-

carbuncles, and running sores; many appear as having no face, but in the room of it something of a visage of hair or bone; and some only a kind of snout with prominent teeth; their bodies also are monstrous; and their speech sounds as from anger, hatred, or revenge; for, as every one speaks from his own false, so he sounds his voice from his own evil; in a word, they are all so many images of their particular and proper hell.'

The habitations of the spirits in hell are likewise horrible and doleful.

'I was allowed to look into the hells, and take a view of their inside; for the power of such inspection is, by divine permission, granted at times to the angels and spirits above them, even when they are not open: such an inside view of them I had. Some of the hells appeared like caverns in rocks, first proceeding far horizontally, and then descending either perpendicularly, or by windings, to a great depth. Some resembled the dens of wild beasts in the woods; others the subterraneous works in mines, with different chambers and descents to still lower floors. Most of them are of three degrees of descent, the uppermost dark, as corresponding to the falses of evil; the lowest of a fiery appearance, as corresponding to the evils themselves. In the lowest hells are those who acted immediately from the root or principle of evil; but in such as are less deep, those who acted from evil errors, or the falses of evil. In some hells appear, as it were, ruins of houses and towns after some dreadful conflagration, in which the infernal spirits skulk; and in the milder hells are seen a kind of rude cottages, and in some places contiguous in the form of a city or large town, with streets and lanes, inhabited by infernal spirits that live together in strife, hatred, quarrellings, and fightings even to blood, whilst in the streets and public ways are committed thefts and robberies; and in some of the hells are places like public stews shocking to behold, as full of uncleanness and filth of all kinds. There are also gloomy woods, in which the infernal spirits wander about like wild beasts, and also subterraneous caves, into which such as are pursued by others fly for refuge. Moreover, there are barren and sandy deserts, ragged rocks with caverns, and scattered cottages; and to these desert places are consigned such in particular as had passed through severe sufferings in the other hells, and had been foremost among those who deceive others by crafty devices, and wicked stratagems. This is the last state of their appointment.'

On the contrary, the habitations of the angels are exquisitely delightful.

'As often as I conversed with the angels face to face, it was in their habitations, which are like to our houses on earth, but far more beautiful and magnificent, having rooms, chambers, and apartments in great variety, as also spacious courts belonging to them, together with gardens, parterres of flowers, fields, &c. Where the angels are formed into societies, they dwell in contiguous habitations, disposed after the manner of our cities in streets, walks, and squares: I have had the privilege to walk through them, to examine all round about me, and to enter their houses; and this when I was fully awake, having my inward eyes opened.'

If this Treatise had been written as a theological romance, and presented to the public under that character, it would have appeared to more advantage: the reader would have made a proper allowance for the flights and extravagance of the author's imagination; and might have been pleased with some of his descriptions. But when it is imposed upon him under the idea of a serious relation of the wonders, which the author had seen in heaven and hell, it shocks his faith; and though he may have the highest opinion of the sincerity of this honourable senator, he will naturally conclude, that the conferences, which he held with angels, were only dreams, or reveries; and that his boasted illuminations from heaven, descended upon him through a crack in the brain.

Minutes of Agriculture, made on a Farm of 300 Acres, of various Soils, near Croydon, Surry. To which is added a Digest wherein the Minutes are systemized and amplified; and elucidated by Drawings of new Implements, a Farm Yard, &c. The whole being published as a Sketch of the actual Business of a Farm; as Hints to the inexperienced Agriculturist; as a Check to the present false spirit of Farming; and as an Overture to Scientific Agriculture. By Mr. Marshall. 4to. 12s. boards. Doddsley.

IT hath been a complaint, not more general than just, that of the numerous books on agriculture few have been the result of real experience and observation. On popular subjects there are never wanting those who are ready to obtrude their information upon the public, from whatever source that information may be drawn. Perhaps the art of *book-making* hath never been carried to greater extent than in the department of husbandry. It hath displayed itself in new modelling the antiquated works of a Worlidge or Mortimer, in translations from Messrs. De Chatevieux and Duhamel, who wrote for the information of people a century behind us in

in the knowledge of agriculture ; perhaps its next appearance is in the methodical form of a farmer's dictionary, or in a voluminous display of *decisive* experiments on half a rood of land. It is no wonder that books which profess to teach an art their writers neither practised or understood, should deservedly fall into contempt. It was matter of singular satisfaction to find the author of the work before us pursuing a different road, confining himself entirely to the occurrences on his own farm. Speaking of himself and his motives for publication, he tells us, ' He was born a farmer, bred to traffic, and returned to the plough a few months before the commencement of the following Minutes. He had long been convinced of the imbecility of books, and presently discovered the unsuitness of bailiffs. He resolved therefore to be a farmer from his own experience : he endeavoured to fathom the theory and practice of every department. As useful truths occurred, he planted them, and raised the reflections which naturally came up. These facts and reflections being frequently the subjects of reference and perusal, he began to register his ideas in a manner more intelligible, not only to himself, but to his friends, to whom the register was ever open. The more numerous these Minutes grew, the more pleasure he took in increasing the number ; the retrospect became more and more interesting, and he began to fancy them really important ; his friends, too, praised or seemed to praise.' Having resolved to publish them, he adds, ' The difficulty lay in the selection.---The author was anxious to give a *real likeness of farming* ; but foresaw the tediousness which must attend on too minute a detail : he therefore determined to draw a middle line ;---to insert every minute, great or small, which was made during the first eighteen months, to give such only as seemed to convey some useful hint, or lead to something useful.'

That our readers may form a judgment what they are to expect from this performance, we shall give extracts from the Minutes of each period. The first series opens with the following.

' *Servants.* July 18, 1774. Yesterday discharged George Black—Why ? Because I suspected him of smuggling ;—because he was unequal to the management of the farm, and is too much a bailiff to be reduced to a butler. He is hated by the men, and despised by the neighbours. He has good hands, but a bad head—a crazy couch, dangerous to lull upon—a good implement of husbandry (spoilt by being made into a bailiff) but a bad husbandman.

' I am resolved to be, henceforth my own bailiff, and learn tomorrow's management from to-day's experience, and next year's process from this year's miscarriages.

' *Haying.* 26. Began carrying the hay of River Mead—got four loads into stack—caught in the rain with two more on the waggons—left four or five in the field, fit to be carried—the stack and waggons abroad.—In future I will accord to the adage, "Carry hay while you may"—Some of it was fit yesterday; but I was unwilling to break the day's work of a plow-team.

' 27. The hay is not much worse for the steeping rain of last night—and the sail cloth saved the flat stack surprisingly.

' 28. Carried all River Mead—got on briskly—Remember bustling necessary to haying.

' *Composting.* 31. Finished composting the border of Ley-Lands at 18d. a rod (of five yards and a half.) The men earned 3s. a day each; but they worked very hard.—There was a load of dung laid on about every four yards and a half; so that digging up the flooring (this was a border which produced nothing but weeds and rubbish,) and making the mould into compost with the dung, (for the young clover of the same field) cost about 15d. a load of dung.

' July, 1777. This is very expensive management, and its eligibility is still a moot point with the writer.

' *Weeds.* Cutting thistles and fern on Norwood Common, (bordering on the inclosures) to prevent their seeds from being blown into the fields, and raise manure.—Drew them into the yard, green, and left them in heaps to ferment.

' July, 1777. This management wants no recommendation.—It is obviously eligible.

' *Working Cattle.* 9. The men and boys are unanimous in their dislike of the oxen.—The buying them was unluckily premature.—Their keep has thus far been treble the value of their labour, and they must now lie a dead weight till after harvest.—They have been the cause of more impertinence, vexation, and bickering, than all the other appendages of the farm.'—

All criticism on these petty memorandums is precluded by what the writer observes in his preface, 'The reader, says he, who claims the smallest degree of candour, will peruse them as he would the private manuscripts in the closet of his friend; for he may be well assured, that nothing but a desire in the writer to give a real sketch of private agriculture, could have induced him to publish that which may appear, in the eyes of some, too minute for publication. He expects, however, that the reader will not determine separately on each Minute; but suspend his judgement until he has seen the several scattered rays converged in the digest; where, faint as they may separately seem, he hopes they may be found to throw more or less light on the object, or objects, to which they are conducted.'

Let

Let us now proceed to the Minutes made since January, 1776.

* February 2, 1776. The experiments made the 29th of September last, on spring seeds sown in autumn, stand thus:

* The beans which were covered, have not received much injury; but those which were exposed are as black as coal, and some of them wholly destroyed—the roots quite dead.

* The oats.—The blades are much injured, but the roots seem perfect.

* The summer-tares which were obnoxious to the frost, are greatly hurt; but do not seem entirely destroyed.

* But what surprises me most, the barley has stood the inclemency of the weather better than a fellow patch of wheat, experimentally sown the same day. I expected to have found it totally cut off; but I see no other vegetables whatever look so vigorously, winter-tares excepted; and those do not seem to have received the least injury.

* The ketlock, which came up among the early-sown winter-tares, and which stood above the snow, is cut down to the ground.

* Gates which swung clear before the frost, dragged during the frost; but now again swing clear. A foot path across D. 2. made at random in the snow, is considerably higher than the rest of the field. It looks as if it had been raised by art, at least an inch and a quarter higher than the adjoining turf. The snow being there trod off, the frost was permitted to penetrate deeper than here, where the coat of the snow prevented its penetration.

* Frost no doubt expands; I had a water-bottle rent to shivers, and the water totally consolidated in one night. The separate pieces would not join by near half an inch.

* I apprehend the surface which was freely exposed, was raised near two inches. Sure this must be of service to a stiff soil: for though it fall again, it perhaps does not unite so closely as it did before the expansion. Perhaps, its texture is sufficiently broken to admit the slender lacteal fibres. Perhaps snow preserves the present crop; and frost prepares for the future.—

* *Oxen.* 26. To try the versatility of oxen, I keep the horses at plow, and do the odd jobs with those. I find them carry out dung, bring home hay, carry in straw, collect firewood, or fetch in turneps and cabbages with the docility of horses.

* *Sufflation.* 27. (see 29th of October, 1775) This evening the same cow was blown again, by the same aliment, cabbages, and was cured by the same remedy, salt and water.

* It seems fully proved, that salt and water will cure a sufflation; but I wish to know how it operates.

May we here offer a hint on this subject? Salt and water we are told will cure a sufflation. Might not this disorder be prevented by sprinkling salt on the cabbages or other green fodder given to cattle? Should it not even answer this purpose, yet it

might have its uses: it is said to assist the fattening of both sheep and cattle; and we know experimentally it is of considerable service to cows both in promoting milk, and improving the quality of it.

‘ *Oxen,* } April 13, 1776. Yesterday began to land up
 ‘ *Whip-reins,* } N. 6. for barley, with four oxen single, and
 ‘ *Semiculture,* } a team-plow. They did not make so neat work as I wished for. Put two of them to a whip-rein plow, double; but continued to drive them with the whale-bone whip. They carried off their work more chearfully and neater.

‘ Last night I exercised them in the yard with whip-reins; and to-day they have landed up a full acre into five-bout beds, without a driver.

‘ I had no idea of their mouths being so tender as they are; and expected, that it would have been necessary to guide them by the rings (this was indeed an idea I conceived before I ever thought of a ring to tame them;) but the bit is quite sufficient. I am confident, without partiality, that we have not two horses so handy with whip-reins as the two oxen. We worked to day: and what is remarkable, they answer the whip-rein better than the whale-bone whip.

‘ *Rolling beans.* } 28. Perhaps, rolling the soil before the
 ‘ *Rolling peas.* } beans come up is dangerous to the crop. If it be left unrolled, the clods become troublesome to the hoe, and by rolling on to the tender plants, are hurtful.

‘ I was afraid that the roller would have injured the heads of the plants, and therefore only run it twice across the field experimentally — After remaining a day or two, I could not perceive the least harm from the operation; but it was obviously a good preparative to hoeing: I therefore rolled the whole field. They had just opened into broad leaf, which lay on the ground, and could not possibly receive any injury from the roller.

‘ To try the torture which infant beans can bear, I marked out three or four yards of one of the drills, indiscriminately. I first rubbed the plants between the fingers, till the leaves were perfectly bruised, and as black as ink;—I then trampled them under foot, rubbing them hard with the sole of my shoe.

‘ This was last Tuesday,—just a week ago. At present, I cannot perceive that they have received the least real injury. The leaves, it is true, look rugged, as if eaten with slug or fly; but the stems are as high and as healthy as those of the neighbouring plants.

‘ Therefore, beans, when their broad leaves lie flat on the ground, may be harrowed and rolled with safety.

‘ To prepare peas, too, for hoeing, I rolled them as they opened into broad leaf, and cannot perceive any evil attendant.

‘ *Autumn-*

' *Autumn-sown barley.* July 21, 1776. Reaped it on Friday the 19th, but it was too ripe; it had stood three or four days too long. The crop was very even, and as good as could be expected from the quality and state of the soil.

' That which was exposed to the frost was obviously the best; but I am at a loss how to account for this circumstance. Perhaps the roots of some large elms growing in the adjoining hedge, impoverished the soil; but this is mere conjecture: the contiguous tares are not the worse for them.

' I do not see why barley should not be sown in autumn, and reaped in the vacation between hay-time and wheat-harvest.

' *Cabbages.* 21. Finished planting yesterday.

' The ground was so firmly (perhaps necessarily) consolidated by rolling, that it was laborious to make the holes with a hand-dibble; I therefore converted a potatoe-dibble into a cabbage foot dibble, which answered beyond expectation.

' To regulate the distance in the rows, untwisted a garden-line at every two feet, and inserted a feather of two or three inches long. A line of 200 feet long was prepared in about ten minutes; and though it has been out wet and dry, not a feather is displaced.

' To regulate the distance between the rows, fixed a line, with three feathers, cross each end of the five-bout bed to be planted; bringing the middle feather exactly into the middle of the bed. An acre and $\frac{1}{2}$ this took about 13,000 plants.'

This method of planting cabbages is imperfect. In the northern parts of the kingdom, where the culture of this vegetable is carried to great perfection, the process is this: the land being previously ploughed into two-bout ridges, one person drops the plants two foot asunder on the crown of the ridge, another follows with a hand-dibble and plants them. In planting the first ridge the distance in the rows is regulated by a stick which the dropper carries in his hand. The plants on the succeeding ridges are dropped by the eye, the dropper placing them opposite or at angles with those already planted. This work is usually performed by women or boys: it requires but little practice to be both expert and expeditious at it. Soon as the plants have taken root, the earth is ploughed from them, and the rows, if necessary, are hand-weeded: in a few days the earth is ploughed back again. This horse-hoeing is generally repeated when the plants begin to cabbage.

These Minutes, which are carried down to July the 15th, 1777, contain much useful information, intermixed with many trifling incidents. But without those trifling incidents the book would not have been what the author intended it, a *real sketch of private agriculture.*

At the end of the Minutes the different articles are digested under their respective heads. Amongst other articles there is a very important one which few, if any, writers before have attended to-- *the hazard of farming*. Those who are acquainted with farming in theory only form to themselves very imaginary pictures of it. They suppose it to be a pleasurable avocation, accompanied with certain profit. This by no means is the case. Its profits are frequently uncertain; and, as an avocation, we give full credit to our author when he asserts that it is *laboriously serious*. With respect to Mr. Marshall, as a farmer, we should do him injustice not to remark that he is an attentive observer, intelligent and enterprising; and that he apparently relates facts with the most scrupulous regard to truth. Though, at the same time, it is to be regretted that his Minutes take not in a longer period than three years; especially when it is considered that his farm, which seems at best but an indifferent soil, was totally impoverished by the slovenly management of the preceding tenant. In such circumstances every one, who is acquainted with the subject, must know several years will elapse before any conclusions materially decisive can be drawn from the course of management which either our author, or any one else, could have adopted. He would have done well therefore to have been thoroughly instructed in, what he calls, a science exceedingly abstruse, before he had attempted to instruct others. That he is a young farmer is evident from many parts of his book, independent of his own acknowledgement. He has certainly much to learn. And, indeed, after the following declaration, it is not to be wondered at, if in many points he still continue essentially ignorant. It is now upwards of seven years, says he, since the author studied any other book than the book of Nature. Great as our veneration is for that primary source of all information, yet few people, we believe, are capable of studying it with much advantage, who depend solely on the light of their own minds for assistance. If our author thinks himself one of those privileged few, we are sorry to add he betrays a confidence which his present performance by no means seems to justify. If all were to claim the same privilege that he does, and all are equally intitled to it, we might ask him where is the use of writing on a subject, which to be masters of, we need only study the volume of nature?

As a writer, his merits might have been passed over in silence; but as it is that part of his character, on which he seems principally to value himself, that he may not think we overlook him, he shall speak for himself: 'The author, says he, declares himself at open war with custom; excepting the custom

tem founded in nature, or at least supported by reason: his ambition is to be stigmatized with innovator: nay, he would even risk his being thought an awkward meddler, rather than add, to the crowd of decent copyists.—He cannot suppress his disapprobation of those lispers of Greek and Latin;—those pompous displayers of learned trifles; nor of those evanescent echoes of school-philosophy, faint warbling through the grove of letters, to the injury of natural and scientific knowledge, and the annoyance of English literature.—In consequence of this open war with custom, to almost every idea, complex or simple, he gives a new term peculiar to himself; and to shew his disapprobation of those lispers of Greek and Latin (and who they are amongst good writers we know not) these terms seem purposely compounded contrary to all *classical* rule and analogy. What can be more to the annoyance of English literature than such terms as these? Naturifion, animalifion, vegetifion, aridage, verdage, animalifing straw, bean-quondal, pea-quondal, wheat-quondal, &c. &c? And yet we are told these are elaborately-raised technical terms, as necessary to a system of agriculture, as *problem* and *corollary* are to the mathematics! How few people seem really to know themselves! Mr. Marshall, not contented to be, what, in spite of his absurdities, we cannot but think him, a man of plain sense and useful understanding, is perpetually labouring to be something more. This attempt continually leads him into pert singularities, or awkward affectation; neither of which can be mistaken, by any thing but ignorance, for what he is desirous they should pass for, bright parts or original genius.

Biographia Britannica: or, the Lives of the most eminent Persons who have flourished in Great Britain and Ireland, from the earliest Ages to the Present Times. The Second Edition, with Corrections, Enlargements, and the Addition of new Lives. By Andrew Kippis, D. D. and F. S. A. with the Assistance of other Gentlemen. Vol. 1. Folio. 11. 11s. 6d. boards. Bathurst.

WE have now before us a work of the greatest importance in the English language; a work, which will gradually increase in value, in proportion to its duration; and which, with occasional improvements, will certainly be transmitted to the latest posterity.

It is highly necessary, that every new edition of this valuable work should be carefully revised and improved, as a course of years imperceptibly destroys a variety of temporary publications, which serve to throw a light on the lives and writings of eminent men.

The

The following extract from the preface will enable our readers to form some idea of the corrections and enlargements, which are to be expected in this edition.

‘ The new lives will form a very important part of this undertaking. It is apprehended that they will amount to more than three hundred articles; and it will be our endeavour, by having recourse, as far as lies in our power, to the most original information, to render them peculiarly authentic.—In the writing of new lives we do not include those only, that have been determined since the publication of the first edition, but several names, which might, and indeed ought to have had a place in that edition.—

‘ The additions to the former articles will be numerous, and, in some cases, of considerable extent. Those to Addison and lord Bacon, in the present volume, are particularly large. In the additions to Addison, there is an important and curious paper relative to that great man’s quarrel with Mr. Pope; for which we are indebted to a most eminent and respectable person, who hath not indulged us with the liberty of mentioning his name. The enlargements consist either of new circumstances in the lives of celebrated men, or of farther extracts and remarks with regard to their characters, works, and actions. The additional matter is, for the most part, inserted at the end of each article.

‘ As to a number of corrections which have already occurred, or will hereafter occur, in the course of the undertaking, it would be needless to point them out distinctly. It is sufficient to rectify in silence any little inaccuracies of language or sentiment, or any slight mistakes in dates and facts, which will almost unavoidably take place in so voluminous a publication. We have exerted ourselves, in this respect, with considerable attention; and the instances in which we have made the smaller necessary alterations, would appear, if carefully examined, to be very numerous. But we do not wish to be understood as having performed more than we have actually done. We do not pretend to write this great work over again, or, where there is no apparent cause for doubt or suspicion, to re-examine every fact. This would be an endless, as well as a needless task. Where the writers who preceded us, and who were men of distinguished historical knowledge, had all the materials before them which we could have, and plainly exerted great ability, impartiality, and diligence in making use of these materials, there could be no call upon us to dispute the truth of their narrations, or the fidelity of their references. Whatever articles shall be found to have been drawn up with any deficiency of care and attention, must have a proportionable liberty taken with them; and we are afraid that this part of our employment will be increased, when we come towards the latter end of the work. It is to be regretted that Dr. Campbell ceased to write, after the

close

close of the fourth volume. The Supplement, in particular, was so hasty and imperfect a performance, that, excepting in a few instances, we purpose to cancel it entirely. Accordingly, in the present volume, we have given new lives of Abernethy and Arbuthnot. In that of Abernethy, besides its being capable of improvement in other respects, we were furnished, by the rev. Mr. Josiah Thompson, of St. Mary Axe, with some curious ecclesiastical information concerning the Presbyterians in Ireland, and the steps which were taken, previous to the obtaining of the Act of Toleration in that country. The account of Dr. Arbuthnot, in the Supplement, was transcribed, almost verbatim, from the memoirs of him prefixed to the two little volumes of what are called his Miscellanies. This, as the composition ought to be our own, would of itself have been a sufficient reason for writing a fresh life of the doctor, even if we had not otherwise been enabled to render it more perfect.

In a work drawn up by various persons, it is not easy for them always to concur in the same views of things. There are several instances in which we do not agree with the sentiments advanced, and the representations given, by our learned predecessors; and yet, where they were not merely incidental modes of expression, of no significance to the main article, it would have been improper to strike out, or new model what they had said. It would have been depriving them of that right which they undoubtedly had to state facts according to their own ideas: in these cases, therefore, we have taken the liberty, in subsequent notes, of declaring our difference of opinion, with the reasons on which that difference is founded.

A few articles, in the first volume of the *Biographia*, were of so little comparative importance, that they might, perhaps, originally have been spared. But, as they take up a very small space, and some persons may wish to have them retained, we have preserved them in the present edition. There is only one instance wherein we have omitted an article, which is that of Atherton. This man had not the least claim, from his abilities or public actions, to a place in the work. The story of him is shocking and indelicate, and told in a manner extremely disagreeable. Doubts, likewise, have lately been suggested concerning part of the facts related of him. On these accounts, we were happy to find that our own inclination, of dropping him entirely, was confirmed by the opinion of several gentlemen, distinguished for their learning and judgment.

It is proper to take notice, that we have changed the signatures at the end of the lives, and have placed, in their stead, the initial letters of the real names of each of the authors, so far as they have come to our knowledge. The articles formerly marked T, were drawn up by Mr. Broughton; and those signed G and R, by Mr. Oldys. The signatures of Dr. Campbell were E and X, that of Mr. Morant C, and that of Dr. Nicolls P. We know not who was the writer of the lives, in this volume, which

which have the letter D annexed to them; and, therefore, we have let that letter stand as before.'—

—'It is our wish, and will be our aim, to conduct this publication with real impartiality. We mean to rise above narrow prejudices, and to record, with fidelity and freedom, the virtues and vices, the excellencies and defects of men of every profession and party. A work of this nature would be deprived of much of its utility, if it were not carried on with a philosophical liberality of mind. But we apprehend that a philosophical liberality of mind, whilst we do full justice to the merit of those from whom we differ either in religious or political opinions, doth not imply in it our having no sentiments of our own. We scruple not to declare our attachment to the great interests of mankind, and our enmity to bigotry, superstition, and tyranny, whether found in Papist or Protestant, Whig or Tory, Churchman or Dissenter.' A history that is written without any regard to the chief privileges of human nature, and without feelings, especially of the moral kind, must lose a considerable part of its instruction and energy.'

From this account of the extensive and liberal plan, which the editor intends to pursue, the reader will naturally form the highest expectations; and, we are persuaded, he will not be disappointed. Besides a great number of additional anecdotes and observations, dispersed throughout the whole volume, the lives of the following eminent men make their first appearance in this edition: viz. John Abernethy; Robert Ainsworth; Mark Akenfide; Nicholas Amhurst, a poet and political writer; Dr. Thomas Amory; lord Anson; Eugene Aram, a person of extraordinary abilities, executed at York in 1759; John Arbuthnot; Mary Astell; Robert Baillie, a Scotch divine; Thomas Baker, author of *Reflections upon Learning*; Henry Baker, a naturalist; John Balguy; John Baptist, a flower-painter; William Barclay, a civilian; John Barclay, author of *The Argenis*; sir John Barnard; lord viscount Barrington; John Baskerville, a printer.

In the notes under the articles Babington, sir Nic. Bacon, lord Bacon, and Bate, we find the lives of Dr. Miles Smith, Nathaniel Bacon, Dr. Rawley, and Dr. Gliffon.

The following extract, from the additions to the Life of Mr. Addison, is upon a subject universally known, and cannot fail of being acceptable to every reader.

'The quarrel between Mr. Addison and Mr. Pope, like others of the same kind, would deservedly have fallen into oblivion, had it not been perpetuated by Mr. Pope's satyric muse. And the true grounds of it will never probably be cleared up to the entire satisfaction of the inquisitive public, as one of the parties had been dead many years before any of the particulars were divulged, and

and those which are now given us come only from Mr. Pope himself. For neither the bishop of Gloucester himself, nor the digester of his materials, Mr. Ruffhead, could have any personal knowledge of the circumstances of that transaction.

The first notice we find of it in print is in that bitter but elegant character of Atticus, which was written (we are told) in Mr. Addison's lifetime, and sent privately to him in manuscript in the year 1715; but was certainly not made public till two years after his death; was afterwards printed in Mr. Pope's *Miscellanies*; and finally ingrafted into his epistle to Dr. Arbuthnot in 1733. The cause is obscurely glanced at in letters, and scraps of letters, published by Mr. Pope in his correspondence; was more openly avowed in Mr. Warburton's notes on the Epistle to Arbuthnot, verse 193, which were published in 1752; and the whole was drawn up into a regular charge, by Mr. Ruffhead in his life of Mr. Pope, printed 1769.*

The account given is shortly this: "That Mr. Addison's and Mr. Pope's friendship commenced in 1713, and continued for some time with reciprocal esteem and affection; that during this period the translation of the *Iliad* was set on foot, and the subscription promoted by Mr. Addison; and on the other hand Mr. Pope defended his friend against the brutal attack of Dennis. At length Addison became jealous of Pope's genius, and encouraged Philips to asperse his character with respect to his political connections; and soon after his jealousy discovered itself by a very peculiar circumstance. For upon Pope's advising with Mr. Addison about altering the *Rape of the Lock* by inserting the machinery, he dissuaded him from so noble an improvement. That this circumstance first opened Mr. Pope's eyes with regard to the real character of his friend; and his suspicions were soon after confirmed by the publication of Mr. Tickell's translation of the first Book of Homer, in opposition to Mr. Pope's, which he was fully convinced, from many odd concurring circumstances, was indeed Mr. Addison's own performance. That this occasioned an open breach between Mr. Addison and Mr. Pope, which Mr. Jervas and other common friends endeavoured to reconcile; but that Mr. Addison's unbecoming behaviour and cool contempt, at an interview between them, attended by sir Richard Steele and Mr. Gay, rendered a reconciliation impracticable. That Mr. Pope, while yet warm with this provocation, wrote the character abovementioned of Mr. Addison. That about this time, the earl of Warwick, Mr. Addison's son-in-law, told Mr. Pope, that it was in vain to think of being well with his father; who was naturally a jealous man, and was hurt by Mr. Pope's superior talents in poetry to such a degree, that he had secretly encouraged Gildon to write something about Wycherley, in which he had taken occasion to abuse Mr. Pope, and his family, in a virulent manner, and

that Mr. Addison paid him ten guineas as the wages of his scurrility. That the next morning, after he had received this information, he wrote Mr. Addison an expostulatory letter, in which he inclosed the verses containing his character; which had so good an effect upon him, that, from that period to the time of his death, he always treated Mr. Pope with civility, and (as he believed) with justice."

• If this account, and especially the latter part of it, be founded in truth, Mr. Addison very justly deserved that severity with which his memory has been treated by Mr. Pope and his professed panegyrists. But in justice to a character so amiable as that of Mr. Addison, now unable to vindicate himself, we may be allowed to suspend our belief of it, till the accusation is better proved; especially as it is evident from dates and facts, chiefly extant in Mr. Pope's own works, (but which his biographer has strangely misplaced and confounded) that the account given by Mr. Ruffhead cannot possibly be altogether true, and is hardly accurate in a single particular.

• It may be doubted whether the acquaintance between Addison and Pope did not commence as early as 1712. For Steele promised to bring them acquainted in February 1711-12*. And we find Mr. Addison, in October 1712†, warmly recommending Mr. Pope to the world as a rising genius; and in the succeeding month advising his publication of the Temple of Fame‡. This acquaintance was probably improved into friendship by Mr. Pope's writing the prologue to Cato, in April 1713. And as in the same year 1713, the improved edition of the Rape of the Lock was published§, Mr. Addison's supposed advice, discouraging the proposed alterations, must therefore have been given in the very infancy and not at the close of their friendship. If he gave such advice, it was probably his real opinion. He might think it dangerous to tamper with so beautiful a poem as the original, and had perhaps no conception of the art and ingenuity with which Mr. Pope was able to interweave the machinery, without breaking the unity of design. It is not suggested that Mr. Addison disliked the improvement when made, or dissuaded him from publishing the poem in such its improved state; which might have been a reasonable ground of suspicion. But so trifling a circumstance as the difference of opinion upon the propriety of the hint when first started, could never be of itself sufficient to open Mr. Pope's eyes, and mark Mr. Addison's character as a compound of meanness and jealousy.

• Indeed, it is plain that Mr. Pope at the time thought other, wise, or else was himself insincere. He drew his pen in defence

* • Additions to Pope's Works, vol. ii. p. 112.

† † Spectator, No. 523.

‡ ‡ Letters to Steele, 16 Nov. 1712.

§ § Notes on the Lock, ver. 1. Trumbull's Letter, 6th March, 1713. Dean Berkeley's, 1st May, 1714.

of Cato in 1713, by writing a narration of John Dennis's Frenzy, contrary to the wish of Mr. Addison (who disapproved so illiberal an attack), and published it, though against his consent *. And his letters to Mr. Addison in October, November, December, and January following (which must have been written after his eyes are thus said to have been opened) are full of the strongest expressions of friendship and confidence. He then intrusted to this man (whose jealousy he perceived had been raised by the very mention of the sylphs and the gnomes) his original design of translating and commenting on Homer. Mr. Addison (who it seems did not think Achilles half so formidable as Ariel in the hands of his poetical rival) received this design with great warmth of encouragement, and he was the first whose advice determined Mr. Pope to undertake that task †. He also pressed him to turn it to the best pecuniary advantage, and for that purpose to avoid engaging in any party disputes; into which he feared he might be drawn by his intimacy with Dr. Swift, and the attention paid him by many of the Tory ministry. The suspicions, if any, which Mr. Pope entertained of Mr. Addison's sincerity, from his advice about the Rape of the Lock, had surely by this time subsided; as indeed they might well do, if nothing happened to confirm them till the publication of Mr. Tickell's Homer; which, instead of being soon, was not till about *two* years after.

In the mean time, a quarrel broke out between Mr. Pope and Ambrose Philips; which involved Mr. Addison in its consequences, and put a period to the cordiality of their friendship. Stung with the reputation which Philips had acquired as a writer of pastorals, Pope wrote an ironical paper in the Guardian, April 27th, 1713, in ridicule of Philips. Mr. Addison immediately perceived the drift of it, and joined with Mr. Pope in the laugh; but Steele understood and published it as a serious panegyric upon his friend. When the jest was discovered, Philips seems to have been outrageously angry, and to have harboured a deep resentment. For in the spring of 1714, he took occasion to abuse Mr. Pope at Button's coffee-house as a Tory, and one united with Dr. Swift to write against the Whig interest, and undermine the reputation of himself, Steele, and Addison. Addison upon this came to Pope, and assured him of his disbelief of this idle story, and hoped their friendship would still continue ‡. Yet he seems to have been somewhat staggered in respect to Mr. Pope's party attachments, against which he had cautioned him more than once in the preceding year §; and a coolness certainly ensued, which continued for several months. During this estrangement, the interview mentioned by Mr. Ruff-

* Pope to Addison, 30th July, 1713. Steele to Lintot, 4th August, 1713. Additions, vol. ii. p. 104.

† Preface to Pope's Iliad.

‡ Letter to the hon. —, 8th June, 1714.

§ Letter, Nov. 2, 1713.

head *, is more likely to have happened than at the period in which he places it, the latter end of the year 1715; when in reality there was no rupture between them. Mr. Pope, it is confessed by his biographer, conducted himself at this interview with great impetuosity and warmth; and Mr. Addison, who was of a colder constitution, and much Mr. Pope's superior both in age and station, might possibly behave with too much *bauteur* and reserve. But that he harboured no malice against him, appears from his subsequent conduct.

* For the sudden revolution in politics that happened at the death of queen Anne, and brought Mr. Addison and his friends into power and office, most certainly gave him an opportunity of mortifying, if not crushing, his competitor, in case he had been mean enough to wish it. On the contrary, from that instant, he was inclined to forget all animosities, and offered his services, nay his interest at court to Mr. Pope †; to which he returned a very waspish and disdainful answer ‡: but however, in a few weeks afterwards, Pope softened his tone, and wrote a more complaisant letter to Mr. Addison himself, yet mixed with some distrust and resentment §. Civilities upon this were again renewed between them; insomuch that, in April 1715, we find Mr. Pope going to Mr. Jervas's, on purpose to meet Mr. Addison ||; and in the same year he wrote his panegyrical epistle in verse, to be prefixed to Mr. Addison's Dialogues on Medals.

At length the great and inexpressible offence was given by Mr. Addison to Mr. Pope, by permitting Mr. Tickell, his dependent, and afterwards his under-secretary, to publish a translation of the first Book of the Iliad in the beginning of June 1715. just at the time when the first volume of Mr. Pope's work was delivered to his subscribers. Whether this book was translated by Mr. Addison himself in his younger days, or whether he only revised and corrected Mr. Tickell's performance, cannot be pronounced with certainty; unless the public were in possession of those *odd concurring circumstances* which convinced Mr. Pope himself, that it was Mr. Addison's own translation; tho' he certainly thought otherwise, when he penned the character of Atticus ¶. To apologize for its publication at so critical a juncture, the following advertisement was prefixed by Mr. Tickell, though that circumstance was industriously suppressed in all Mr. Pope's publications on the subject: "I must inform the reader, that when I began this first book, I had some thoughts of translating the whole Iliad; but I had the pleasure of being diverted from that design, by finding the work was

* • Page 191.

• † Letter from Jervas, 20th August, 1714.

• ‡ 27th August, 1714.

• § 10th October, 1714.

• || Gay to Congreve, 7th April, 1715.

• ¶ Who when two wits on rival themes contest,

Approves of both, but likes the worst the best."

fallen

fallen into a much abler hand. I would not therefore be thought to have any other view in publishing this small specimen of Homer's Iliad, than to bespeak (if possible) the favour of the public to a translation of Homer's Odyseis, wherein I have already made some progress."

Whether, on the supposition that the specimen was Mr. Addison's own (and it is not unworthy of him), he chose to indulge the vanity of an author, by shewing him how well he could have performed the whole; or whether (supposing it Mr. Tickell's, whom he loved and patronized with all the affection of a father) he really meant to have conferred on him a pecuniary obligation by promoting a subscription for his Odysey, as he had before done * for Mr. Pope's Iliad; it must be acknowledged, that in either case the publication was indiscreet and ill-timed. It is true, that Mr. Pope's finances could not now be materially affected, had the public decided in favour of Tickell's translation; for his subscription was full, and his contract with Lintot was complete. But it certainly bore too much the appearance of rivalry and competition; and was, in either light, a weakness below Mr. Addison's station and character. It is not to be wondered at therefore, that a man of so irritable a disposition as Mr. Pope is acknowledged to have been, was hurt beyond measure by this transaction; and it is probable that the character of Atticus was written in the heat of his resentment on this occasion; as he expressed the very same sentiments to Mr. Craggs in his letter of 15th July 1715. But it does not appear (as Mr. Ruffhead asserts) that there was any open breach between Mr. Addison and Mr. Pope upon *this* occasion; and Pope expressly tells Craggs there was none. Had any such happened; and had Mr. Addison then shewn the temper ascribed to him by Mr. Pope's biographer, he would hardly, in the Freeholder of May 7, 1716, have bestowed such encomiums on Mr. Pope's translation of the Iliad.

Upon the whole, however Mr. Pope may be excusable for penning such a character of his friend in the first transports of poetical indignation, it reflects no great honour on his feelings to have kept it in petto for six years, till after the death of Mr. Addison, and then to permit its publication (whether by recital or copy makes no material difference) †; and at length, at the distance of 18 years, hand it down to posterity ingrafted into one of his capital productions. Nothing surely could justify so long and so deep a resentment, unless the story be true of the commerce between Addison and Gildon; which will require to be very fully proved, before it can be believed of a gentleman who was so amiable in his moral character, and who (in his own case) had two years before expressly disapproved of a personal

* Ruffhead, p. 185.

† Bishop Atterbury's Letter, 26 Feb. 1721-2,

abuse upon Mr. Dennis. The person indeed from whom Mr. Pope is said to have received this anecdote, about the time of his writing the character (viz. about July 1715), was no other than the earl of Warwick, son-in-law to Mr. Addison himself. And the Something about Wycherley, (in which the story supposes that Addison hired Gildon to abuse Pope and his family) is explained by a note on the *Dunciad*, l. 296. to mean a pamphlet containing Mr. Wycherley's Life. Now it happens that, in July 1715, the earl of Warwick (who died at the age of twenty-three in August 1721) was only a boy of seventeen, and not likely to be entrusted with such a secret by a statesman between forty and fifty, with whom it does not appear that he was any way connected or acquainted. For Mr. Addison was not married to his mother the countess of Warwick till the following year 1716. Nor could Gildon have been employed in July 1715 to write Mr. Wycherley's Life, who lived till the December following. As therefore so many inconsistencies are evident in the story itself, which never found its way into print till near sixty years after it is said to have happened, it will be no breach of charity to suppose that the whole of it was founded on some misapprehension in either Mr. Pope or the earl; and unless better proof can be given, we shall readily acquit Mr. Addison of this the most odious part of the charge.

This excellent paper is said to have been written by 'a gentleman of considerable rank; to whom the public is obliged for works of much higher importance.'—We will venture to ascribe it to the learned author of *Commentaries on the Laws of England*.

The first article in this work is the life of Aaron and Julius, who suffered martyrdom about the beginning of the fourth century. This article was in the first edition; but ought to have been excluded. For these two *saints*, as they are called, were neither distinguished by any work of learning, nor (except their sufferings) by any memorable circumstance: consequently they have no pretensions to be enrolled in the list of eminent men. The *Biographia Britannica* is not designed for *SAINTS*, or *PIOUS DRONES* of any denomination.

We do not mention this article as a matter of importance in itself, for it is very short; but as a point, which the learned and judicious editor may hereafter consider, as he shall see occasion.

Isaiah,

Isaiah. *A new Translation; with a Preliminary Dissertation, and Notes critical, philological, and explanatory.* By Robert Lowth, D. D. F. R. SS. Lond. and Goetting. Lord Bishop of London. 4to. 181. boards. Cadell. [Concluded from vol. xlv. p. 428.]

IN two former articles we have given our readers the substance of his lordship's Preliminary Dissertation, containing an account of the style and character of the Hebrew poetry, the state of the Hebrew text, and other points of this nature. We now proceed to the Translation and the Commentary.

In this work the author has retained a considerable part of the vulgar translation; for which he assigns this very satisfactory reason: 'as the style of that translation is not only excellent in itself, but has taken possession of our ear, and of our taste, to have endeavoured to vary from it, with no other design than that of giving something new instead of it, would have been to disgust the reader, and to represent the sense of the prophet in a more unfavourable manner: besides, that it is impossible for a verbal translator, to follow an approved verbal translation, which has gone before him, without frequently treading in the very footsteps of it. The most obvious, the properest, and perhaps the only terms, which the language affords, are already occupied, and without going out of his way to find worse, he cannot avoid them. Every translator has taken this liberty with his predecessors: it is no more than the laws of translation admit, nor indeed than the necessity of the case requires. And as to the turn and modification of the sentences, the translator, in this particular province of translation, is as much confined to the author's manner, as to his words: so that too great liberties taken in varying either the expression or the composition, in order to give a new air to the whole, will be apt to have a very bad effect.'

For these reasons, he says, whenever it shall be thought proper to set forth the holy scriptures for the public use of our church, to better advantage than as they appear in the present English translation, the expediency of which grows every day more and more evident, a revision or correction of that translation may perhaps be more advisable than to attempt an entirely new one. For as to the style and language, it admits but of little improvement; but, in respect of the sense and the accuracy of interpretation, the improvements of which it is capable are great and numberless.

The translation here offered is, in general, as close to the text, and as literal, as our English version. Whenever it departs from the Hebrew text, on account of some correction,

D 2

which

which the author supposes to be requisite, he gives notice to the reader of such correction, and offers his reasons for it.

* C H A P. XIII.

The oracle concerning Babylon, which was revealed to Isaiah, the son of Amos.

- 2 Upon a lofty mountain erect the standard;
Exalt the voice; beckon with the hand;
That they may enter the gates of princes.
- 3 I have given a charge to my enrolled warriors;
I have even called my strong ones to execute my wrath;
Those that exult in my greatness.
- 4 A sound of a multitude in the mountains, as of a great
people;
A sound of the tumult of kingdoms, of nations gathered
together!
Jehovah, God of Hosts, mustereth the host for the battle.
- 5 They come from a distant land, from the end of the heavens;
Jehovah, and the instruments of his wrath, to destroy the
whole land.
- 6 Howl ye, for the day of Jehovah is at hand:
As a destruction from the Almighty shall it come.
- 7 Therefore shall all hands be slackened;
And every heart of mortal shall melt; and they shall be
terrified:
- 8 Torments and pangs shall seize them;
They shall look one upon another with astonishment;
Their countenances shall be like flames of fire.
- 9 Behold, the day of Jehovah cometh, inexorable;
Even indignation, and burning wrath:
To make the land a desolation;
And her sinners he shall destroy from out of her.
- 10 Yea the stars of heaven, and the constellations thereof,
Shall not send forth their light:
The sun is darkened at his going forth,
And the moon shall not cause her light to shine.
- 11 And I will visit the world for its evil,
And the wicked for their iniquity:
And I will put an end to the arrogance of the proud;
And I will bring down the haughtiness of the terrible.
- 12 I will make a mortal more precious than fine gold;
Yea a man, than the rich ore of Ophir.
- 13 Wherefore I will make the heavens tremble;
And the earth shall be shaken out of her place:
In the indignation of Jehovah God of Hosts;
And in the day of his burning anger.
- 14 And the remnant shall be, as a roe chased;
And as sheep, when there is none to gather them together;
They shall look, every one towards his own people;
And they shall flee, every one to his own land.

15 Every

- 15 Every one, that is overtaken, shall be thrust through;
And all that are collected in a body shall fall by the sword.
16 And their infants shall be dashed before their eyes;
Their houses shall be plundered, and their wives ravished.
17 Behold, I raise up against them the Medes;
Who shall hold silver of no account;
And as for gold, they shall not delight in it.
18 Their bows shall dash the young men;
And on the fruit of the womb they shall have no mercy:
Their eye shall have no pity even on the children.
19 And Babylon shall become, she that was the beauty of
kingdoms,
The glory of the pride of the Chaldeans,
As the overthrow of Sodom and Gomorrah by the hand of God.
20 It shall not be inhabited for ever;
Nor shall it be dwelt in from generation to generation:
Neither shall the Arabian pitch his tent there;
Neither shall the shepherds make their folds there.
21 But there shall the wild beasts of the deserts lodge;
And howling monsters shall fill their houses:
And there shall the daughters of the ostrich dwell;
And there shall the satyrs hold their revels.
22 And wolves shall howl to one another in their palaces;
And dragons in their voluptuous pavilions.
And her time is near to come;
And her days shall not be prolonged.

C H A P. XIV.

- 1 For Jehovah will have compassion on Jacob,
And will yet choose Israel.
And he shall give them rest upon their own land:
And the stranger shall be joined unto them,
And shall cleave unto the house of Jacob.
2 And the nations shall take them, and bring them into their
own place;
And the house of Jacob shall possess them in the land of
Jehovah,
As servants, and as handmaids:
And they shall take them captive, whose captives they were;
And they shall rule over their oppressors.
3 And it shall come to pass in that day, that Jehovah shall
give the rest from thine affliction, and from thy disquiet,
and from the hard servitude, which was laid upon thee:
4 and thou shalt pronounce this parable upon the king of
Babylon; and shalt say:
How hath the oppressor ceased! the exactress of gold ceased!
5 Jehovah hath broken the staff of the wicked, the sceptre of
the rulers.
6 He that smote the peoples in wrath, with a stroke unre-
mitted;

- He that ruled the nations in anger, is persecuted, and none hindereth.
- 7 The whole earth is at rest, is quiet; they burst forth into a joyful shout:
- 8 Even the fir-trees rejoice over thee, the cedars of Libanus: Since thou art fallen, no feller hath come up against us.
- 9 Hades from beneath is moved because of thee, to meet thee at thy coming:
- He rouseth for thee the mighty dead, all the great chiefs of the earth;
- He maketh to rise up from their thrones, all the kings of the nations.
10. All of them shall accost thee, and shall say unto thee: Art thou, even thou too, become weak as we? art thou made like unto us?
- 11 Is then thy pride brought down to the grave; the sound of thy sprightly instruments?
- Is the vermin become thy couch, and the earth-worm thy covering?
- 12 How art thou fallen from heaven, O Lucifer, son of the Morning!
- Art cut down to the earth, thou that didst subdue the nations!
- 13 Yet thou didst say in thy heart: I will ascend the heavens; Above the stars of God I will exalt my throne; And I will sit upon the mount of the divine presence, on the sides of the north:
- 14 I will ascend above the highths of the clouds; I will be like the most High.
- 15 But thou shalt be brought down to the grave, to the sides of the pit.
- 16 Those that see thee shall look attentively at thee; they shall well consider thee:
- Is this the man, that made the earth to tremble; that shook the kingdoms?
- 17 That made the world like a desert; that destroyed the cities?
- That never dismissed his captives to their own home?
- 18 All the kings of the nations, all of them, Lie down in glory, each in his own sepulchre:
- 19 But thou art cast out of the grave, as the tree abominated:
- Clothed with the slain, with the pierced by the sword, With them that go down to the stones of the pit; as a trodden carcase.
- 20 Thou shalt not be joined unto them in burial; Because thou hast destroyed thy country, thou hast slain thy people:
- The seed of evil doers shall never be renowned.

- 21 Prepare ye slaughter for his children, for the iniquity of their fathers ;
Lest they rise, and possess the earth ; and fill the face of the world with cities.
- 22 For I will arise against them, saith Jehovah God of Hosts :
And I will cut off from Babylon the name, and the remnant ;
And the son, and the son's son, saith Jehovah.
- 23 And I will make it an inheritance for the porcupine, and pools of water ;
And I will plunge it in the miry gulph of destruction, saith Jehovah God of Hosts.
- 24 Jehovah God of Hosts hath sworn, saying :
Surely as I have devised, so shall it be ;
And as I have purposed, that thing shall stand :
- 25 To crush the Assyrian in my land, and to trample him on my mountains.
Then shall his yoke depart from off them ;
And his burthen shall be removed from off their shoulder.
- 26 This is the decree, which is determined on the whole earth ;
And this the hand, which is stretched out over all the nations :
- 27 For Jehovah God of Hosts hath decreed ; and who shall disannul it ?
And it is his hand, that is stretched out ; and who shall turn it back ?

The design of the notes, which are subjoined, is to give the authorities on which the translation is founded ; to rectify or to explain the words of the text ; to illustrate the ideas, the images, and the allusions, of the prophet, by referring to objects, notions, and customs, which peculiarly belong to his age and country, to point out the beauties of particular passages, and sometimes the events, which the prophet foretells.

The limits of our Review oblige us to omit many of the author's valuable notes on this passage. The following however are some of the most material.

‘ These two chapters (striking off the five last verses of the latter, which belong to a quite different subject,) contain one intire prophecy, foretelling the destruction of Babylon by the Medes and Persians ; delivered probably in the reign of Ahaz, (see Vitringa, 1. 380.) about 200 years before the completion of it. The captivity itself of the Jews at Babylon (which the prophet does not expressly foretell, but supposes, in the spirit of prophecy, as what was actually to be effected,) did not fully take place till about 130 years after the delivery of this prophecy : and the Medes, who are expressly mentioned chap. xiii. 17. as the principal agents in the overthrow of the Babylonian monarchy, by which the Jews were released from that captivity, were at this time an inconsiderable people ; having been in a state of anarchy ever since the fall of the great Assyrian empire, of which they had made a part, under Sardanapalus ;

danapalus; and did not become a kingdom under Deioeces till about the 17th of Hezekiah.

The former part of this prophecy is one of the most beautiful examples, that can be given, of elegance of composition, variety of imagery, and sublimity of sentiment and diction, in the prophetic style; and the latter part consists of an Ode of supreme and singular excellence.

The prophecy opens with the command of God to gather together the forces which he had destined to this service; v. 2, 3. Upon which the prophet immediately hears the tumultuous noise of the different nations crowding together to his standard; he sees them advancing, prepared to execute the divine wrath; v. 4, 5. He proceeds to describe the dreadful consequences of this visitation; the consternation which will seize those that are the objects of it; and transferring unawares the speech from himself to God, v. 11. sets forth, under a variety of the most striking images, the dreadful destruction of the inhabitants of Babylon, which will follow; v. 11—16. and the everlasting desolation to which that great city is doomed; v. 17—22.

The deliverance of Judah from captivity, the immediate consequence of this great revolution, is then set forth, without being much enlarged upon, or greatly amplified: chap. xiv. 1, 2. This introduces, with the greatest ease, and the utmost propriety, the triumphant Song on that subject; v. 4—28. The beauties of which, the various images, scenes, persons introduced, and the elegant transitions from one to another, I shall here endeavour to point out in their order; leaving a few remarks upon particular passages of these two chapters, to be given after these general observations on the whole.

A chorus of Jews is introduced, expressing their surprise and astonishment at the sudden downfall of Babylon, and the great reverse of fortune that had befallen the tyrant, who, like his predecessors, had oppressed his own, and harassed the neighbouring kingdoms. These oppressed kingdoms, or their rulers, are represented under the image of the fir-trees and the cedars of Libanus, frequently used to express any thing in the political or religious world, that is supereminently great and majestic: the whole earth shouteth for joy; the cedars of Libanus utter a severe taunt over the fallen tyrant; and boast their security, now he is no more.

The scene is immediately changed; and a new set of persons is introduced: the regions of the dead are laid open, and Hades is represented as rousing up the shades of the departed monarchs; they rise from their thrones to meet the king of Babylon at his coming; and insult him on his being reduced to the same low estate of impotence and dissolution with themselves. This is one of the boldest prosopopoeias, that ever was attempted in poetry; and is executed with astonishing brevity and perspicuity, and with that peculiar force, which in a great subject naturally results from both. The image of the state of the dead, or the Infernum Poeticum of the Hebrews, is taken from their custom of burying, those at least of the higher rank, in large sepulchral vaults hewn in the rock. Of this kind of sepulchres there are remains at Jerusalem now extant; and some that are said to be the sepulchres of the kings of Judah. See Maundrell, p. 76. You are to form to yourself an idea of an immense subterranean vault, a vast gloomy cavern, all round the sides of which there are cells to receive the dead bodies; here the deceased monarchs lie in a distinguished sort
of

of state, suitable to their former rank, each on his own couch, with his arms beside him, his sword at his head, and the bodies of his chiefs and companions round about him. See Ezek. xxxii. 27. On which place Sir John Chardin's MS. note is as follows: "*En Mingrelie ils dorment tous leur épée sous leurs têtes, & leurs autres armes à leur côté; & on les enterre de même, leurs armes posées de cette façon.*" These illustrious shades rise at once from their couches, as from their thrones; and advance to the entrance of the cavern to meet the king of Babylon, and to receive him with insults on his fall. -

' The Jews now resume the speech; they address the king of Babylon as the morning-star fallen from heaven, as the first in splendor and dignity in the political world, fallen from his high state: they introduce him as uttering the most extravagant vaunts of his power and ambitious designs in his former glory; these are strongly contrasted in the close with his present low and abject condition.

' Immediately follows a different scene, and a most happy image, to diversify the same subject, to give it a new turn and an additional force. Certain persons are introduced, who light upon the corpse of the king of Babylon, cast out, and lying naked on the bare ground, among the common slain, just after the taking of the city; covered with wounds, and so disfigured, that it is some time before they know him. They accost him with the severest taunts, and bitterly reproach him with his destructive ambition, and his cruel usage of the conquered; which have deservedly brought upon him this ignominious treatment, so different from that which those of his rank usually meet with, and which shall cover his posterity with disgrace.

' To complete the whole, God is introduced, declaring the fate of Babylon, the utter extirpation of the royal family, and the total desolation of the city; the deliverance of his people, and the destruction of their enemies; confirming the irreversible decree by the awful sanction of his oath.

' I believe it may with truth be affirmed, that there is no poem of its kind extant in any language, in which the subject is so well laid out, and so happily conducted, with such a richness of invention, with such variety of images, persons, and distinct actions, with such rapidity and ease of transition, in so small a compass, as in this Ode of Isaiah. For beauty of disposition, strength of colouring, greatness of sentiment, brevity, perspicuity, and force of expression, it stands among all the monuments of antiquity unrivalled.'--

' 10. Yea the stars of heaven—] The Hebrew poets, to express happiness, prosperity, the instauration and advancement of states, kingdoms, and potentates, make use of images taken from the most striking parts of nature, from the heavenly bodies, from the sun, moon, and stars; which they describe as shining with increased splendor, and never setting; the moon becomes like the meridian sun, and the sun's light is augmented sevenfold; see Is. xxx. 26. new heavens and a new earth are created, and a brighter age commences. On the contrary, the overthrow and destruction of kingdoms is represented by opposite images; the stars are obscured, the moon withdraws her light, and the sun shines no more; the earth quakes, and the heavens tremble; and all things seem tending to their original chaos. See Joel xi. 10. iii. 15, 16. Amos viii. 9. Matth. xxiv. 29. and De S. Poet. Hebr. Præl. vi. and ix.

' 11. I will visit the world] That is, the Babylonish empire ; as *ὁ οὐρανός*, for the Roman empire, or for Judea : Luke xi. 1. Acts xi. 28. So, *universus orbis Romanus*, for the Roman empire ; Sal- vian. lib. v. Minos calls Crete his world ; " Creten, quæ meus est orbis." Ovid. Metam. viii. 99.'—

' 14. They shall look—] That is, the forces of the king of Ba- bylon, destitute of their leader, and all his auxiliaries, collected from Asia Minor, and other distant countries, shall disperse, and flee to their respective homes.

' 15. Every one that is overtaken---] That is, none shall escape from the slaughter ; neither they who flee singly, dispersed, and in confusion ; nor they who endeavour to make their retreat in a more regular manner, by 'forming compact bodies ; they shall all be equally cut off by the sword of the enemy.'—

' Who shall hold silver of no account] That is, who shall not be induced, by large offers of gold and silver for ransom, to spare the lives of those whom they have subdued in battle : their rage and cruelty will get the better of all such motives. We have many ex- amples in the Iliad and in the Æneid of addresses of the vanquished to the pity and avarice of the vanquishers, to induce them to spare their lives.' Æn. x. 526. ' It is remarkable, that Xenophon makes Cyrus open a speech to his army, and in particular to the Medes, who made the principal part of it, with praising them for their dis- regard of riches. Ἀνδρες Μῆδοι, καὶ πάντες οἱ παρόντες, εὖν ὑμᾶς οἶδα σάφως ὅτι ὅτε χρημαίων δεόμενοι συν ἡμῶι ἐξηλθίτε—“ Ye Medes, and others who now hear me, I well know, that you have not accompanied me in this expedition with a view of acquiring wealth." Cyrop. Lib. v.

' Their bows shall dash---] Both Herodotus, i. 61. and Xenophon, Anab. iii. mention, that the Persians used large bows ; *τοῖα μεγάλα* ; and the latter says particularly, that their bows were three cubits long ; Anab. iv. They were celebrated for their archers : see chap. xxii. 6. Jer. xlix. 35. Probably their neighbours and allies, the Medes, dealt much in the same sort of arms. In Psal. xviii. 35. and Job xx. 24. mention is made of a bow of brass ; if the Persian bows were of metal, we may easily conceive, that with a metalline bow of three cubits length, and proportionably strong, the soldiers might dash and slay the young men, the weaker and unrenitting part of the inhabitants, (for they are joined with the fruit of the womb and the children,) in the general carnage on taking the city.'—

' And Babylon] The great city of Babylon was at this time ris- ing to its highth of glory, while the prophet Isaiah was repeatedly denouncing its utter destruction. From the first of Hezekiah to the first of Nebuchadnezzar, under whom it was brought to the highest degree of strength and splendor, are about 120 years. I will here very briefly mention some particulars of the greatness of the place, and note the several steps by which this remarkable prophecy was at length accomplished in the total ruin of it.

' It was, according to the lowest account given of it by ancient historians, a regular square, forty-five miles in compass, inclosed by a wall two hundred foot high, fifty broad ; in which there were a hundred gates of brass. Its principal ornaments were the temple of Belus, in the middle of which was a tower of eight stories of building, upon a base of a quarter of a mile square ; a most magni- ficent palace ; and the famous hanging gardens ; which were an ar- tificial mountain, raised upon arches, and planted with trees of the largest, as well as the most beautiful forts.

' Cyrus

Cyrus took the city, by diverting the waters of the Euphrates, which ran through the midst of it, and entering the place at night by the dry channel. The river, being never restored afterward to its proper course, overflowed the whole country, and made it little better than a great morass: this and the great slaughter of the inhabitants, with other bad consequences of the taking of the city, was the first step to the ruin of the place. The Persian monarchs ever regarded it with a jealous eye; they kept it under, and took care to prevent its recovering its former greatness. Darius Hystaspis not long afterward most severely punished it for a revolt, greatly depopulated the place, lowered the walls, and demolished the gates. Xerxes destroyed the temples, and with the rest the great temple of Belus. Herod. iii. 159. Arrian. Exp. Alexandri, Lib. vii. The building of Seleucia on the Tigris exhausted Babylon by its neighbourhood, as well as by the immediate loss of inhabitants, taken away by Seleucus to people his new city. Strabo, Lib. xvi. A king of the Parthians soon after carried away into slavery a great number of the inhabitants, and burnt and destroyed the most beautiful parts of the city. Valesii Excerpt. Diodori, p. 377. Strabo (ibid.) says, that in his time great part of it was a mere desert: that the Persians had partly destroyed it; and that time, and the neglect of the Macedonians, while they were masters of it, had nearly completed its destruction. Jerom. (in loc.) says, that in his time it was quite in ruins, and that the walls served only for the inclosure of a park or forest for the king's hunting. Modern travellers, who have endeavoured to find the remains of it, have given but a very unsatisfactory account of their success: what Benjamin of Tudela and Pietro della Valle supposed to have been some of its ruins, Tavernier thinks are the remains of some late Arabian building. Upon the whole, Babylon is so utterly annihilated, that even the place, where this wonder of the world stood, cannot now be determined with any certainty. See also note on chap. xliii. 14.

We are astonished at the accounts which ancient historians of the best credit give, of the immense extent, highth, and thickness of the walls of Nineveh and Babylon: nor are we less astonished, when we are assured, by the concurrent testimony of modern travellers, that no remains, not the least traces, of these prodigious works are now to be found. Our wonder will, I think, be moderated in both respects, if we consider the fabric of these celebrated walls, and the nature of the materials of which they consisted. Buildings in the East have always been, and are to this day, made of earth or clay mixed, or beat up, with straw to make the parts cohere, and dried only in the sun. This is their method of making bricks. See note on chap. ix. 9. The walls of the city were built of the earth dugged out on the spot, and dried upon the place; by which means both the ditch and the wall were at once formed; the former furnishing materials for the latter. That the walls of Babylon were of this kind is well known; and Berosus expressly says, (apud Joseph. Antiq. x. 11.) that Nebuchadnezzar added three new walls both to the old and new city, partly of brick and bitumen, and partly of brick alone. A wall of this sort must have a great thickness in proportion to its highth, otherwise it cannot stand. The thickness of the walls of Babylon is said to have been one fourth of their highth; which seems to have been no more than was absolutely necessary. Maundrell, speaking of the garden walls of Damascus; "they are, says he, of a very singular structure. They are built of great pieces of earth, made in the fashion of brick, and

and hardened in the sun. In their dimensions they are two yards long each, and somewhat more than one broad, and half a yard thick." And afterwards speaking of the walls of the houses; "From this dirty way of building they have this amongst other inconveniences, that upon any violent rain the whole city becomes, by the washing of the houses, as it were a quagmire." p. 124. When a wall of this sort comes to be out of repair, and is neglected, it is easy to conceive the necessary consequences; namely, that in no long course of ages it must be totally destroyed by the heavy rains, and at length washed away, and reduced to its original earth.—

'Chap. xiv. 1. And will yet choose Israel.] That is, will still regard Israel as his chosen people; however he may seem to desert them, by giving them up to their enemies, and scattering them among the nations. Judah is sometimes called Israel: see Ezek. xiii. 16. Malach. i. 1. ii. 31. but the name of Jacob, and of Israel, used apparently with design in this place; each of which name includes the twelve tribes; and the other circumstances mentioned in this and the next verse, which did not in any complete sense accompany the return from the captivity of Babylon; seem to intimate, that this whole prophecy extends its views beyond that event.—

'19---like the tree abominated---] That is, as an object of abomination and detestation, such as the tree is on which a malefactor has been hanged.---Lignum, super quo fuit aliquis suspensus, cum suspensio sepelitur.---Maimon. apud Casaub. in Baron. Exer. xvi. an. 34. num. 134. Agreeably to which Theodoret, Hist. Eccl. i. 17, 18, in his account of the finding of the cross by Helena, says, that the three crosses were buried in the earth, near the place of our Lord's sepulchre.'

In this passage his lordship does not concern himself with the truth of the story, relating to the discovery of the cross, but only quotes Theodoret, as mentioning the custom of the Jews burying their crosses. The story is indeed, from the silence of Eusebius, and many circumstances attending it, extremely suspicious, or rather an absolute fiction. Vid. Salmas. Epist. de Cruce.

'25. To crush the Assyrian---on my mountains] The Assyrians and Babylonians are the same people: Herod. i. 199, 200. Babylon is reckoned the principal city in Assyria: ibid. 178. Strabo says the same thing; lib. xvi. sub init. The circumstance of this judgement's being to be executed on God's mountains is of importance; it may mean the destruction of Sennacherib's army near Jerusalem; and have still a further view: compare Ezek. xxxix. 4. and see Lowth on this place of Isaiah.'

Every reader of taste and learning, we are persuaded, will be pleased with these extracts; especially as they relate to a book of great importance in the Christian world: we shall therefore make no apology for the length of them.

Political

Political and philosophical Speculations on the distinguishing Characteristics of the present Century; and of the State of Legislation, Military Establishments, Finances, and Commerce, in Europe: with occasional Reflections on the probable Effects of American Independency. By Mr. Linguet. Small 8vo. 1s. Fielding and Walker.

THIS little work contains a translation of a part of the *Annales Politiques, Civiles, et Littéraires du 18ième Siècle*, written by Mr. Linguet, and is particularly distinguished for ingenious and striking sentiments on a variety of subjects, all which are of a public and interesting nature. It begins with an animated view of the state and political conduct of the countries in the several quarters of the world.

• The present century, says our author, has already given birth to a variety of unforeseen and singular events of every kind. The minority of Lewis the XVth. devoted to a series of ruinous speculations which were so much felt throughout the remainder of his reign; the creation of Russia, if we may be allowed the expression, by a legislator who may himself be said to have arisen self-created, and the revolutions which in later years have at different times shaken its throne without impeding its progress to improvement; the sudden elevation of Prussia, and the success with which an elector of Brandenburg has supported a shock which was so fatal to Lewis the XIVth; the formation of a new imperial house, amidst a series of wars undertaken with a view to destroy it; the reconciliation of the two houses of Bourbon and Austria; the suppression of the Jesuits, which in whatever light we view it, seems to merit a place amongst the remarkable events of the present century; the humiliation of Poland, and the partition of ten of its provinces, undertaken with the greatest tranquillity by three neighbouring powers, and viewed seemingly with an eye of indifference by the rest of Europe; lastly, the revolt of the Americans, and their pretensions to independency; all these will be so many objects calculated to excite the wonder of posterity. But before we attempt to speculate on the effects which these events may be expected to produce, let us inquire into the state of the world at the very moment in which we are writing.

• Beginning with Europe, we see France in a state of humiliation from a series of external losses and disasters; and tormented within by that kind of fatigue which is inseparable from great exertions; preserving its weight in the balance of Europe, rather from the consideration arising from its extensive domains, than from its having any claims to the title of a great power; loaded with an immense national debt, which is every day accumulating, and becoming more and more an obstacle to the resources which an able minister might hope to meet with
in

in that kingdom; the chief of these resources are, perhaps, to be sought for in the youth and tractable disposition of the sovereign;

• England, no sooner arisen to the meridian of glory and power, than it begins to experience the ill; that result from them; overwhelmed, as it were, by its greatness and conquests; exposed to all the horrors of a civil war, under a prince who is universally admired for the natural lenity of his temper; and to the ravages of luxury, notwithstanding the pattern of simplicity which this same prince exhibits to his subjects; necessitated, whatever may be the success of the American war, to see from the present hour in her children only so many inexorable enemies or redoubtable slaves; paying, by the most enormous taxes for the honour of holding the first rank in Europe, and by the loss of its morals, for that of being the repository of almost all the gold of the globe; enjoying however, notwithstanding the inconceivable riches of individuals, only of an imaginary national wealth; a wealth, which may in one moment be destroyed, and leave to its possessors only the melancholy feelings of regret, corruption, civil animosities, and despotism;

• Italy, reduced to nothing, or at least to the enjoyment of a delicious climate and the reliques of its ancient magnificence, under a government which owes its present weakness to the lenity it has so long adopted;

• Spain, affording only a great name and the shadow of its former power; a shadow which is still spread over a greater portion of the globe than was ever under the dominion of the Cæsars, but which will soon give way to the influence of liberty if the Americans should preserve it;

• Germany, on the eve of a revolution which for more than three centuries has taken place around it, and labouring to accelerate the moment in which its present feudal state will give way to an absolute monarchy, under which its princes will be considered only as *peers* of the Imperial court, or as its *chaplains*;

• Sweden, just delivered from an aristocracy, which, like all aristocratic governments was humiliating and despotic; and seeking for protection in the absolute authority of one man against the inconveniencies of limited and divided power, it being better at any rate to be under one tyrant than many;

• Poland, imbibing from its wounds a principle of activity, which will perhaps bring with it more real strength than it ever derived from its state of seeming security; and waiting only for an hereditary sovereign to astonish, perhaps to terrify its neighbours, and to avenge itself one day or other, at their expence, for the humiliation into which it seems just now to be fallen;

• Prussia and Russia, rising states, exhibiting, like Hercules from the cradle, a degree of strength, which is seldom to be met with in infancy, and having to fear only from the premature vigour they seem to announce, and which cannot fail to ex-

cite

cite the jealousy and envy of their neighbours. The latter of these, Russia, affords us a very extraordinary view of four successive female sovereigns, all of them glorious, and more especially the reigning empress. A proof this, that the Salic laws are as absurd as they are unjust. The talents for administration may be common to both sexes; and councils and support being essentially necessary to so elevated a station, a female sovereign will naturally seek for them in the opposite sex. Every throne therefore from which women are excluded, will be influenced by their intrigues, whereas those to which they have a right of succession will be supported by men: but with this essential difference, that the favourite to whom the male crown chances to be subjected, having arisen to this ascendancy through the channel of vice and intrigue, and being tempted by the uncertainty of her situation to be rapid in her acquisitions, never fails to disgrace the reign in which she governs: whereas, a woman who is consecrated by the royal unction, is directed by nobler views; conscious of the legitimacy of her elevation she derives from it a dignity of sentiment; and her own personal interest attaches her to the interest of her subjects. She enjoys more feelingly, and perhaps better, than a man would do, the glory she derives to herself and the nation, because less was expected from her. In short, the taste of her sex for great things, and the idea of its weakness, render her so much the more studious to distinguish and countenance merit.

Mr. Linguet's observations on Asia and Africa discover the same remarkable strain of philosophical reflexion; but, what is most calculated to excite regard, is the author's speculations on the consequences that would result from the independency of America. The spirited and agreeable manner in which this interesting subject is treated, will, we doubt not, render the following quotation acceptable to every reader.

'The fate of the American colonies being now submitted to the decision of arms, it would be to no purpose to investigate the justice of their claims to independency. But I could wish to inquire of politicians in either hemisphere, whether they have seriously reflected on all the effects which such an independency may be expected to produce.

'In the first place, will not the success of the Americans be an endless source of divisions amongst themselves? From what we know of the human mind, ambition and a love of power will soon begin to actuate the operations of the congress and provincial assemblies. In all aristocratic governments there is more of the parade, but perhaps less of the reality of patriotism than under an absolute monarch. The example of seven little provinces near the Zuiderzee, which have preserved unity after success, and freedom notwithstanding their wealth, is by no means applicable to the vast and almost boundless extent of the American colonies. Holland, deriving not only the luxuries but

but even the necessaries of life from other countries, would seem to be restrained from corruption by the frugal hand of nature herself; but this is not the case with America: nor have the Americans the same motives to revolt that formerly influenced the Dutch, who were groaning under the most oppressive tyranny. Nor will they, like the Dutch, be able to maintain one common interest and an unity of plans and operations; but will find a thousand objects for rivalry arising the moment their independency becomes acknowledged, and their commerce free and uninterrupted. In short, without having had occasion for, or perhaps without producing a Brutus, they will soon meet with a Cæsar, and will then feelingly regret under the weight of a national despotism, the yoke of a distant government which had strength sufficient to protect, though it was too weak to oppress them.

In the next place, the first manœuvre of the Americans as independent states, will be to open an asylum to Europeans; and this will be an endless source of emigration from the old to the new world. The crowd of active and restless minds, whom the hopes of a better fortune, and the dawn of liberty in a rising state, may attract to the western hemisphere, will not fail to multiply the seeds of disorder there; they will carry with them their vices, their avidity, their aversion to repose as well as to useful labour, and their facility to adopt new projects. In short, they will be found to afford more accomplices to the ambition of a tyrant, than useful promoters of agriculture and commerce.

But this is not all. It is well known how baneful such transplantations are to the generation which experiences them; and they will be more especially so in America, where cultivation is already extended over the best and most fertile parts of the continent. The new comers will be admitted only to the refuse of the ancient inhabitants, and of course will be obliged to take up their abode on some unfruitful soil, or in those swamps which are so fatal to the stranger. And here the emigrants, weakened by a change of nourishment and climate, and oppressed by penury and disease, will soon be rendered odious by their complaints, and suspicious by their murmurings, till at length they will sicken and die, lamenting the error that drew them to so inhospitable a shore. Their posterity will probably be few in number, so that although Europe will have lost, America will be hardly said to have gained them: and the former being in this manner evacuated, and having constantly those fiscal charges to support, with which the preceding reigns will not have failed to load their posterity, the contributions must necessarily be increased in proportion as the number of contributors is diminished; and who knows to what catastrophes this unfortunate remnant may be reduced by an excess of misery and oppression?

Supposing however these Speculations to be ill founded, and that the new world should be able to procure from its own
stock

stock a population, which shall not materially affect the rest of the universe, still it must be acknowledged, that America, when well peopled, will no longer have any occasion for the productions or assistance of Europe. Its climate, modified even in its rudest parts by the hand of labour, and rendered profitable in others by an industrious cultivation, will soon enable it to dispense with the dangerous and fatiguing commerce of our seas. Its inhabitants, surrounded by seas which abound with fish; masters of the richest mines; in the neighbourhood of the West Indies; and performing in two months, with winds that are constantly in their favour, voyages which are always tedious, and very often dangerous, to European ships; receiving without trouble, and without danger, on the one hand sugar, indigo, and the most delicious fruits; and on the other spices, precious stones, and fine linen; and thus drawing to them the riches and luxuries of the two hemispheres, will soon become the masters of our destiny. It will be then from the necessity of things that we shall depend on them, more than ever they depended on us, through the rage, or if you will, the wisdom of our prohibitive laws. It will be no longer by Cairo or the Cape of Good Hope, that we shall procure the treasures of Africa, or the perfumed productions of Asia; but from factories established in the seas of America—And alas! what return shall we be able to make for these things to the lords of Brazil, and the proprietors of Peru?

‘ But their abounding with gold and diamonds will be far from constituting the whole of their superiority over us; they will add to these, all the powers which states, as well as individuals, derive from the vigour of youth and a consciousness of prosperity. Their splendor being the effect of a rapid revolution; and not having passed through the slow and almost imperceptible gradations which have marked the rise of other nations, they will find themselves on a sudden in the full possession of maturity, and this, with all the energy of a youthful constitution. Even their intestine divisions will perhaps have the salutary effect of preventing the too speedy progress of corruption amongst them.

‘ Then, they will soon aim at crushing the languid powers of Europe: they will come to astonish and conquer their confused metropolis, deploring in indignant old age the ingratitude of her children; or if they should not deign to avenge the evils she occasioned to their predecessors, she will owe her safety to her weakness. She will not be conquered by them because she will be no longer an object worthy of subjection. The rude and barbarous state into which she will be fallen, will serve only to disgust the possessors of the most brilliant empire the art of politics has as yet given birth to.

‘ The time of such a revolution is uncertain; but it will be inevitable if America should become flourishing and independent. We leave to the politicians of Europe to determine how far rea-

son and justice and humanity will permit them to accelerate or retard its accomplishment.—They are to judge too whether the present generation in concurring towards it, will avoid more ills than they render certain to posterity; whether it is still in their power to prevent it; and whether our ministers, absorbed in their little speculations of the day, have not been too inattentive to a revolution which would seem to be more interesting and critical, than any which the annals of the world can present us with from the time of its civilization.'

Upon the supposition of American independency, these observations seem to be no less just than ingenious; but, perhaps, there is at present more improbability that such an event will take place, than there might be at the time when the author wrote these remarks. At any rate, the consequences above suggested must be considered as a distant prospect; and there is reason to think that should it ever be realized, the event will prove far from advantageous to Europe in general, as well as to the nation most essentially interested to oppose the efforts of American ambition.

Our author's remarks on the present state of legislation in Europe are particularly severe. He observes, that, except Prussia, Sardinia, and Russia, the sovereigns of which have attempted some improvements, there is hardly perhaps one nation that has a code of laws founded on reflexion, or which is agreeable either to reason or humanity. His opinion of the military establishments in Europe is almost equally unfavourable to the policy on which they are founded.

On the subject of finances we meet with the following passage, which savours more of sarcastic petulance than of just and candid reflexion.

'Clear, simple taxes, the produce and extent of which might have been easily stated, would have been too alarming to the subject. Were it proposed to an individual to give up a quarter of his possessions to his sovereign, he would consider the proposer as a plunderer and a tyrant. The aim of ministers has therefore been to levy, by duties on a thousand different articles, a sum of money, which would terrify the people were it to be collected by a single tax. The act of parliament by which a new tax is imposed, serves to stifle discontent; and thus the pockets of the subject, in the course of every year, are insensibly drained of half their revenue. In this ingenious manœuvre, which is so insulting to the human mind, consists the whole secret of financing.'

These Speculations in general abound with good sense, as well as refined observations, though, in some instances, the author appears to be too much influenced by ingenuity and novelty of reflexion.

An

An Account of the Scarlet Fever and Sore Throat, or Scarlatina Anginosa; particularly as it appeared at Birmingham in the Year 1778. By William Withering, M. D. 8vo. 1s. 6d. Cadell.

THE present alarming frequency, if not the novelty, of this disease in the western parts of England, renders it an object worthy the particular attention of all who are engaged in medical practice; and we are therefore glad to find that its nature, and the method of cure, are investigated with so much precision in the treatise now before us, which contains an account of the disease as it appeared at Birmingham, in the year 1778. Its invasion at that place happened about the middle of May; and in the beginning of June, the disorder increased in many of the towns and villages in the neighbourhood. It was preceded by some cases of the genuine ulcerated sore throat, and accompanied in its course through the summer by the whooping-cough, the measles, the small-pox, and several instances of the true quinsy. It continued with unabating force and frequency to the end of October; though it varied in some of its symptoms as the air became more cold. In the beginning of November it was rarely met with, but towards the middle of that month, when the temperature of the air changed, it resumed in great measure the same appearances, which it had distinguished it in the former part of the year.

But it is necessary that we present our readers with the author's description and history of the disease.

'It affected children,' says he, 'more than adults; but seldom occurred in the former under two years of age, or in the latter when more than fifty. In children the number of boys and girls that suffered from it was nearly equal, but in adults the number of female patients considerably exceeded that of the male; probably because the former were more employed in attendance upon the sick, and consequently more exposed to the infection.'

'On the first seizure the patients feel an unusual weariness, or inaptitude to motion; a dejection of spirits, and a slight soreness or rather stiffness in the throat; with a sense of straitness in the muscles of the neck and shoulders as if they were bound with cords. In a few hours chilly fits take place, generally alternating with flushing heat; but at length the heat prevails altogether. The patients now complain of slight head-aches, and transitory fits of sickness. They pass a restless night, not so much from pain, as from want of inclination to sleep.'

'The next day the soreness in the throat increases, and they find a difficulty in swallowing, but the difficulty seems less oc-

caused by the pain excited in the attempt, or by the straitness of the passage, than by an inability to throw the necessary muscles into action. A total disrelish to food takes place, and the sickness frequently arises to a vomiting. The breathing is short and often interrupted by a kind of imperfect sigh. The skin feels hot and dry, but not hard; and the patients experience frequent, small, pungent pains, as if touched with the point of a needle. Towards evening the heat and restlessness increase; the breath is hot and burning to the lips; thirst makes them wish to drink; but the tendency to sickness, and the exertions necessary to frequent deglutitions are so unpleasant, that they seldom care to drink much at a time. This night is passed with still greater inquietude than the former. In the morning the face, neck, and breast, appear redder than usual; in a few hours this redness becomes universal, and increases to such a degree of intensity, that the face, body, and limbs, resemble a boiled lobster in colour, and are evidently swollen. Upon pressure the redness vanishes, but soon returns again. The skin is smooth to the touch, nor is there the least appearance of pimples or pustules. The eyes and nostrils partake more or less of the general redness; and in proportion to the intensity of this colour in the eyes, the tendency to delirium prevails.

Things continue nearly in this state for two or three days longer, when the intense scarlet gradually abates, a brown colour succeeds, and the skin becoming rough, peels off in small branny scales. The tumefaction subsides at the same time, and the patients gradually recover their strength and appetite.

During the whole course of the fever, the pulse is quick, small, and uncommonly feeble. The bowels regular in their discharges. The urine small in quantity, but scarcely differing in appearance from that of a person in health. The submaxillary glands are generally enlarged, and rather painful when pressed by the fingers.

The tongue is red and moist, at the end and at the sides, but drier in the middle, and more or less covered with a yellowish brown mucus. The velum pendulum palati, the uvula, the tonsils, and the gullet as far as the eye can reach, partake the general redness and tumefaction. I never saw any real ulceration in those parts, but sometimes collections of thick mucus, particularly on the back of the œsophagus, greatly resembling the specks or sloughs in the putrid sore throat, but these are easily washed away by any common gargle.—After the fever ceases, it is not uncommon to have abscesses form on one or both sides of the neck under the ears, but the matter easily discharges itself through the ruptured teguments, and they heal in a few days without much trouble.—

The above is a picture of the disease in its most usual appearance; but it too frequently assumes a much more fatal form.

In children, the delirium commences in a few hours after the first seizure. The flesh is intensely hot; the scarlet colour appears

pears on the first or second day, and they die very early on the third.

' In others who survive this rapid termination, when the scarlet turns to brown, and you would expect their recovery, the pulse still remains feeble and quick, the skin becomes dry and harsh, the mouth parched, the lips chapped and black; the tongue hard, dry, and dark brown, the eyes heavy and sunk; they express an aversion to all kinds of food, and extreme uneasiness upon every the least motion or disturbance. Thus they lie for several days, nothing seeming to afford them any relief. At length a clear amber-coloured matter discharges in great quantities from the nostrils, or the ears, or both, and continues so to discharge for many days. Sometimes this discharge has more the appearance of pus, mixed with mucus. Under these circumstances when the patients do recover, it is very slowly; but they generally linger for a month or six weeks from the first attack, and die at length of extreme debility.

' In adults, the rapidity of the fever, the delirium, &c. is such that they die upon the fourth or fifth day, especially if a purging supervenes. Some survive to the eighth, or to the eleventh day; in all these the throat is but little affected: the eyes have an uncommon red appearance, not that streaky redness which is evidently occasioned by the vessels of the cornea being injected with red blood, but an equable shining redness, resembling that which we remark in the eye of a ferret. But notwithstanding this morbid appearance in the eye, the strongest light is not offensive. This appearance may often be discovered, by lifting up the upper eyelid, some hours before it shews itself in the part of the eye that is usually visible, and it is of some consequence to attend to this circumstance, as it greatly influences the event of the case.

' Besides the full scarlet colour described above, there are frequently small circular spots of a livid colour about the breast, knees and elbows. The patients are extremely restless, clamorous, and desirous to drink; but after swallowing one or two mouthfuls, upon taking another, seem to forget to swallow, and let it run out at the corners of the mouth; whilst others spurt it out with considerable force, and are very angry if urged to drink again. In these cases, the scarlet colour appears very soon after the attack, but in an unsettled and irregular manner; large blotches of red, and others of white intermixed and often changing places. The pulse from the very beginning so quick, so feeble, and so irregular, that it is hardly possible to count it for half a minute at a time.—It is needless to add, that the greater part of those who laboured under these dreadful symptoms died. A few recovered, and others fell into a state of debility bordering upon idiotism, from which they were rescued by time and generous living.'—

Such was the disease during the hot months, but in October the scarlet colour of the skin became less frequent, as well as

continued a shorter time. In many patients this symptom could not be observed; but in others, especially adults, a few small red pimples, with white pellucid heads, appeared on the more tender parts of the skin. The inside of the throat was so much tumefied, as to render deglutition difficult and painful; and in some the disease was evidently propagated down the trachea. From the throat and nostrils were occasionally discharged large quantities of viscid mucus and purulent-like matter, which in some was accompanied with white or ash-coloured sloughs, that had been separated from the fauces and tonsils. Under this autumnal appearance, the fever generally had a favourable termination on the fifth, eighth, or eleventh day; but was sometimes protracted to a much later period by the formation of large and painful abscesses.

After delivering the sentiments of various medical authors on the Scarlet Fever, Dr. Withering proceeds to specify the diagnostic symptoms of the disease; a distinction the more necessary, as this disorder bears a resemblance to some others of the febrile kind, from which however it differs in respect to the method of cure.

The author has made some ingenious remarks on the causes and nature of the disease, so far as they tend to elucidate the curative indications; and he has given his opinion of the latter with great judgement, under a variety of heads, of which we shall lay before our readers a few of the most important.

‘**BLOOD-LETTING.** Plenciz and Navier advise us to use the lancet. The former in more general practice, but the latter confines it to cases wherein the inflammatory symptoms run very high. He directs to bleed in the arm, but in case of delirium or coma, to open the jugular vein.

‘Our own countryman Morton, says we should not bleed without evident reason.

‘Indeed such was the state of the pulse with us during the summer months, that I never saw a case in which blood was taken away: nor would it be easy to conceive with what view the boldest, or the most ignorant practitioner would have dared to attempt it; for in those cases where the inflammation upon the surface is very great, the loss of blood can only contribute to the further depletion of the larger vessels, and thereby increase the debility and faintness which already exist in a most alarming degree; for the small vessels accumulating the blood more in consequence of their own action, than from the pulse of the heart, would not be affected by the usual mode of blood letting; and the extent of the inflammation is much too great to allow us to have recourse to topical bleedings.

‘Sometimes where the fiery redness of the eyes and the state of delirium seemed to demand the application of leeches to the temples,

temples, I have seen them applied; but never with any good effect. In one instance where the constant rejection of every thing that was swallowed, even simple water, and the pain in the stomach during the efforts, seemed to indicate an inflammation in that organ, blood was taken away, notwithstanding the feebleness of the pulse. The blood was fizy. The bleeding was repeated; but no very evident advantage accrued to the patient. I think therefore we may conclude that when the scarlet colour upon the skin is intense, we cannot expect to benefit either from topical or general bleedings.

* In the autumn when the scarlet colour of the skin was seldom very intense, and often did not appear at all, the tumefaction of the fauces was generally much greater, and the pulse considerably more firm. In this case, if the patient was threatened with suffocation, if violent head-ache, or if peripneumonic symptoms pointed out the expediency of blood-letting, it was sometimes done; but still with less advantage than one would have expected in almost any other situation; and similar symptoms in other patients were much more effectually relieved by

* **VOMITING.** It is very remarkable that neither Navier nor Plenciz, after having entered more particularly into the method of cure than any other writers, have never so much as mentioned the use of emetics.—Vomiting seems to be the remedy of nature: it stands foremost in her efforts to throw off the cause of the disease: it most amply fulfils the indications arising both from a consideration of the cause and of the effects. If we want to dislodge a poison from the fauces, and the mucous membrane of the nose, and to prevent its descent to the stomach, how shall we do it so effectually as by emetics? if the poison already acting upon the nervous system, destroys the equilibrium of the circulating powers, how can we so readily restore that equilibrium as by emetics? Does not the experience of every day confirm their efficacy in a variety of disorders dependant upon local congestions?

* But not to proceed further with questions that cannot fail to be answered in the affirmative, I will venture to assert that the liberal use of emetics, is the true foundation for successful practice in the scarlet fever and sore throat.

* In the very first attack, a vomit seldom fails to remove the disease at once—if the poison has begun to exert its effects upon the nervous system, emetics stop its further progress, and the patients quickly recover. If it has proceeded still further and occasioned that amazing action in the capillaries, which exists when the scarlet colour of the skin takes place, vomiting never fails to procure a respite to the anxiety, the faintness, the delirium.

* In autumn when the throat was more affected; when the tumefaction of the fauces was such that the patients could not swallow but with the utmost difficulty; when the peripneumonic

symptoms threatened suffocation, and bleeding with-held its accustomed aid; an emetic opened the gullet, and unloaded the lungs, so that deglutition became easy, and respiration free.

'But it is necessary to add, that a vomit only sufficiently strong to evacuate the contents of the stomach, is by no means adequate to these effects. The vomit must be powerful, and in ordinary cases repeated once in forty-eight hours. The patients never fail to express the relief they find after the operation, and the physician soon discovers it in the countenance and in the pulse. As to the formulæ of emetics the practitioner may vary it as he pleases; but I generally combine the tartar emetic with the ipecacuanha, that the purgative property of the one may be obviated by the nauseating quality of the other, at the same time that I wish to secure a certain violence of action upon the system.

PURGING. I consider the action of purgatives as altogether repugnant to the curative indications in this disease. If the poison is received into the system in the manner I suspect; the operation of a purge, instead of discharging it, can only promote its diffusion along the alimentary canal—but waving that consideration, let us enquire what benefit can be expected from purgatives. Their most obvious operation is the emptying of the guts, and thereby lessening the tension of the abdominal muscles. But we have shewn that the anxiety, the debility, the faintness, are in a great measure owing to the want of fullness in the larger blood-vessels; and a want of pressure upon them will produce the same effects. Hence the necessity of bandage when we hastily remove the water in an ascites—through the whole course of the disease, the belly is in general very regular in its discharges; but if a purging spontaneously supervenes, the patients sink so amazingly fast, that it is not within the reach of art to support them. Under these circumstances I have known a person so little indisposed as to dine below stairs one day, and yet upon a purging supervening, to die before the next day noon. Sauvage after a vomit advises purges; but he adds that the patients very often died.'

The treatise concludes with six cases, which are distinctly related, and afford strong proof of the author's judicious attention to the progress of this disease, become peculiarly interesting, not only from its daily advancement over the circumambient counties, but from the dangerous disorders by which it is frequently succeeded.

The Practice of Navigation, on a New Plan: by means of a Quadrant of Difference of Latitude and Departure; and an easy and true Method of bringing Departure into Difference of Longitude, and vice versa, without the Use of a Variety of Nautical Tables, or any Knowledge in Trigonometry: the whole calculated to instruct the most common Capacity in this useful Branch of Knowledge. By James Rymer, S. R. N. 4to. 5s. boards. Evans.

MR. James Rymer, S. R. N. (i. e. Schoolmaster in the Royal Navy, we suppose) gives the following whimsical account of his work in the preface.

‘ If this little treatise has any merit, the world will soon discover it. If it has *none*, it might be uncharitable to treat it with contempt.

‘ I dedicate its utility to the young and ignorant; and solicit indulgence from men of science and genius. If I pretended to raise its value by depreciating books which contain systems of mathematical navigation, I should hold myself guilty of irreverence and disrespect to the memory of many great and worthy names.

‘ Indeed I should do wrong to recommend, much more to extol it, any further than it proved of utility to myself, when the *scheme* first occurred to me. At that time, I had not the smallest systematical knowledge in navigation; and often wondered at my own ignorance, when I reflected upon the length of time I had been at sea. I had often heard them talk of difference of latitude and departure, allowance for lee-way, variation of the compass, heave of the sea, the action of tides and currents, without in the least comprehending what was meant. All of a sudden, one day, at sea, I was determined, by some means or other, to learn how to work a day’s work, and keep a reckoning. I got a Daily Assistant, a Mariner’s Compass, a Robertson’s Elements, &c. and applied myself diligently for about two hours—when my head began to ach, and my ideas became confused: I put away the books—yaun’d—scratch’d my temples—went to bed—rav’d—, and, the present work is the result of the dreams of that night. Whoever doubts what I assert, does me an injury: but, as I allow of an universal toleration of belief and sentiment in all trivial matters, I can readily forgive it.’

From this uncommon kind of a preface, we were far from being prejudiced in favour of this little tract; and on a perusal, had no reason to quit our first suspicions of it. This new plan of Mr. James Rymer, S. R. N. consists in a method of solving the cases of plain-sailing by means of lines drawn on the faces of a quadrant, and in a method of turning de-

d eparture into difference of longitude, with a view to the solution of the cases in Mercator's sailing. Each leg or radius of the quadrant is divided into 90 equal parts, and from several of the points of division in each radius, lines are drawn parallel to the other radius on the face of the quadrant; these lines serve to measure the difference of latitude and departure by tracing them to the numbers on the two radii. Between the same points of division, several concentric quadrantal arcs are drawn; and, by tracing these to the edge or radius, is to be found the distance of any point on the face of the quadrant from the center, which represents the distance sailed in any case. The outer arch of the quadrant is also divided in 90 equal parts for degrees, and into 8 equal parts for rhumbs, to the principal of which radii are drawn from the center of the quadrant; and these lines represent the track of the ship on any course.—By means of all these lines then, it is evident that the cases in plain-sailing may be solved by bare inspection, to a tolerable degree of nearness.

His method of changing departure into difference of longitude, is this: he finds the middle latitude, and, by a table, how many miles to a degree of longitude in that latitude; also, according to this proportion, how many degrees of longitude answer to the miles in the departure. This method of estimating the longitude, is too erroneous to be depended on in practice, and therefore can be of little or no use. As to the method by the quadrant, for plain-sailing, it is not more expeditious, nor nearly so accurate, as a traverse-table; and therefore it can be of little use in practice. We would not, however, omit to remark, that the inspection of this quadrant may be useful to give beginners, in an easy and familiar manner, a clear notion of the nature and cases of plain-sailing.

A Vindication of some Passages in the Fifteenth and Sixteenth Chapters of the History of the Decline and Fall of the Roman Empire. By the Author. 8vo. 2s. 6d. Cadell.

MR. Gibbon, in the latter part of the first volume of his Roman History, treating of the progress of Christianity, very properly observes, that its triumph over the established religions of the earth was owing to the convincing evidence of the doctrine itself, and to the ruling providence of its great Author. But immediately afterwards he assigns five secondary causes for this astonishing event, derived from the passions of the human heart, and the general circumstances of mankind. By this concession some of the friends of Christianity conceived, that

that he had invalidated the evidence of its divine origin, and placed it on the footing of those impostures, which have made their way in the world by human means. Others affirmed, that in his account of Christianity he had misrepresented several ancient writers, and had been guilty of many inaccuracies in his quotations. These charges have been brought against him in a variety of Answers, Apologies, and Examinations.

Under these circumstances Mr. Gibbon paid a proper attention to the manœuvres of the adversary. 'I sent, he says, for these publications; for I have never affected, indeed I have never understood the stoical apathy, the proud contempt of criticism, which some authors have publicly professed. . . Besides the strong and natural impulse of curiosity, I was prompted by the more laudable desire of applying to my own, and the public, benefit, the well-grounded censures of a learned adversary, and of correcting those faults, which the indulgence of vanity and friendship had suffered to escape without observation.'

One of his most violent antagonists on this occasion was Mr. Davis, the author of a tract, entitled *An Examination of the 15th and 16th Chapters of the History of the Decline and Fall of the Roman Empire*. This writer accused Mr. Gibbon of perverting the ancients, and transcribing the moderns. These were serious imputations, affecting his credit as an historian, and his reputation as a scholar. In this publication he has therefore undertaken to vindicate his honour. The first article of impeachment, with the answer to it, is as follows:

"The remarkable mode of quotation which Mr. Gibbon adopts must immediately strike every one who turns to his notes. He sometimes only mentions the author, perhaps the book; and often leaves the reader the toil of finding out, or rather guessing at the passage. The policy, however, is not without its design and use. By endeavouring to deprive us of the means of comparing him with the authorities he cites, he flattered himself, no doubt, that he might safely have recourse to misrepresentation." Such is the style of Mr. Davis; who, in another place, mentions this mode of quotation "as a good artifice to escape detection;" and applauds, with an agreeable irony, his own labours in turning over a few pages of the Theodosian Code.

'I shall not descend to animadvert on the rude and illiberal strain of this passage, and I will frankly own that my indignation is lost in astonishment. The fifteenth and sixteenth chapters of my history are illustrated by three hundred and eighty-three notes; and the nakedness of a few Notes, which are not accompanied by any quotation, is amply compensated by a much greater number, which contain two, three, or perhaps four distinct references; so that upon the whole my stock of quotations
which

which support and justify my facts cannot amount to less than eight hundred or a thousand. As I had often felt the inconvenience of the loose and general method of quoting which is so falsely imputed to me, I have carefully distinguished the books, the chapters, the sections, the pages of the authors to whom I referred, with a degree of accuracy and attention, which might claim some gratitude, as it has seldom been so regularly practised by any historical writers. And here I must confess some obligation to Mr. Davis, who, by staking my credit and his own on a circumstance so obvious and palpable, has given me so early an opportunity of submitting the merits of our cause, or at least of our characters, to the judgment of the public. Hereafter, when I am summoned to defend myself against the imputation of misquoting the text, or misrepresenting the sense of a Greek or Latin author, it will not be in my power to communicate the knowledge of the languages, or the possession of the books, to those readers who may be destitute either of one or of the other, and the part which they are obliged to take between assertions equally strong and peremptory, may sometimes be attended with doubt and hesitation. But in the present instance, every reader who will give himself the trouble of consulting the first volume of my History, is a competent judge of the question. I exhort, I solicit him to run his eye down the columns of notes, and to count how many of the quotations are minute and particular, how few are vague and general. When he has satisfied himself by this easy computation, there is a word which may naturally suggest itself; an epithet, which I should be sorry either to deserve or use; the boldness of Mr. Davis's assertion, and the confidence of my appeal will tempt, nay, perhaps, will force him to apply that epithet to one or the other of the adverse parties.

I have confessed that a critical eye may discover some loose and general references; but as they bear a very inconsiderable proportion to the whole mass, they cannot support, or even excuse a false and ungenerous accusation, which must reflect dishonour either on the subject or on the author of it. If the examples in which I have occasionally deviated from my ordinary practice were specified and examined, I am persuaded that they might always be fairly attributed to some one of the following reasons. 1. In some rare instances, which I have never attempted to conceal, I have been obliged to adopt quotations which were expressed with less accuracy than I could have wished. 2. I may have accidentally recollected the sense of a passage which I had formerly read, without being able to find the place, or even transcribe from memory the precise words. 3. The whole tract (as in a remarkable instance of the second Apology of Justin Martyr) was so short, that a more particular description was not required. 4. The form of the composition supplied the want of a local reference; the preceding mention of the year fixed the passage of the annalist, and the reader was guided

guided to the proper spot in the commentaries of Grotius, Valesius or Godefroy, by the more accurate citation of their original author. 5. The idea which I was desirous of communicating to the reader, was sometimes the general result of the author or treatise that I had quoted; nor was it possible to confine, within the narrow limits of a particular reference, the sense or spirit which was mingled with the whole mass. These motives are either laudable or at least innocent. In two of these exceptions my ordinary mode of citation was superfluous; in the other three it was impracticable.

The author illustrates these remarks by some examples, which for the sake of brevity we are obliged to omit.

The following paragraph is worthy of notice, as it not only gives a proper account of a celebrated work, intitled, *Thesaurus Temporum Eusebii Pamphili, interprete Hieronymo, &c.* but completely vindicates Mr. Gibbon against the accusation of his adversary.

‘A gross blunder is imputed to me by this polite antagonist, for quoting under the name of Jerom, the chronicle which I ought to have described as the work and property of Eusebius; and Mr. Davis kindly points out the occasion of my blunder, that it was the consequence of my looking no farther than Dodwell for this remark, and of not rightly understanding his reference. Perhaps the historian of the Roman empire may be credited, when he affirms, that he frequently consulted a Latin chronicle of the affairs of that empire; and he may the sooner be credited, if he shews that he knows something more of this chronicle besides the name and the title-page.

‘Mr. Davis, who talks so familiarly of the Chronicle of Eusebius, will be surprised to hear that the Greek original no longer exists. Some chronological fragments, which had successively passed through the hands of Africanus and Eusebius, are still extant, though in a very corrupt and mutilated state, in the compilations of Syncellus and Cedrenus. They have been collected, and disposed by the labour and ingenuity of Joseph Scaliger; but that proud critic, always ready to applaud his own success, did not flatter himself, that he had restored the hundredth part of the genuine Chronicle of Eusebius. “Ex eo (Syncello) omnia Eusebiana excerptimus quæ quidem deprehendere potuimus; quæ, quanquam ne centesima quidem pars eorum esse videtur quæ ab Eusebio relicta sunt, aliquod tamen justum volumen explere possunt.” (Jof. Scaliger Animadversiones in Græca Eusebii in Thesaurō Temporum, p. 401. Amstelod. 1658. While the chronicle of Eusebius was perfect and entire, the second book was translated into Latin by Jerom, with the freedom, or rather licence, which that voluminous author, as well as his friend or enemy Rufinus, always assumed. “Plurima in vertendo mutat, insulcit, præterit,” says Scaliger himself, in the Prolegomena, p. 22. In the persecution of Aurelian, which
has

has so much offended Mr. Davis, we are able to distinguish the work of Eusebius from that of Jerom, by comparing the expressions of the Ecclesiastical History with those of the Chronicle. The former affirms, that, towards the end of his reign, Aurelian was moved by some councils to excite a persecution against the Christians; that his design occasioned a great and general rumour; but that when the letters were prepared, and as it were signed, divine justice dismissed him from the world. Ἡδη τισι βεβαις ως αν διαγομον καθ' ἡμων εγχειρειν ανεκινειτο. πολυς τε ην ο παρα πασι περι τωτε λογος. 'μελλοντα δε ηδη και σχεδον ειπειν τως καθ' ἡμων γραμμασιν υποσημειωμενον, δεια μετεισιν δικη. Euseb. Hist. Eccles. l. vii. c. 30. Whereas the Chronicle relates, that Aurelian was killed after he had excited or moved a persecution against the Christians, "cum adversum nos persecutionem movisset."

From this manifest difference I assume a right to assert; first, the expression of the chronicle of Jerom, which is always proper, became in this instance necessary; and secondly, that the language of the fathers is so ambiguous and incorrect, that we are at a loss how to determine how far Aurelian had carried his intention, before he was assassinated. I have neither perverted the fact, nor have I been guilty of a gross blunder.'

An observation, which has been already mentioned, is very properly illustrated by Mr. Gibbon in the following extract:

'After a short description of the unworthy conduct of those apostates who, in a time of persecution, deserted the faith of Christ, I produced the evidence of a Pagan proconsul, and of two Christian bishops, Pliny, Dionysius of Alexandria, and Cyprian. And here the unforgiving critic remarks, "that Pliny has not particularized that difference of conduct (in the different apostates) which Mr. Gibbon here describes; yet his name stands at the head of those authors whom he has cited on the occasion. It is allowed indeed that this distinction is made by the other authors; but as Pliny, the first referred to by Mr. Gibbon, gives him no cause or reason to use *them*," (I cannot help Mr. Davis's bad English) "it is certainly very reprehensible in our author, thus to confound their testimony, and to make a needless and improper reference."

A criticism of this sort can only tend to expose Mr. Davis's total ignorance of historical composition. The writer who aspires to the name of historian, is obliged to consult a variety of original testimonies, each of which, taken separately, is perhaps imperfect and partial. By a judicious re-union and arrangement of these dispersed materials, he endeavours to form a consistent and interesting narrative. Nothing ought to be inserted which is not proved by some one of the witnesses; but their evidence must be so intimately blended together, that as it is unreasonable to expect that each of them should vouch for the whole, so it would be impossible to define the boundaries of their respective property. Neither Pliny, nor Dionysius, nor Cyprian, men-

mention all the circumstances and distinctions of the conduct of the Christian apostates; but if any of them was withdrawn, the account which I have given would, in some instance, be defective.

‘ Thus much I thought necessary to say, as several of the subsequent misrepresentations of Orosius, of Bayle, of Fabricius, of Gregory of Tours, &c. which provoked the fury of Mr. Davis, are derived only from the ignorance of this common historical principle.’

Having, in a variety of instances, repelled the furious, and, as he calls them, the feeble attacks of Mr. Davis, the author thus proceeds to the rest of his antagonists.

‘ If I am not mistaken, Mr. Apthorpe was the first who announced to the public his intention of examining the interesting subject which I had treated in the two last chapters of my History. The multitude of collateral and accessory ideas which presented themselves to the author insensibly swelled the bulk of his papers to the size of a large volume in octavo; the publication was delayed many months beyond the time of the first advertisement; and when Mr. Apthorpe's Letters appeared, I was surprised to find, that I had scarcely any interest or concern in their contents. They are filled with general observations on the study of history, with a large and useful catalogue of historians, and with a variety of reflections, moral and religious, all preparatory to the direct and formal consideration of my two last chapters, which Mr. Apthorpe seems to reserve for the subject of a second volume. I sincerely respect the learning, the piety, and the candour of this gentleman, and must consider it as a mark of his esteem, that he has thought proper to begin his approaches at so great a distance from the fortifications which he designed to attack.

‘ When Dr. Watson gave to the public his Apology for Christianity, in a series of letters, he addressed them to the author of the Decline and Fall of the Roman Empire, with a just confidence that he had considered this important object in a manner not unworthy of his antagonist or of himself. Dr. Watson's mode of thinking bears a liberal and philosophical cast; his thoughts are expressed with spirit, and that spirit is always tempered by politeness and moderation. Such is the man whom I should be happy to call my friend, and whom I should not blush to call my antagonist. But the same motives which might tempt me to accept, or even to solicit, a private and amicable conference, dissuaded me from entering into a public controversy with a writer of so respectable a character; and I embraced the earliest opportunity of expressing to Dr. Watson himself, how sincerely I agreed with him in thinking, “that as the world is now possessed of the opinion of us both upon the subject in question, it may be perhaps as proper for us both to leave it in this state.”

‘ The

The author vindicates himself against this polite and ingenuous adversary, in one or two instances, and then goes on in this manner :

‘ Far be it from me, or from any faithful historian, to impute to respectable societies the faults of some individual members. Our two universities most undoubtedly contain the same mixture, and most probably the same proportions, of zeal and moderation, of reason and superstition. Yet there is much less difference between the smoothness of the Ionic and the roughness of the Doric dialect, than may be found between the polished style of Dr. Watson, and the coarse language of Mr. Davis, Dr. Chelsum, or Dr. Randolph. The second of these critics, Dr. Chelsum of Christ Church, is unwilling that the world should forget that *he* was the first who sounded to arms, that he was the first who furnished the antidote to the poison, and who, as early as the month of October of the year 1776, published his *Strictures* on the Two last Chapters of Mr. Gibbon’s History. The success of a pamphlet, which he modestly styles imperfect and ill-digested, encouraged him to resume the controversy. In the beginning of the present year, his *Remarks* made their second appearance, with some alteration of form, and a large increase of bulk : and the author, who seems to fight under the protection of two episcopal banners, has prefixed, in the front of his volume, his name and titles, which in the former edition he had less honourably suppressed. His confidence is fortified by the alliance and communications of a *distinguished* writer, Dr. Randolph, &c. who, on a proper occasion, would, no doubt, be ready to bear as honourable testimony to the merit and reputation of Dr. Chelsum. The two friends are indeed so happily united by art and nature, that if the author of the *Remarks* had not pointed out the valuable communications of the Margaret professor, it would have been impossible to separate their respective property. Writers who possess any freedom of mind, may be known from each other by the peculiar character of their style and sentiments : but the champions who are enlisted in the service of authority, commonly wear the uniform of the regiment. Oppressed with the same yoke, covered with the same trappings, they heavily move along, perhaps not with an equal pace, in the same beaten track of prejudice and preferment. Yet I should expose my own injustice, were I absolutely to confound with Mr. Davis the two doctors in divinity, who are joined in one volume. The three critics appear to be animated by the same implacable resentment against the historian of the Roman empire : they are alike disposed to support the same opinions by the same arts ; and if in the language of the two latter the disregard of politeness is somewhat less gross and indecent, the difference is not of such a magnitude as to excite in my breast any lively sensations of gratitude. It was the misfortune of Mr. Davis that he undertook to *write* before he had *read*. He set out with the stock of authorities which he found

in

in my quotations, and boldly ventured to play his reputation against mine. Perhaps he may now repent of a loss which is not easily recovered; but if I had not surmounted my almost insuperable reluctance to a public dispute, many a reader might still be dazzled by the vehemence of his assertions, and might still believe that Mr. Davis had detected several wilful and important misrepresentations in my two last Chapters. But the confederate doctors appear to be scholars of a higher form and longer experience; they enjoy a certain rank in their academical world; and as their zeal is enlightened by some rays of knowledge, so their desire to ruin the credit of their adversary is occasionally checked by the apprehension of injuring their own. These restraints, to which Mr. Davis was a stranger, have confined them to a very narrow and humble path of historical criticism; and if I were to correct, according to their wishes, all the particular facts against which they have advanced any objections, these corrections, admitted in their fullest extent, would hardly furnish materials for a decent list of errata.

In a postscript the author takes notice of an anonymous pamphlet, which was published against his History in the course of the last summer, under the title of *A Few Remarks, &c.* by a Gentleman. But his animadversions are confined to a few pages; as he observes, that 'the heavy mist of prejudice and superstition, which has in a great measure been dispelled by the free enquiries of the present age, still continue to involve the mind of his adversary; that he fondly embraces those phantoms (for instance an imaginary Pilate) which can scarcely find a shelter in the gloom of an Italian convent; and that the resentment which he points against *him*, might frequently be extended to the most enlightened of the protestant, or, in his opinion, of the heretical critics.'

The admirers of our excellent historian cannot fail of being extremely pleased with this masterly Vindication.

FOREIGN ARTICLES.

Corn. Wilh. de Rhoer, *Idi et Advocati Groningo Omland. Dissertationes de Efectu Religionis Christianæ in Jurisprudentiam Romanam. Fasciculus Primus.* 8vo. Groningæ.

THAT Christianity has influenced the Roman legislation, is generally known; but to take an accurate survey of the causes and effects of this influence, requires not only an intimate acquaintance with the legal polity of the Roman state, and with history, but also a long and laborious investigation. This task has been successfully performed in the present work, whose author has blended the fruits of a well-digested and extensive erudition, with the result of profound meditation. He accordingly deserves the attention of lawyers, historians, and politicians.

VOL. XLVII. Jan. 1779.

F

He

He has divided his work into a number of Dissertations, of which six are now published in this first volume, and the remainder reserved for future publication.

The first Dissertation contains a Preliminary Discourse on the Influence of Religion on States in general, and on the Influence of Christianity in particular. Among the Romans, religion operated rather on the constitution of the state than on private laws. The Romans separated morality and religious rites, and considered the latter as the bands of civil Society. The Christians, on the contrary, regarded morality preferably to rites. Hence the aversion of the Romans to the Christians.

The second Dissertation treats of such laws enacted by Constantine the Great, and his successors, as did, or did not, originate in Christianity.

The alterations successively made in the laws, from religious principles, were sometimes dictated by such different opinions concerning morality and church-discipline, as happened then to prevail; sometimes by retrospects on the former fate of the Christians; and sometimes by political views, concealed by the emperors under the mask of religious purposes.

When the seat of the empire was transferred to Constantinople, that new metropolis was, by degrees, infected with Persian manners; and the emperors were, after the fashion of the Persian court, adored, and styled divinities. Christianity was indeed at Constantinople more able to counteract the despotism then prevailing, than it had formerly been at Rome, where the influence of the Christian religion was more confined; yet that religion could not prevent or mitigate the severity of the penal laws increased by despotism. It even happened to increase the rigour of some punishments, as the clergy applied the laws of Moses to Christianity. Some species of punishment, such as crucifixion, and gladiatory combats, were abolished or commuted by Christianity. The laws against astrologers, thieves who robbed graves, and those concerning the mitigation of imprisonment, arose from historical reasons derived from Christianity. Constantine increased the authority of the clergy; and mitigated the power of fathers over their children, from political views. The emperors often founded their laws on that of Moses, or on other parts of the Bible, and often expressed them in scriptural words.

The third Dissertation treats of the Power of the Clergy, and of its Influence on Legislation. It is remarkable, that the laws were not inserted by the emperors into their codes, till after they had been revised and amended by synods. The Christian clergy had therefore a more powerful influence on civil government than the clergy of any other religion. They applied the ecclesiastical constitution of the Jews to themselves, and claimed some peculiar prerogatives as granted them by God. Their authority was supported by prevailing ignorance and superstition. Our author thinks with Montesquieu, the authority of the clergy hurtful to republics, but very useful to monarchies bordering on despotism. Thus the clergy, in the Roman empire, supply the want of fundamental laws, as appears from the instance of Ambrosius, and the insurrection at Thessalonica; yet the clergy have unjustly been charged with every evil and mischief, though it ought rather to have been revered for having interwoven the love due to our fellow-creatures with the system of civil laws. Neither were the clergy so ignorant in point

of

of politics, as it has often been imagined. They have, indeed, by degrees, substituted Christian simplicity to political refinements, and thus made civil government more consonant to the spirit of Christianity. Their jurisdiction often prevented bad designs of sovereigns and their ministers. By their *censura morum*, they purged the Roman law of the remains of paganism, such as brothels, prohibited books, magical arts, games, &c. If from a prejudice of the unlawfulness of shedding blood, they often screened criminals from capital punishment, their intercession as often supported the poor and weak against the powerful and great.

The fourth Dissertation treats of that natural Equality of Men and Citizens, introduced by Christianity into the Roman Law. No part of Christian ethics has had a greater influence on those laws, than that concerning our duties to our fellow-creatures, and especially the love we owe them. This appears from the laws of Christian sovereigns; hence the rise of the laws in favour of the poor, the sick, and orphans; laws procured by the clergy: to widows too, and minors, several immunities were granted. Servitude was mitigated; emancipation promoted by the clergy; the rights of the female sex, regarding hereditary successions, marriage, &c. were increased: but whether illegitimate children were gainers or losers by these revolutions, is still matter of doubt. The limitation of paternal power was rather effected by ethics than by Christianity.

The fifth Dissertation treats of the Civil State of those who dissented from the prevailing Religion both among the Romans and the Christians. The religion of the Romans was interwoven with their political constitution, and rather regarded their temporal interests; they thought that every nation ought to have her own national gods, who were occasionally worshipped even by the Romans themselves on their journies. They considered their own gods as benefactors, whom they obtruded on no other nation or individual. They tolerated all men, except atheists, whom they deemed bad and dangerous citizens. The Christians having no such national gods, were mistaken for atheists by the Romans, and persecuted accordingly. The Christians, in their turn, afterwards adopted the same principles, and persecuted heretics. The Romans, in tolerating other religions, considered whether the votary of any foreign religion performed the duties of an honest man; which, they supposed would be done by every worshipper of any national gods. The Christians, on the contrary, thought none but Christians acquainted with the duties of an honest man. As Christianity spread farther, the hatred to all heresies increased, and was zealously inflamed by the clergy. When virtue afterwards became an object of civil laws, religious and civil duties were confounded. The chief objects of the Roman law, were Jews, Heathens, and Heretics. The Jews were treated with greater severity under Christian sovereigns; and many laws, relating to marriage, adultery, incapacity for public employments, were enacted to their prejudice. The ecclesiastical laws were yet more severe. They were, however, suffered to retain their own sabbath, their own judges, and patriarchs. Before the reign of Justinian, it was already thought lawful entirely to extirpate heathenism, though many secret heathens remained even at court. Justinian forbade them to teach philosophy. Heretics were first mentioned by the Christian Roman legislation; but heresy was, under different emperors, very differently defined. The laws enacted by such emperors as were themselves

deemed heretics, were expunged in both codes. Heresy was punished as a crime of offended divine and human majesty; and every transgression of the will or laws of the sovereign were referred to this head. The principle of the Jewish polity were applied to the determination of the punishment of heresy; the heretics were accused of sedition and witchcraft, and burnt, together with their books. The hatred against them was encreased by the commotions and trouble which arose from differences concerning religious tenets. The state was yet further embroiled, when the chiefs of the church began to employ the force of arms. Heretics were considered as aliens and strangers, and of course excluded from all the rights of citizens.

The sixth Dissertation treats of the Influence of Christianity on Marriage Laws. Here our author enters on the consideration of the laws relating to particular objects. The Romans had considered marriage as a mere civil institution; the Christian sovereigns on the contrary, referred it to religion: the influence of the clergy on these laws proved afterwards hurtful. Betrothals became now perfectly obligatory, and marriage more sacred and more indissoluble. The prerogatives attributed by the clergy to celibacy, induced the Christian sovereigns to repeal the ancient penal laws against celibacy, at the persuasion of the interested clergy. Widowhood became more respected, and second marriages became odious to the legislature. With regard to the prohibited degrees, the Christian legislators adopted both the Mosaic and the Roman laws. As both these laws happened to coincide on this head, the Christian legislators had no occasion to change the Roman laws in this respect. Divorces were only more limited by Constantine; and persons of unequal ranks were allowed to intermarry.

Though all these observations cannot be pronounced new and original, they are here judiciously collected, digested, and arranged. The style is frequently dry, and sometimes obscure.

La Richeſſe de Hollande. 2 Vols. 4to. Londres.

THE first volume of this useful work treats of the commerce and navigation of Holland, and their progress from the earliest times to the peace of Westphalia, when they had arrived at an amazing height; of the present state of the Dutch commerce, and the causes of its former uncommon extent and prosperity. The second volume contains a minute and accurate enquiry into the causes of the decline of that commerce in latter times, and into the means by which it might be recovered.

The extent and importance of the commerce of Holland during its first period, seem rather to have been exaggerated by our author, who attempts to prove, that Holland was already a flourishing trading nation before it became a sovereign republic. In the next section he displays the rapid increase of its commerce and navigation, the rise of its powerful East India Company, the acquisition of their distant settlements, and the spreading of the Dutch flag over all the seas.

The most flourishing period of their East India Company was the time of the conclusion of the peace of Westphalia. At that time the stock of the proprietors yielded them annually 22 per cent. on an average. But these dividends almost continually decreased in latter

latter times. From 1649 to 1684, they yielded only $17\frac{1}{2}\%$; from 1721 to 1756, they rose to $20\frac{1}{2}\%$; and from 1756 to 1774, they fell to $15\frac{3}{8}\%$ per cent.

The number of Dutch vessels employed in the herring-fishery, amounted in 1601 to 1500; in 1735 it had decreased to 250; in 1747 to 100; in 1773 to 163; and in 1775 this branch of fishery would have been entirely abandoned, if the states general had not decreed a bounty of 500 florins to every vessel employed in it.

The whale-fishery is here very minutely described. In former times from 160 to 200 vessels were employed in it. It now employs about 150; 27 other vessels are fitted out for killing sea-dogs. The profit of this fishery is often very precarious. The common expence of fitting out a vessel for the whale-fishery, amounts to 10,000 florins, or, by other accounts, to 12,600 florins. If it returns with only two or three whales, the employer loses 3500 florins.

Here we also meet with a minute account of the ancient fates of the settlement at Surinam, and of the frequent infurrections of the Negroe slaves there; but less accurate and satisfactory as to the present state, population, and trade of that country. Coffee was first planted there by one Hansbach, a German. Its other produce consists in sugar, cacao, cotton, and tobacco of a quality inferior to that of Virginia. In 1775, fifty four sail entered there from Holland, ten of them imported 2356 slaves. During the same year, sixty-three sail returned from Surinam to Holland, with a cargo of 18 millions pound weight of coffee, 15,200,000 pound weight of sugar, 600,000 pound of cacao, and 150,000 pound of cotton.

The settlement of Berbice appears to be in a very confused state: those of Demerary and Essequibo are slightly mentioned, and those at Curassao and St. Eustacia are entirely omitted. Berbice was in 1724 already declining, when a company in Holland resolved to collect a stock of 1600 shares, of 2000 florins each, in order to assist that settlement: but their design proceeded so slowly that in 1774, no more than 941 of these shares were collected; whole price is accordingly now sunk to 200 florins.

The account of the trade of Holland with the other countries of Europe, is very short; that of the decay of many Dutch manufactures appears to be more complete. The trade with Rhenish oak timber has ceased, from the waste of the forests on the Rhine. Holland, however, still imports some timber from the Neckar. The once extensive trade of the Dutch in books and paper, has likewise been greatly hurt by the great number of paper mills erected of late years in France and Brabant. Zaandam is said to have lost about one hundred saw mills within thirty years: as a great quantity of timber is now imported from Norway and Sweden, in planks and boards ready sawed.

The Dutch trade in tobacco has also greatly declined. Holland formerly manufactured from 5 to 7000 rolls (from 350 to 400 pounds weight each) of Brazil-tobacco only; that sort is now almost unknown in Holland. Its trade with France has a dangerous rival in the city of Hamburgh. Of all the coffee, sugar, and indigo exported in 1770 from Bourdeaux, three-fourths were shipped for Hamburgh, and one-fourth only for Holland.

Vol. II. The decline of the Dutch trade is by our author chiefly ascribed, 1. To the competition and rivalry of other nations, especially the English. 2. To the great number and variety of taxes and

duties, imposed during the war with Spain, and ever since increased; by which, commerce was hurt, and several of its branches actually lost. 3. To the change of the constitution of the republic. 4. To the wars waged by Holland with other powers during the latter fifty years of the last century; especially to those with Cromwell and Charles II. That with Cromwell in particular is said to have cost the Dutch more than their eighty year's war with Spain. 5. To the neglect of their military establishment in their colonies. But for the active zeal of his highness duke Lewis of Brunswic, the slaves in Berbice would, in 1763, have, like the Brasilians formerly, entirely freed themselves from the domination of the Dutch. 6. To the lessening the revenue by smuggling, which has also contributed towards the decline of trade; for as these duties are appropriated to defray the expence of the fleet, their continual decrease could not but disable the navy from effectually protecting commerce. 7. To the excessive credit given by the Dutch to foreigners; to the bad management and frauds of the inferior servants of the respective commercial companies; to the increase of expence and luxury; to the frauds of stock-jobbers; to the support given by Holland to foreign colonies; and to the ease with which Dutch planters may procure the greatest loans in the mother country. Those in Surinam formerly used to rate their plantations at three or even four times their actual value; and, while an inventory was making, to borrow a number of slaves from neighbouring plantations: and instead of sending their productions to the director of the colony or to Holland, to sell them privately to the English, to the great detriment of their Dutch creditors.

The means proposed for restoring the Dutch trade to its former flourishing state, are chiefly borrowed from Mr. de Witt's Memoirs, from the Political Transactions of the years 1751 and 1757, on this subject, and from the Memoirs of Mess. Rogge und Van dem Heuvel, which have obtained the prize proposed by the Dutch Society of Sciences at Harlem.

FOREIGN LITERARY INTELLIGENCE.

Des Canaux de Navigation, et spécialement du Canal de Languedoc, Par M. de la Lande. Prof. Roy. des Mathem. &c. Folio, with 14 Plates. Paris.

THIS very instructive and interesting work contains a minute and accurate description of the famous canal of Languedoc, the master-piece of French industry; of the canal de Briare, the most ancient and most useful in France: of that of Burgundy, which is actually carrying on; an account of the projects of a canal by which the Rhone is to have a communication with the Rhine, and consequently the Mediterranean, with the North Sea. From these and many other actually existing, begun, or projected canals in several provinces of France, the indefatigable author proceeds to those in Italy, Spain, the Netherlands, Holland, England, Switzerland, Germany, Poland, Sweden, Russia, and Turkey, and even to those in China; and at last completes and concludes his History of navigable canals with an account of these undertaken and executed by the ancients; such as that from the Tigris to the Euphrates, Augustus' canal at Ravenna; these of Drusus and Corbulo; and especially that of the Egyptian kings, by which the Nile and the Mediterranean Sea were joined with the Red and the Indian Seas.

Observations sur les Fosses d'aisance, et Moyens de prévenir les Inconvénients de leur vidange, par Mess. Laborie, Cadel le Jeune, et Parmentier. 8vo. Paris.

This useful work was undertaken and published by the command and at the expence of the French government. It will probably prove the means of saving the lives of many poor scavengers employed in emptying, &c. common sewers; and therefore deserves the attention of every police.

*Clef du Grand-Oeuvre, ou Lettres du Sancelrien Tourangeau, à Madame Le D. L. B.***. D. f. a. t.* 8vo. Paris.

One of the most absurd and contemptible vagaries of alchemistical impudence and nonsense.

Histoire générale de l'Eglise Chrétienne, depuis sa naissance jusqu'à son dernier état triomphant dans les ciels, tirée principalement de l'Apocalypse: Ouvrage traduit de l'Anglois de Mgr. Passorini, par un Religieux Bénédictin, &c. 3 vols. 12mo. Rouen.

This new commentary on the Apocalypse contains a great deal of sacred and profane erudition. Its peculiar intrinsic merit we will not pretend to determine.

Précis des Moyens de secourir les Personnes empoisonnées par les Poisons corrosifs, extraits de l'Ouvrage des Contre-poisons de l'Arsenic, du Sublimé corrosif, du Vert-de-gris, et du Plomb, &c. de M. Navier, &c. 8vo. Paris.

A concise and judicious abstract of M. Navier's excellent work on counter-poisons, made and published by the command of the French government.

*Philemon, ou Entretiens sur divers Sujets intéressans de Morale; ou l'Anti-Belisaire; par M. de S. H***.* 12mo. Paris.

An unsuccessful attempt to correct or to excel Mr. Marmontel's *Belisaire*, by another similar tale, set off with very moral and orthodox sentiments.

Epître à M. Desforges Boucher, ancien Gouverneur-général des Isles de France et de Bourbon, &c. Par M. le Chevalier de Bertin. 8vo. Paris.

An indifferent poetical epistle, displaying the contrast between the respective climes, productions, manners, and morals of Paris and of the island of Bourbon, the native country of the poet.

Réflexions Critiques et Patriotiques. 12mo. Paris.

The author, who styles himself chevalier de . . . begins with attempting to prove the truth of revelation from the mere light of reason, and to confute the attacks of infidels: and then treats his readers with his own peculiar notions on the education of youth; and of princes destined for our sovereigns; on the method of increasing and securing foreign commerce; of providing for the poor; of a just and equal taxation; of the means of encouraging agriculture, and of procuring troops and generals.—The author seems to be a very sober, well-meaning, patriotic gentleman.

Venerie Normande, ou Ecole de la Chasse aux Chiens courans, pour le Lievre, le Chevreuil, le Cerf, le Daim, le Sanglier, le Loup, le Renard, et la Loutre; avec les Sons de Chasse, accompagnés chacun d'une Explication sur l'Occasion et les Circonstances où ils doivent être sonnés, &c. 8vo. Rouen.

The book appears to be an instructive and complete treatise on hunting; a pastime in which the author has passed not less than forty-two years of his life.

Elogi di Galileo Galilei e di Bonaventura Cavalieri. Milano.

An interesting Eulogy on two very illustrious mathematicians, by their learned countryman F. Frisi.

Noticias de la Historia General de Islas de Canaria, &c. per Don Joseph de Viera y Clavijo, Presbytero del mismo Obispado. 3 vols. 8vo. En Madrid.

A minute and valuable account both of the natural and civil history and state of the Canary Islands.

*Voyage Pittoresque de Paris, ou Indication de tout ce qu'il-y-a de plus beau dans cette Ville, en Peinture, Sculpture, et Architecture, par M. D***.* 12mo. Paris.

A faithful and sensible guide for travellers who wish to know and visit all the various master-pieces of painting, statuary, and architecture actually extant in Paris.

MONTHLY CATALOGUE.

P O L I T I C A L.

An Examination into the Conduct of the present Administration, from the Year 1774 to the Year 1778. And a Plan of Accommodation with America. 8vo. 1s. 6d. Almon.

THIS examiner, after censuring, in various instances, the conduct of administration in the war with America, proceeds to delineate a plan for the settlement of our disputes with the colonies. For this purpose he proposes that we should remove our troops from every part of America, except Halifax, Quebec, and St. Augustine: at the same time declaring a suspension of all hostilities with British America, both by sea and land, and granting the inhabitants of that country a free trade to any part of the globe: that the prerogative of declaring peace and war should remain in the king of Great Britain; every other sovereign power within America being vested in the congress, upon the footing in which it now stands. Having mentioned these general propositions, the author next attempts to invalidate such objections as may be made to this scheme of union, which he also represents as the most advantageous to both countries.

The Public Welfare: or, an infallible Method of paying off the National Debt of England; affording a perpetual Supply for every Exigence of Government, without levying any Tax; and rendering Men as happy as Riches can make them. By M. D—z. 8vo. 1s. 6d. Hookham.

The subject of this pamphlet is a method of discharging the national debt, which the author proposes to accomplish by opening state-banks in the capital cities of England, whither all persons might deposit their money under the following terms:

1st That such individuals as chuse to put out any sums of money, shall have a right to come upon those banks, for the interest of their money, only after twenty years have been fully expired since the day it was deposited.

2d, That after the expiration of the twenty years, the interest shall begin to take place, and that this interest shall then form an annuity of 30 per cent.'

An Address to the Lords of the Admiralty, on their Conduct towards Admiral Keppel. 8vo. 1s. Almon.

The author of this pamphlet endeavours to refute, or rather to ridicule, some maxims said to have been lately advanced by lord Mulgrave in a great assembly. One is, that a specific charge in writing being exhibited against any officer before the board of admiralty, the commissioners of that board *must immediately* appoint a court-martial for trial of the person accused. Another is, that if any officer ask for a court-martial to justify his own character, the commissioners *must not* appoint one.

A Constitutional Packet, by a Friend to the Constitution of Great Britain. 8vo. 1s. Williams.

The contents of this Packet are, an address to the first lord of the admiralty, and a political manifesto from the author; the former of which betrays a prejudiced opponent, and the latter an egotistical declaimer, equally dull and frivolous.

The School for Scandal. A Comedy. 8vo. 1s. 6d. Bladon.

It is fit to apprise our readers that, under the title of a new dramatic piece, we are here presented with nothing more than a whimsical caricature of administration.

Three Letters from Sir John Dalrymple, Bart. to the Right Hon. Lord Viscount Barrington, late Secretary at War, on his Lordship's official Conduct. 8vo. 2s. Wilkie.

These Letters relate to the conduct of lord Barrington, as secretary at war, in respect to the regiment of Roman Catholics lately raised in Ireland, to the levying of which his lordship is charged with having thrown every obstacle in his power. The primary cause of the author's resentment appears to be the injury thence sustained by two of his brothers, who had been appointed to commissions in the regiment. But sir John Dalrymple places the behaviour of the secretary in a different light; directly imputing to him alone the loss of the British empire in America.

The Letters are equally animated and sarcastic.

Three Letters, &c. 8vo. 1s. Dixwell.

In the first of these letters, which is addressed to the merchants and gentlemen of the Reprisal Association for fitting out privateers, the author recommends, for the purpose of privateering, the establishment of associated companies at Algiers, Tunis, Tripoli, and other convenient places on the coast of Barbary, whence we might greatly annoy the trade of the French and Spaniards during a war with these powers.—The second letter is addressed to the Russian ambassador, and suggests a plan of Great Britain's resigning to the czarina the island of Minorca, in consideration of her

her assisting us with a powerful fleet and army for subjugating America. By the cession of this island, and a perpetual alliance between Great Britain and Russia, the author endeavours to shew that both these nations would reap considerable advantage, the former in her wars with France or Spain, and the other in those with the Turks.—The third letter is addressed to the judges of the court of King's Bench, and advises that *felons* should be obliged to work in the coal and lead mines, instead of being sent on board the hulk.

P O E T R Y.

Pieces selected from the Italian Poets, by Agostino Isola, Teacher of the Italian Language, and translated into English Verse by some Gentlemen at the University. 8vo. 3s. sewed. Robson.

These pieces are taken from the works of Metastasio, Petrarch, Tassoni, Ariosto, Tasso, and Guarini *. The editor informs us, that he delivered these, and many other pieces of Italian poetry to some gentlemen of the university of Cambridge, who undertook to translate them; and that he hoped to publish a much larger collection; but having not received the translations he expected, he determined to print such as were already sent him; though it gave him great concern to find, that he could not have the pleasure of adorning his volume with translations from other poets of the first character in Italy. We shall oblige our readers with a cantata from Metastasio.

* Placido zeffiretto,
Se trovi il caro oggetto,
Digli che sei sospiro,
Ma non gli dir di chi.
Limpido ruscelletto,
Se mai l'incontri in lei,
Dille che pianto sei,
Ma non le dir qual ciglio
Crescer ti fè così.

FEARFUL LOVE.

* Gentle Zephyr, as you fly,
If you kiss my fair-one's ear,
Whisper soft that you're a sigh;—
But from whose heart she must not hear.
Limpid rill, if e'er my love
Near thy gurgling rui'nel rove;
Murmur that from tears you rise;
But tell her not from whose sad eyes.*

This cantata turns upon two of these *pretty conceits*, in which the Italian poets are peculiarly *happy*. The translators have acquitted themselves with reputation; but not one of them has subscribed his name to his performance.

* The editor calls him repeatedly Guarino, but for what reason he does not inform us.

An

An Heroic Epistle to Sir James Wright. 4to. 1s. 6d. Bew.

The author, who is a warm admirer of lord Chatham, takes occasion, from a late political controversy, to satirize lord Bute and Sir James Wright; but particularly the latter, whom he addresses with uncereemonious freedom, but in poetical language.

The Nativity of our Saviour. A Poem. By the rev. Samuel Hayes, M. A. 4to. 1s. 6d. Doddsley.

The shepherds attend their flocks near Bethlehem; a choir of angels descend from heaven, and announce the glad tidings of salvation. This circumstance leads the author to consider the blessings of redemption, and the gratitude which is due to heaven for these ineffimable favours. In the latter part Mr. Hayes answers this objection of the unbeliever: why did Christ appear in such a humble station?—This poem is not inferior to the author's former publications.

The Sadducees. A Poem. Occasioned by several Publications, and particularly Disquisitions relating to Matter and Spirit, by Joseph Priestley, LL. D. F. R. S. 1s. Fielding and Walker.

This writer, who is probably a methodist, but certainly no poet, vehemently declaims against the impiety of Dr. Priestley; and treats him and his controversy with Dr. Price as petulantly, as a certain epigrammatist treated the "wicked Will. Whiston," and his attempts to discover the longitude.

Party Satire satirized. A Poem. 4to. 1s. 6d. Bladon.

The design of this piece is to shew, that political satire, like every other species of poetry, has its just limits; and that it should never presume to exceed the bounds of loyalty and decency. This very salutary advice is communicated in that sort of rough, energetic style, which distinguishes the compositions of a tremendous bard, who has for some time past amused himself with scourging John Wesley, Captain Parolles at Minden, the Scotch Junto, and other objects of his indignation. But whether the author of this piece be the same impetuous hero, assuming an air of moderation, for some *private* reasons, or a very different man, we shall leave his readers to determine.

An Ode to the Warlike Genius of Great Britain. Second Edition. By W. Tassler, A. B. 4to. 2s. Doddsley.

In this Ode the author pursues the following plan: he addresses the genius of Britain, takes a retrospective view of some of our ancient warriors, particularly Edward the Black Prince, and Henry V. and their achievement at Cressly and Agincourt; he then turns his eye to the several camps, which have been lately formed in different parts of the kingdom. The prospect of the camp at Cox-heath gives him an opportunity of saying some gallant things of the dukes of Devonshire, as one of the descendants of the celebrated duke of Marlborough. The view of the

the camp at Wilton, near Salisbury Plain, introduces several stanzas on Stonehenge and the druids. In speaking of the camp at Winchester, he pays a compliment to Dr. Warton and the Winchester scholars; from an account of the Devonshire militia he takes occasion to lament the death of colonel Ackland; and, in the conclusion, he addresses himself, in a high strain of panegyric, to the spirit of lord Chatham.

These are the outlines of Mr. Tasker's performance. In his digressions he has imitated the style and manner of Pindar; and though he has not the fire and sublimity of that celebrated bard, he has a laudable share of the spirit and genius of lyric poetry.

Verses on the Death of Col. Ackland. With some Letters to a noble Lord. Particularly on the Advantages arising from the Newfoundland Fishery, to Great-Britain and Ireland. 4to. 1s. 6d. Brown.

The short and frivolous effusion of a mean elegiast; accompanied with some letters to lord North, from a flimsy politician.

An Elegy on the Death of Samuel Foote, Esq. By Boschereccio. 4to. 1s. 6d. Kearsly.

A lamentation, in which the province of Melpomene is usurped by her sister Thalia.—Annexed is an Ode on his majesty's birth-day, the production certainly, of none of the Muses.

CONTROVERSIAL.

A Free Discussion of the Doctrines of Materialism, and Philosophical Necessity, in a Correspondence between Dr. Price and Dr. Priestley. 8vo. 6s. boards. Johnson.

As we have already given * our readers a particular account of the principal subjects, discussed in this volume, we shall content ourselves at present with some general observations on what we conceive to be the real state of the controversy.

Dr. Priestley is right in his general notion, that thought may be connected with certain systems of matter; and this is sufficient to constitute souls, without adding substance; an idea taken wholly from matter, and leading to nonsense, wherever it is used: but he is wrong in *excluding solidity*, which is no more inconsistent with thinking, than extension, repulsion, or attraction.

In pursuing this notion he runs into Berkeleyism, and maintains what neither *Hartley* nor *Michell* ever dreamt of.

Nerves, vibrations, &c. are only *instruments* of thinking: how this is connected with any of them, suspended, revived, or restored, is unknown. If the same consciousness be annexed to any parcel of matter, it is the same being or person, raised or revived: mens cujusque, is est quisque.

Space and duration are merely *abstract* ideas. With respect to liberty, there are a thousand different cases, where no motive can be supposed to determine the choice. Choosing here is not an effect without a cause: the power itself is the cause. This

* See Crit. Rev. for March, April, and September last.

must belong to the first cause, and be communicable, as implying no contradiction, like that of communicating self-existence.

If these ingenious writers had read King's Origin of Evil and the Notes, they might perhaps have saved some trouble both to themselves and their readers, and have avoided repetitions.

They are to be commended for their candor in conducting the controversy; but they do not seem to be sufficiently sensible, how far the two subjects are at present above the reach of our faculties.

In these and the like disquisitions, we should confine ourselves to facts, allow the evidence of our senses, and give the history of *appearances*, as Locke and Newton generally did, without attempting to discover the cause, the modus, or the nature of the thing itself, which adds nothing to our knowledge, and commonly misleads the enquirer.

D I V I N I T Y.

The Conversion of Sinners the greatest Charity. Being the Substance of a Sermon, preached on the 19th of November, at St. Peter's, Cornhill, before a Society for promoting Religious Knowledge amongst the Poor. By H. Venn, A. M. 8vo. 6d. Crowder.

From these words, Psal. cxix. 136. — 'Rivers of waters * run from mine eyes, because they keep not thy law'—the author takes occasion to describe the ignorance, the depravity, and the wretchedness of the poor; and to recommend them to the care and compassion of the society.

Among other circumstances, to which he ascribes the growth of infidelity, he mentions the publication of blasphemous writings; but particularly the circulation of Voltaire's Works, in six-penny numbers. He expresses his indignation at some of the impious tenets of this writer, and is extremely offended at him for saying 'man is but a mite, and our world the cheese, on which he lives.'

Letters to a Lady inclined to enter into the Communion of the Church of Rome. By William Law, M. A. 8vo. 1s. 6d. H. Payne.

A pious tract, breathing a catholic spirit, and consisting chiefly of answers to the lady's questions, respecting her safety in the church of England, the lawfulness of communicating with a schismatical church, the want of a sufficient authority, to which she might absolutely resign her own thoughts and reasonings; with other points of a private nature.

An Antidote to Popery, or the Protestant's Memory jogged in Season, by several Narratives and Facts. 12mo. 3d. Mathews.

This publication contains an account of the persecutions of the protestants in the reigns of Henry VIII. and queen Mary;

* יללי pelagi, rivi. This metaphor is common in other languages. Lachrymarum rivus, Ovid. Un torrent de larmes. Fenel. Telem. A flood of tears.

the

the Romish persecutions in Ireland; the popish treasons and conspiracies in England; the persecutions in France, in 1562 and 1572; five letters on some superstitious exhibitions at Lisbon [written by G. Whitefield, and published in 1755] and a list of the most material errors of the church of Rome.

Whitefield's description of the ridiculous exhibitions at Lisbon is the best part of this publication. The preceding narratives are short and superficial; and discover the usual ferocity and inhumanity of mankind in former times, rather than the genius and spirit of popery in the present age.

M E D I C A L.

An Essay on the Consequences attending injudicious Bleeding in Pregnancy. By George Wallis, M. D. 8vo. 1s. 6d. Bell.

As the advantage or detriment of blood-letting must be entirely relative to the deficiency or superabundance of the vital fluid, the effects of that operation will vary in different constitutions; and hence it never can be indiscriminately and safely used in all cases, for alleviating the complaints of pregnant women. This principle the author enforces by physiological arguments, which he places in a clear light.

A Treatise on the Malignant Angina: or Putrid and Ulcerous Sore-Throat. To which are added, some Remarks on the Angina Trachealis. By J. Johnstone, M. D. 8vo. 1s. 6d. Becket.

The principal part of this treatise, we are informed, was published five years ago, as an inaugural dissertation, at Edinburgh. It contains a succinct review of what has been written on the malignant angina, and the angina trachealis, accompanied with pertinent remarks, and useful practical observations.

M I S C E L L A N E O U S.

The Panegyric of Voltaire, written by the King of Prussia; and read at an extraordinary Meeting of the Academy of Sciences and Belles Lettres at Berlin, 26th November, 1778. 8vo. 1s. 6d. Murray.

We are told by the translator of the king of Prussia's performance, that it was composed by his majesty after he had begun to withdraw his troops from Silesia, and before he returned to take up his winter quarters in that country. The piece, therefore, is not only remarkable in being the panegyric of a poet written by a prince, but is further distinguished by being written by that prince amidst the cares, the fatigues, and the disappointments of the field. The king at the same time that he writes the eulogium of Voltaire, gives a short analysis and criticism of the various performances of this celebrated writer: so that his panegyric will afford an agreeable supplement to those who are possessed of Voltaire's works, as it contains an account of them by one who has long made their study one principal object of his literary pursuits. Besides these circumstances, what cannot fail to render this little work interesting, it presents us with several curious anec-

anecdotes concerning the writings, the life, and death of Voltaire, which are no where else related, and which nobody who was less concerned than the king of Prussia in whatever befel the philosopher of Ferney, could be so exactly informed of.

The English translation of this piece does justice to the French original, preserving the sense, and maintaining the spirit unimpaired.

Case of William Brereton, Esq. late Commander of his Majesty's Ship Duke. 4to. 3s. 6d. Robson.

We cannot peruse the Case of this naval gentleman without feeling those emotions of sympathy, which naturally arise in every humane breast, when the character and fortune of any person have suffered from apparent severity. We are informed that captain Brereton, who commanded the Duke man of war in the engagement off Ushant on the 27th of July last, behaved in such a manner as procured him the approbation of admiral Keppel; and after the above mentioned action, the same mutual intercourse, as formerly, subsisted between him and the other captains of the fleet. On the 24th of August, however, two days after the fleet had sailed from Plymouth on a second cruise, he was informed by captain Walsingham, who purposely came on board the Duke, that while the fleet was at Plymouth, unfavourable reports had been circulated of his behaviour in the time of the engagement. Anxious to vindicate his reputation by such means as the situation of the fleet would admit, he requested of admiral Keppel, that an enquiry should be made into his conduct. A court of enquiry was accordingly appointed, which, as we learn from this publication, not restraining itself within the limits prescribed by law, proceeded to exercise the prerogative of a court-martial, and not only condemned him upon vague and contradictory evidence, but deprived him of his command. The case is drawn up with precision as well as force of argument, and merits attention.

An Introduction to English Grammar. By Joshua Story. 12mo. No Price. Newcastle. Charnley and Atkinson.

Dr. Lowth's incomparable Introduction to English Grammar has produced a multitude of imitations. Mr. Story's is one of the best we have seen. His examples of impropriety of expression, which are very numerous, are thrown into the latter part, to be rectified by a reference to the preceding rules.

Euterpe; or, Remarks on the Use and Abuse of Music, as a Part of modern Education. 4to. 1s. 6d. Doddsley.

It is universally acknowledged, that music has a powerful effect on the human passions; that it is able to soothe the mind, in its greatest perturbations; to inspire it with serenity and joy; and to elevate the soul to heaven. Timotheus, when he touched his lyre, made Alexander start impetuously from his seat, and snatch his armour*. A modern master of the chord is said to

* Nam, concinente Timotheo, velut furens ad arma profluit Alexander. Rhodig. Lect. Antiq. ix. 8.

have

have driven Eric, king of Denmark, to rage, and to have made him kill his faithful and favourite servants. Nieuwentyt relates, that an Italian, by his various modulations, could cause distraction and madness. Nay, we are told, that a famous old musician could tame lions and tigers; could soften the rocks; could stop the course of rivers, could detain the rapid winds, and lead the oaks and elms into a country dance.—Such being the efficacy of music, the author of this essay endeavours to shew, that, when it is under proper regulations, directed by taste and judgement, it may be applied to the noblest purposes; may be made an elegant and useful part of education; may be the means of improving the heart, and alluring it to the love of moral harmony, virtue, and religion. But he observes, ‘that if singing has any power over the soul, it must arise from its affecting sentimental expression; that if music be too complicated, the sense is confounded, and the effect destroyed: in a word, that the true *pathetic* is only to be found in *simplicity*. Whatever may be the state of music in the present age, thousands who frequent operas, oratorios, and concerts, are no better judges of music, than the rural audience which attended old Orpheus. Our author therefore, without doubt, has some reason, when he exclaims in these terms: ‘How great the degeneracy of those times, when the unthinking daughters of dissipation turned with a tearless eye from the sweet persuasion of a Sheridan, and a Harrop; and the relentless sons of folly lent but a careless ear to the unrivalled excellence of a Fischer, and a Lamotte!’

The author of this essay, who seems to be a young writer, has shewn an excellent taste for the true principles of harmony, and a laudable zeal for the honour and improvement of his favorite art.

An Essay on Human Nature. 12mo. No Price. Carlisle. For the Author.

In this essay the author endeavours to shew, that there are certain natural impulses, feelings, faculties, or sentiments, impressed upon all beings, whether inanimate, animal, or human:—such as that of attraction and gravitation common to inanimate bodies; that of hunger, self-preservation, and propagation, common to animals and men; the approbation of our species, the discernment of the agreement and disagreement between our ideas, words and actions, and reflection with its concomitant reason, common only to men;—and that in a conformity to these laws, peculiar to each particular species of beings, consist the regularity and just order of the inanimate bodies in the solar system, the proper pursuits of the animal, and the proper conduct of the human species, each tending to the perfection of their respective nature. The author proposes his sentiments with modesty and perspicuity.



THE CRITICAL REVIEW.

For the Month of *February*, 1779.

Sacrorum Evangeliorum Versio Syriaca Philoxeniana ex Codicibus manuscriptis Ridleianis in Bibl. Coll. Nov. Oxon. repositis nunc primum edita: cum Interpretatione et Annotationibus Josephi White, A. M. Coll. Wadh. Socii, et Ling. Arab. Professoris Laudiani. Tom. II. Oxonii. & Typographeo Clarendoniano, 1778. The Syriac Philoxenian Version of the Gospels, &c. By the Rev. Joseph White, &c. 2 vols. 4to. Oxford. 1l. 18s. boards.

AT the commencement of the sixth century, one Syriac translation only of the New Testament existed; which had been composed in a free and paraphrastical manner, for the use of the common people, and thence probably received the appellation, which it has ever since retained, of *the Simple Version*. It had suffered, before that period, a considerable degree of change, and had then become so extremely incorrect, as to demand the interposition of authority. It was judged a more easy and eligible task to execute a new version, than to expunge the errors of the old. A literal translation appeared necessary in order to obviate the inconveniences which had arisen from the diffuse and explanatory turn of the former. In the year 506, therefore, a literal translation was begun, under the direction of Xenaïas, more commonly called Philoxenus, bishop of Mabug or Hierapolis in Syria, by Polycarp his vice-bishop or substitute. We must of course conclude that Polycarp made use of the best and most ancient original Greek text that could be procured, which we may reasonably ascribe to the third or fourth century, and which is consequently of higher antiquity than any copies now extant*. This Version is

* Si vis igitur Syrorum doctorum sententias, evangelistarum et apostolorum sensum explicantium intelligere, ad *simplicem*: sin quis fuerit GERMANUS TEXTUS CODICUM GRÆCORUM IN QUINTO ET SUPERIORIBUS SECLIS inquiras, *Heracleensem Philoxenianæ Versionis Recensionem* pervolve atque scrutare. Ridd. Dissert. p. 72.

written, not, as the Simple, in the Antiochene, but in the Babylonian or Aramæan dialect of the Syriac language; and is most religiously faithful to its Greek text, which it follows, not only in every * minute distinction of the sense, but even in the peculiar turn and mode of expression. Polycarp finished his work in the year 508, and inscribed it to its patron Philoxenus. In the year 616, Thomas of Charkel or Heraclea (who had also been bishop of Mabug, but was then an exile in Egypt) residing at Alexandria, a place highly eminent for learning, and having searched the libraries of that city for the very valuable MSS. with which Origen and Pierius had furnished them, twice collated the Philoxenian Version with two (some mention three) Greek copies of the most approved authority, in the library of the Antonian monastery. These collations he judiciously inserted in the text and margin. The Greek copies which he collated, were soon after destroyed, when the Saracens burnt the Alexandrian libraries. The learned Dionysius Barsalibæus, towards the close of the twelfth century, restored the Heracleian (i. e. Thomas's) Revision, or improved Edition, of Polycarp's Translation. Mr. Samuel Palmer, travelling by land to the East Indies, sent a present of two MSS. from Amida or Diarbec, the chief city of Mesopotamia, a province of Syria, to the celebrated Ridley, as we learn from Mr. Palmer's Letter, dated at Bassora, June 4, 1730. These MSS. are distinguished in the work before us by the names of *Codex Heracleensis* and *Codex Barsalibæi*.

When it shall be considered, that the very ancient text from which Polycarp composed his Version, is no where extant, that the copies which Thomas collated are irrecoverably lost, that his collation was evidently made with a view to preserve the genuine readings, the learned world will not only look upon this work as a curious and critical performance, but will regard it as something more, and conceive a high opinion of its value and its use. Such were the arguments and considerations that induced the archbishops † Potter and Secker, and other great and learned men, to recommend the study, revision, and finally the publication of the *Codex Heracleensis*, with a collation of the *Codex Barsalibæi*, to Dr. Ridley, whose property they were. The Bodleian library contains another copy, the collation of which has produced nothing more than a few various readings. That learned and eminent critic was, at that

* Let the following example suffice. The Greek compound *αὐθιμία* is rendered by two Syriac words corresponding to *bonitas voluntatis*, and *αὐγεμένη* by two words which answer to *cinxit posuit*.

† This circumstance is not mentioned by the editor.

time,

time, far advanced in years : he applied himself, however, with incredible pains to learn the Syriac language ; and though he wanted both an instructor and proper books, surmounted every obstacle. A Latin translation was not included in his plan. He was employed for several years in the laborious task of transcribing the four gospels in Syriac from the *Codex Heraclensis*, adding at the bottom of the page the various readings from the *Codex Barsalibæi* and *Codex Bodleianus*. He had gone thus far in his undertaking, when the infirmities of old age rendered him unable to proceed, and imposed on him the melancholy necessity of discontinuing his design. His transcript he gave to the university of Oxford ; and his MSS. were left at his death to the library of New College. We cannot continue our account of the work before us better, than by the subsequent quotation from the editor's preface.

‘ Mihi tandem hoc munus attributum est ob humanissimam commendationem *Roberti Lowth* nuper Oxoniensis episcopi, nunc Londinensis. Erat itaque apud eruditos summa expectatio Versionem Philoxenianam brevi in lucem emissam fore. Hoc quidem si ita evenisset, non minus mihi commodi, quam omnibus voluptatis attulisset : sed prorsus aliter contigit. Si causas igitur ob quas tamdiu opus productum fuit, obiter attingam, non abs re facere videbor. Visum est itaque rei typographicæ curatoribus textui Syriaco interpretationem Latinam subjiciendam esse. Quod arduum fuisse et difficile experiundo didici : multo sane operosius quam textus Syriaci exscriptiorem, in qua tamen una celeberrimus *Ridley* plures annos consumpserat. Præterea textum ipsum Syriacum, quia exscriptum *Ridleyanum*, ob literarum nexus fere semper omissos, typographi usui non satis commodum erat, multo cum labore totum ipse iterum exscripsi. Neque hoc de viro qui mihi amicissimus fuit, inique intelligi velim : quod ideo tantum a me dictum est, ut ignaviæ crimen a me ipso amoveam.

‘ Sed et illud difficillimum erat, quod tamen apprime necessarium arbitratus sum, de lectionibus astericis et obelis notatis regulam quandam, et veluti canonem criticum statuere, unde de lectionum istarum auctoritate accuratius decerneretur. Neminem in hac re adiutorem habui, ne antecessorem quidem, si *Wetstenium* excipiam, cujus tamen sententia a nostra longe diversa est. De ea infra agetur.

‘ Quod ad notulas attinet, quas ad calcem evangeliorum adjeci, quamvis paucæ sint, et præcipue ad grammaticam spectent, multo omnino in iis temporis consumpsi, quod æqui rerum æstimatores, spero, facile agnoscent. Accedit, quod posterioribus duobus annis adeo infirma usus fuerim valetudine, ut sæpe typographicis erroribus corrigendis morosam operam impendere vix potuerim.’

The Syriac text of the Heracleian edition is marked with asterisks and obeli; a method which Origen first adopted in his Hexaplar and Tetraplar editions of the Septuagint. The learned editor concludes that these marks have no reference to the Simple Version: that the words marked with asterisks were supplied by Thomas from the Greek copies which he collated, and were by him inserted in Polycarp's text; and that the obeli are used to denote those words which were found in Polycarp's text, but did not exist in the Greek copies. He adds, that, this position being established, the agreement and disagreement of the copies of the fifth and the preceding centuries is immediately discovered and ascertained. The following passage, extracted from the 9th chapter of St. John, will serve as a specimen of the manner in which the asterisks, obeli, and final marks are used.

• John IX.

7. Et dixit ei, Abi, lava in baptisterio Siloam (quod exponitur, Missus). Abiit igitur et lavit, et venit videns. 8. Vicini ergo, et illi qui videbant cum prius, quod mendicus esset, dicebant, Nonne hic est qui sedebat et mendicabat? 9. † Alii dicebant, Hic est; ‡ alii autem, Similis ei est: ipse * autem & dicebat, Ego sum. 10. Dicebant ergo ei, Quomodo * igitur & aperti sunt oculi tui? 11. Respondit ipse, et dixit, Homo * qui & dictus est Jesus, lutum fecit, et illeivit super oculos meos, et dixit mihi, || Abi ad baptisterium Siloam, et lava. Quum abiissem § autem et lavissem, vidi. 12. Dixerunt igitur ei, Ubi est ille? Dixit, Nescio. 13. Adducunt eum ad Phariseos qui quondam cæcus fuerat, &c.

The words thus referred to († ‡) in the margin being an addition, and not being inserted in the text, are, according to Mr. White's hypothesis, the collation of some critic posterior to Thomas, probably James of Edessa. The other various readings distinguished by these references (|| §) are attributed by the same hypothesis to Thomas: that he could not have inserted them in the text, is obvious. The number of various readings inserted in the text by means of asterisks and obeli, and of the readings in the margin, and the Syriac explanations of Greek words, amounts to 820. It would be a task of much labour and difficulty to make an estimate of the number of various readings which will accrue to the Greek Testament from the original translation by Polycarp.

† alii] Lectio Marg. (alii) Autem.

‡ alii autem, Similis ei est] Marg. (alii autem) Dicebant, Non sed similis (ei est).

|| Abi ad baptisterium Siloam, et lava] Marg. (Abi, et) Lava in baptisterio Siloam.

§ Autem] Marg. Igitur.

The present edition is not less remarkable for the splendor and elegance which it has received from the Clarendon Press, than for the labour and learning which the professor invariably appears to have bestowed upon it. The work is introduced by an elegant dedication to the chancellor of the university. The preface presents to our view a history of the Philoxenian Version, an Enquiry concerning the Antiquity and Utility of the Simple Version compiled from Dr. Ridley's Dissertation; an Account of the MSS. which we have mentioned above; and a Section on the Asterisks, Obeli, and marginal Readings. We transcribe the following passage from the concluding section.

‘ Prius quam finem fecero, liceat mihi grates dignas preli Clarendoniani delegatis persolvere; quod munus adeo honorificum mihi demandaverint. Simul reipublicæ literariæ gratulor, quod hoc prelum hominum candore et doctrina primariorum ductu hodie regatur: illorum, inquam, hominum qui operibus utilissimis publicandis strenue patrocinantur, et quorum unicum votum esse videtur venerandum Oxonii nomen amplificare, et doctrinæ ac religioni quam plurimum prodesse. Item custodi et sociis Coll. Nov. gratias refero, quorum in manu sunt Cl. Ridleii MSS. quod eosdem mihi privatim, magno meo commodo, benignissime mutuo crediderint. Ex hac etiam occasione gratias omnibus reddo qui in me beneficia contulerunt, iis præsertim viris dignissimis qui unanimi suffragio in cathedræ Arabicæ Præsidem me co-optarunt.’

The editor has omitted, not injudiciously, the genealogical tables, Eusebius's Epistle to Carpian, and the two tables of the Decalogue, which are prefixed, in the MSS. to St. Matthew's Gospel. The Syriac text is printed with the editor's Latin translation underneath, and the marginal readings at the bottom of the page. At the end of each of the evangelists a Syriac note is added: the following are the notes at the end of Matthew and Mark:

1. Here ends the holy Gospel of Matthew the Evangelist, which he delivered in the Hebrew language in Palestine.
2. Here ends the holy Gospel of Mark, which he delivered in Latin at Rome.

The story of the woman taken in adultery, which the Codex Heracleensis does not exhibit, is added separately at the end of St. John, from the Codex Barfabizæ. Then follow three Syriac notes, accompanied with Latin translations, respecting the several dates and the different editors of the Philoxenian Version.

Ridley's Collation of MSS. is incorporated with the editor's annotations: we copy what our author says on this subject.

‘ Hic loci necessarium mihi videtur paucis excusare brevitatem annotationum, ad quas in ima pagina lectorem aliquoties remitto; quasque in modum longe ampliorem dilatare in animo fuit. Opus profecto commentarium postulat versioni ipsi magnitudine fere parem. Et plurima quidem a me notata scripto commisi, præter ea quæ typis imprimenda curavi. Verum cum neminem familiarem haberem hujus argumenti compotem, quocum de annotationibus meis consilia communicarem, potius habui premere ea quæ mente conceperam, quam severæ reprehensionis fortunam experiri. Quod si universitati placuerit, ut * secundum volumen conficiatur, atque illius in publicum edendi mihi concessa fuerit facultas, adhuc plura ad argumentum generatim spectantia annotabo, et loca quædam difficiliora illustrare conabor.’

Mr. White has published at the end of the second volume, a description of three ancient copies of the Philoxenian Version, communicated to him in a letter from Stephen Evodius Assemani, titular archbishop of Apamea, sub-librarian of the Vatican at Rome, and nephew of the great Assemani, to whose *Bibliotheca Orientalis* our author frequently adverts,—a work that will ever be held in the highest estimation by the friends and cultivators of eastern literature. The copies here noticed are the private property of the learned archbishop, whose description of them gives us a short specimen of that industry and erudition which he has displayed in his publications, and which have gained him a reputation in Italy inferior only to that of his uncle. A collation of these MSS. would render a second edition more complete.

The generality of our readers, we imagine, will not be displeased that we have not sent to the press any Syriac quotations from the text or notes. That part of the literary world, which is conversant with biblical criticism and the oriental languages, we refer to the work itself, where the test and proof of its merit will be its subservience to the interests of our religion. We shall defer taking into consideration this most useful and interesting part of the publication till the remainder of the edition appears, when Mr. White proposes to lay before the public, in a more ample manner, his critical disquisitions. The theological student who is curious to have a general knowledge of the subject, will obtain the information he desires by consulting our author's excellent preface, or the elaborate Dissertations of Ridley and Storr.

The Philoxenian Version has exercised in a remarkable manner the industry and perseverance of the several critics through whose hands it has passed. The undeviating rigour with which Polycarp adhered to the letter of his Greek text, evinces no

* This is a mistake: it should have been “*tertium volumen, &c.*”
small

small degree of study and attention. Thomas of Heraclea was the faithful, methodical, and indefatigable collator throughout. In Dionysius Barsalibæus we see the industrious collector, the zealous restorer and preserver of the few copies of this Version that remained, after it had lain in obscurity for some centuries. Dr. Ridley spent many years of the latter part of his life in preparing it for the public eye; but found them too few, and himself too much oppressed with the infirmities of old age, to go through with his undertaking. The present learned translator and editor does not appear to have been exempt from the difficulties which his predecessors encountered; and we are sorry to find, from a passage in his preface, that want of health was added to the number. Heracleensis has subjoined a Syriac note at the end of his MS. which seems applicable, severally, to the learned men we have enumerated, and of which the following is the Latin translation: 'Quanta autem opera et cura fuerit mihi in illo evangelistarum libro, et sociis ejus, actibus nimirum apostolicis et epistolis, Dominus solus novit, qui, &c.'

The history and attendant circumstances of this Version are curious and uncommon: its merit and value appear to be very considerable. The present edition reflects no less credit on the university under whose auspices it is published, than on the abilities of the professor by whom it is executed.

A Dissertation on the Languages, Literature, and Manners of Eastern Nations. Originally prefixed to a Dictionary, Persian, Arabic, and English. The Second Edition. To which is added, Part II. containing Additional Observations. Together with further Remarks on A New Analysis of Ancient Mythology: in Answer to An Apology, addressed to the Author, by Jacob Bryant, Esq. By John Richardson, Esq. F. S. A. 8vo. 7s. bound. Murray. [Continued from vol. xlv. p. 438.]

ON a former occasion we took notice of some of the principal topics of debate between this ingenious author, and the learned Mr. Bryant. In setting forth the advantages of the Persian and Arabic languages, Mr. Richardson observes, that they may be highly useful in throwing light upon the obscure researches into remote antiquity. He observes that even Mr. Bryant, who affects to despise the aid of these languages in his mythological inquiries, might have derived from them the most powerful assistance; and that it is much to be regretted this able and respectable writer has employed so much learned ingenuity in endeavouring to establish a system, of which the

ground-work is destroyed by the slightest acquaintance with the genius of oriental tongues. It will appear, perhaps, to many of our readers that the extracts which we have already given from Mr. Richardson's work, sufficiently justify this assertion. The extracts, which it remains to give, will seem, perhaps, to confirm it. At any rate an inquiry into the foundation of Mr. Bryant's Analysis, seems by no means foreign to the design of a dissertation on the languages, literature, and manners of the East. It would seem, therefore, that this gentleman speaks rather in the person of one who defends a system that has been attacked, than with the natural candour of his own character; in his Address to Mr. Richardson *.

' You have certainly gone out of your way, and made an unnecessary attack ? in which your zeal has carried you much beyond the mark. The work, which I ventured to produce to the world, was the consequence of much study and great labour. This you have tried to ruin. Yet I have reason to think you never read it through : and those parts which have come under your cognizance have been, but partially noticed, and little understood.'

Mr. Bryant takes notice ' that in our progress to obtain the knowledge of ancient mythology, we must have recourse to the writers of Greece. It is in vain to talk of the Persian and Arabic literature of modern date.' At the same time that he disputes the utility of this literature, he acknowledges himself totally ignorant of it, as well as of the languages in which it is contained. Upon which Mr. Richardson makes what appears to us a very pertinent observation, ' that there appears an impropriety in a person's condemning what he does not understand.' ' This,' Mr. Bryant observes, addressing his antagonist, leads me to a quere, which I forgot to make' (he probably means in the former part of his Apology) ' and which with your permission I will mention now. You apply very familiarly to various Grecian authors ; and give your opinion about them, as if they were your intimate acquaintance. But be pleased, my good sir, to tell me ingenuously, did you ever read five lines in any of them : or are you at all acquainted with the language in which they wrote. I am sensible that you speak with great ease of Strabo, Diodorus, and Plutarch ; and you treat the more remote historians, such as Berosus, Abydenus, Sanchoniathon, as if you had personally known them. But familiarity does not prove acquaintance. It is a common thing for people to pretend to a correspondence with persons of the first rank, and to claim an intimacy, where they are

* See Bryant's Apology, p. 81.

entire strangers.' The learned author then illustrates Mr. Richardson's pretended acquaintance with Greek writers, by a story of a noted empiric, who bowed, kissed his hand, pulled off his hat, nodded, and smiled to every carriage with a coronet, that passed his circle of ragged admirers *. The author's story, doubtless, is humorous; but we are not sensible how this humour can be converted into ridicule against Mr. Richardson. It would be necessary first to prove the ignorance of that gentleman in Greek, which is taken for granted; although Mr. Bryant thanks him for defending his Analysis against the authors of the *Bibliotheca Critica* of Amsterdam, who had attacked that work upon philological principles; and although Mr. Richardson could not have wrote that defence, nor even have understood the argument of the Dutch critics, without a knowledge of Greek †.

Mr. Bryant accuses his adversary of equal ignorance of language and of logic. In proof of this he cites the following passage from Mr. Richardson's *Dissertation*: 'As if truth wanted the aid of fiction, innumerable have been the attempts of the learned to establish by forced and unnatural constructions a conformity between the early history of the Hebrews, and the later fables of Greece, Egypt, and other ancient nations. From the fragments of Berosus, Abydenus, Sanchoniathon, Manetho, and other remote fablers, any thing, and every thing, may be drawn, which a lively imagination can suggest. But the working up such strange materials into any circumstance descriptive of Noah's deluge, shews a warmth of fancy highly prepared for the reception of every thing marvellous; whilst giving them all their utmost force, they prove at last precisely nothing. Ingenious men, if resolved to apply to profane materials in support of scripture, (the deluge is the point in question) ought to go to mountainous districts, and to countries far removed from the possibility of natural inundations. They ought to consider Hindostan, and other quarters of the world, where they positively refuse to believe this important era. Testimonies from such regions would be far more conclusive than hundreds of volumes from Egypt and Chaldea.' Mr. Richardson observes in another passage that bringing proofs of an universal deluge from places annually overflowed by water, is like bringing proof of a general destruction of the world by fire from the neighbourhood of Mount *Ætna* or Mount *Vesuvius*. We shall insert the learned Mr. Bryant's remarks on these passages in his own words.

* See the *Apology*, p. 93.

† See *Apology*, p. 88, and Richardson's *Dissertation*, p. 287.

‘ This

‘ This is decisive work ; and doing business to some purpose : yet I do not quite see the force of the argument. As to going to Hindostan, and to the other parts, which are mentioned ; I cannot agree to it, and must beg to be excused : for it is a great deal too far. Indeed why should I take such a journey ; when he confesses, there is no intelligence to be had, when I get there. I am sent in quest of Pagan materials ; and it does not appear, that there is a shred or atom to be obtained. Ingenious men are particularly specified : but as to ingenuity I should think it quite superfluous. The dullest emissary, that ever was employed, would be too good upon such an expedition : for whatever pittance he carried out, he would bring just so much home, and no more. But, as I said before, I do not perceive the force of this argument, which is founded upon the disbelief of the Asiatics. There is towards the most southern point of Africa an high eminence, called the Table Mountain : and in Ceylon a high hill in the province of Conde Uda. If we were to ask a Caffre or a Cingalese of these parts about an universal deluge, they would probably, as the author ingeniously expresses it, *refuse to believe this important era* : that is, in other words, they would be found to know nothing of the matter. This would undoubtedly be the case : yet I do not know how to think, that such dissent is quite sufficient to set aside any event, with which others may be better acquainted. We will grant, that the people in Hindostan do not believe this event. The reason is because they have no precise and authentic traditions about it : and the author mentions other people in the same situation. And he thinks this disbelief so cogent and convincing, that he would have ingenious men go to these countries for information. He looks upon this disbelief, when repeated, as a positive proof : and files it, in the plural, testimonies. *Such testimonies*, says he, that is (what may at first appear a little strange) testimony without any evidence ; or (if I might be allowed so to explain the term) such ignorance, *would be far more conclusive than hundreds of volumes from Egypt and Chaldaea*. Many will think, that this is rating disbelief too high. Indeed, the author seems to shew the same veneration for ignorance, as the Turks do for folly : who never see an idiot, but they think him inspired.

‘ The mode of reasoning above is curious, but not new. The celebrated Mr. Hume in his elaborate discourse against miracles, follows it throughout : and his system is built upon it. In respect to past facts upon record, he makes our not experiencing any thing analogous, either one way or the other, the same as our experiencing the direct contrary : and he enhances, what is a mere negative to positive knowledge. He assures us, that this argument will be of service as long as the world endures ; and moreover that it is all his own. The latter part of his assertion I will not pretend to dispute : nor do I know of any body that would rob him of the honour. As to any utility, I confess, that I cannot perceive it. And though I am sensible, that

that some people have been alarmed : yet I think the argument quite innocent. It cannot possibly do any good : and I trust it will as certainly do no harm.

‘ It is remarkable, that in the passage above about the deluge the author speaks of people’s not believing *the important era*. Now there are persons in the world, who may think, that there is something artful in this manner of expression. They may imagine, that it is used by way of subterfuge, that if he should be hard pressed about this history, there might be some room to escape. For many people doubt about the time of an occurrence ; and yet believe the event. But this is an idle surmise ; and we may fairly acquit the author of any such mean purpose. It is plain at first sight, that he takes the fact, and the *era* of the fact, for one and the same thing : and time and circumstance are esteemed synonymous. It is certain (I know not how truly) that we are apt in general to make a material distinction between them. We are taught to think, that an event, and the date of the event, convey two distinct ideas. Whichever side may be in the right, the inquiry is certainly curious : and deserves to be prosecuted. To be therefore certain of the truth, I applied to an honest countryman, one Sam Joel, in my neighbourhood, that I might have, not a learned, but a plain and rational solution of the question. Pray, says I, honest Sam, do not you believe, that there is some difference between a man and a month : between sheepshearing and the tenth of June ? Why really, sir, says he, I do not quite see, what you drive at. Why then, says I, take it in another light. Do not you think my lord mayor is different from my lord mayor’s day ? Ay master, says he, to be sure ; as different as a town-bull from a turnip. I mention this, because I think arguments taken from unsophisticated reason are far more forcible, than those which are framed by art and logic : and even than those, which are founded upon non-experience.’

Candour obliges us to observe that Mr. Bryant has mistaken the meaning of the passages which he criticises. He even misquotes Mr. Richardson’s words. The latter very properly, we think, observes, that testimonies in favour of the deluge from such regions as Hindostan (if any such testimonies could be obtained) would be far more conclusive than hundreds of volumes from Egypt and Chaldea. Instead of this plain meaning of the passage, which no man of ordinary understanding, unbiassed by prejudice, can possibly mistake, Mr. Bryant by substituting ‘ such testimonies,’ instead of ‘ testimonies from such regions,’ makes his opponent speak nonsense. The nonsense, however, is his own. We are far from suggesting that he has fallen into it through design. Instead of ascribing to so learned a gentleman, motives which would dis-

disgrace the meanest of the human species, we are persuaded that an attachment to system, and the heat of disputation, rather than the desire of throwing unmerited disgrace on an adversary, have obscured his faculties.

Nor do we imagine that his sarcasm against Mr. Hume is better founded than his strictures on Mr. Richardson. That ingenious and profound writer, whose scepticism in religious matters disgraces the penetrating force of his otherwise clear, comprehensive, and manly understanding, no where asserts 'That in respect to past facts upon record, our not experiencing any thing analogous, either one way or the other, is the same as our experiencing the direct contrary.' His argument against miracles rests on a very different foundation. He defines them to be events *contrary* to the ordinary course of nature; so that every man who experiences the ordinary course of nature, must daily experience what is *contrary* to miracles. How far his argument is conclusive, it is not our present business to enquire; we believe that, like every other argument which in the least affects the authenticity of the Christian religion, it may be refuted; but in order to refute, it is necessary to understand it.

Mr. Richardson has employed the era of the deluge to denote 'the event of the deluge;' upon which his opponent observes that 'It is plain at first sight that he takes the fact, and the time of the fact, for one and the same thing; and time and circumstance are esteemed synonymous.' The witty story which follows this observation, we think, is exceedingly ill placed. It is intended as a ridicule against Mr. Richardson for thinking that an event, and the date of an event are really the same thing; but it ought first to be proved that he really thinks so. He employs the era of the deluge to express the deluge itself; and in the same manner *altar* is employed to denote sacrifice; *field*, the battle fought upon it; *saeda*, a marriage; the *East*, a country situated in that direction; and innumerable other words by all writers in all languages.—This figurative use of words is founded on the association of ideas, by which those connected by time, place, resemblance, cause or effect, naturally suggest each other. The figure, condemned by Mr. Bryant, is founded on the first of these principles of association, and is justified by the example of the best writers, ancient and modern.

We thought it necessary to preface these observations, which sufficiently explain Mr. Richardson's motives for criticising the Analysis, before we proceed to mention some of the principal of his remarks upon this learned and ingenious performance.

He affirms that Mr. Bryant's theory of the dispersion has no foundation in history or reason; that it is in opposition to scripture; and destructive even of the system which he proposes to support. The Analysis sets forth that the descendants of Ham, the Cushites, were dissatisfied with the portion of the earth allotted to them; while the other branches of Noah's family migrated peaceably to the different parts of Europe and Asia that fell to their lot. The Cushites, therefore, wandered about, for some time, not in the route to their appointed country; and made at length a violent trespass upon the sons of Shem. But where is the smallest evidence, sacred or profane, of this disobedience, or from what motive could it proceed? It may be said that Africa, the portion allotted to the sons of Ham, is inferior to Asia and to Europe. Not to mention that Egypt and the Mediterranean coasts of Africa are among the most delightful regions of the universe, how could the sons of Ham become acquainted with the inferiority of Africa, before it had been visited by any of the human species? The passes towards the south through the Gordyeen mountains, says Mr. Bryant, might possibly have been more difficult than those to the east or to the west. But allowing them to have been so, how could the Cushites have learned those difficulties? How could they know whether there were mountains or plains, woods or deserts, rivers or seas, between them and their destined habitation, till they had attempted a passage, or at least had set out on their journey.

"In the times of which we are treating, Mr. Bryant observes, these passes must have been still more difficult to be surmounted; for, after the deluge, the hollows and vallies between these hills, and all other mountainous places, must have been full of slime and mud; and, for a great while, have abounded with stagnant waters *." But had this singular surmise the least foundation, would it not have operated equally against all the emigrants of the other branches? For, to what quarter of the heavens, from Ararat, are there not lofty mountains, divided by lower grounds? But again; how long was it after the Flood before the migration took place? for the learned gentleman's chronology leaves us too much at large to form any precise idea. Was it 1265 years, or 1016 (by the Hebrew); or 659 or 410 (by the Septuagint)? for we are left to our conjecture for each of these numbers. Let us take then the lowest. The waters of the Deluge, which rose fifteen cubits above the highest mountains, subsided, we are informed, in a few months. Could so many years be necessary for consolidating the mud? Such mud, and such waters, as were not dried up in much much less than 400 years, I am

* Anal. vol. iii. p. 24.

much afraid, were never intended to be naturally dried up till the end of time.

The author proceeds to show that the route through which Mr. Bryant conducts his Cuthites is still more inaccessible than that which they were careful to avoid. For after crossing the *pontem indignans Araxes*, they must have surmounted the almost impassible mountains which environ Ghilan, Mazonderan, or Tabristan, and so proceed through Persian Irak, Kuhistan, or Gebel; the very names of which are expressive of mountainous regions: which, from the concurring testimony of every historian, geographer, and traveller, are in many places rugged, horrible, and dangerous, even to a proverb.

The Cuthites after this laborious march (the reality of which Mr. Bryant supports by a quotation of four words from Berossus; who says, that, after the deluge, his countrymen *περὶ τὴν πορεὺν θναίειν βαβυλωνίαν*, took a circuit, and so descended to the plains of Babylon) arrived at Shinar, under the conduct of their leader Nimrod, styled in the Analysis the arch-rebel and apostate, who expelled the sons of Shem, the original inhabitants of Chaldea, built the tower of Babel, and was with his rebellious subjects the only object of the dispersion. It would be transcribing a whole section to give Mr. Richardson's numerous objections to every one of these suppositions. He concludes this part of the discourse by observing, that Mr. Bryant's reasoning, if well founded, would destroy the arguments for *the universality of the deluge*, the confirming of which is held forth as the chief object of the Analysis.

* If the interpretation which (vol. iii. p. 27.) he has been pleased to give us of the 11th chapter of Genesis, is admitted, it must ruin his system: as it is precisely adopting the very line of evidence, which many learned men have urged, in support of the *locality of the Flood*. And if the expression *the whole earth*, which is so often and so emphatically repeated in this chapter, is to be considered as a mere figurative mode of writing, and to imply only *a particular district*; the learned author gives up, with one dash of his pen, the most important point in his whole book: and furnishes his antagonists with the very weapons they wish. For, if he is permitted to make such use of one chapter, to adapt it to his purpose; they will, and with justice, claim from him an equal right to the same freedom of translation, in the chapters which precede: and consider the words *All flesh, every living substance; all the high hills, under the whole heaven*: and such similar expressions: as having merely a partial sense; and to be simply understood as metaphorical figures of speech. This indeed is a line of argument, which was least of all to be expected from our learned author; but it shows, that

that all things, however consequential, must give way to his *Cuthite system*: and that the *universality of the deluge*, though professedly his chief object of investigation, proves, in fact, a secondary consideration to his favourite people. But one of these points he must give up, or he betrays both. And here indeed he has no choice. The Cuthites must fall: for this part of his own evidence becomes decisive of their fate. It is a two-edged weapon unskilfully handled; for, if *the whole earth*, in one line, means only a *particular province*, it must clearly have the same limited sense in that which follows: "Therefore is the name of it called Babel, because the Lord did there confound the language of *all the earth*: and from thence did the Lord scatter them abroad upon the face of *all the earth*." Now, if the confusion of speech was confined to the Cuthites, and to the region about Babel; the dispersion must have also been confined to the same district. This judgement, he must allow, was either *general* or *limited*. If *general*, all mankind must have been interested in the building of the tower: and all mankind must, of consequence, have been dispersed. If *limited*, and the Cuthites were the only objects of divine vengeance, their flight must have been limited also to the district of Chaldea: and their whole fanciful wanderings prove, of course, a baseless fabric: a mere castle of cards, pompously reared upon a stratum of chaff.'

In Section IV. Mr. Richardson examines the historical character of Sanconiathon, Manetho, and Berosus. His observations on the two first are but short, as Mr. Bryant has not built much upon that authority; but Berosus being a cornerstone of the Analysis, he considers him at greater length. Berosus was a priest of the Babylonish deity Belus, and contemporary with Alexander the Great; though his supposed Annals of Chaldea were not published till fifty-five years after the death of that prince. His materials, we are told, were composed partly from hieroglyphics, and partly from written records, preserved in the temple of his god for a period of 150,000 years. His History, like that of Sanconiathon and of Manetho, relates to antediluvian times, and contains fables 'so wild, so impossible, and so little resembling any circumstance of our world, that, like dreams, they may be interpreted even as we list.' Among other prodigies he mentions a man-fish Oannes, and ten antediluvian kings, whose reigns extended to 432,000 years. Mr. Bryant discovers that this man-fish was Noah. Alexander Polyhistor, from Berosus, fixes the time of his appearance to a year which can be reconciled with no terrestrial chronology. Abydenus, from Berosus, places this important personage 93,000, and Apollodorus, also from Berosus,

144,300 years after Polyhistor's era. The two last writers also make him posterior to the ten antediluvian kings. But Mr. Bryant, following Polyhistor, asserts he was before them.

'The Grecians, he observes, not knowing, or not attending to the eastern mode of writing, have introduced these ten kings in the first book, which Berosus expressly refers to the second. They often inverted the names of persons, as well as of places: and have ruined whole dynasties through ignorance of arrangement. What the Orientals wrote from right to left, they were apt to confound by a wrong disposition, and to describe in an inverted series. Hence these supposed kings, who, according to Berosus, were subsequent to the deluge, and to the patriarch, are made prior to both: and he, who stood first, is made later by ten generations, through a reversion of the true order.' Anal. Vol. iii. p. 111.

From this passage Mr. Richardson takes occasion to ask how the Greeks could translate the Babylonish writings without being able to read them? or how they could read them without knowing the beginning of the line from the end.

The last section of this ingenious Dissertation contains further observations on the Cuthite system, especially on etymological grounds. Mr. Bryant supposes, in his Apology, that because Mr. Richardson has pointed to only one half of his radicals as erroneous, the other half must, of consequence, be right. But this is a concession which Mr. Richardson says it is impossible for him to make consistently with truth. Among the new examples which he has given in this section, is the word *area*, the ark, from which Mr. Bryant has derived *Argo*, and the *Argonauts*, *Arcas*, *Arcadia*, *Arecca*, *Erec*, and *Hercules*, which last signified the great arkite, that is *Noah*. To support such a variety of derivations, upon which some of the most valuable topics in the Analysis entirely depend, we should naturally have expected evidence that the ark had been pronounced, in a manner somewhat resembling those names, in some one at least of the ancient languages. Yet this is not the case; and until the Latin, comparatively a modern tongue, was introduced, no such word appears to have been known. In the Hebrew, the word expressing the ark of *Noah* is written *teb*; in the Chaldaic, *tebta*; in the Hebrew Samaritan, *teb*; in the Chaldaic Samaritan, *tebteb*; in the Syriac, *tebta*; in the Arabic, *tebut*; in the Septuagint, *tebotes*.—Had the ancient names of persons and places above mentioned been derived from the name of the ark, they must, doubtless, have had a resemblance to some of the words in the ancient languages; they could never be denominated from a language, which began to exist many ages after these names were invented,

vented, and had become familiar. We might mention many other particular examples, which are equally convincing; but shall conclude this article with a general observation upon the whole system, in the author's own words:

Mr. Bryant will still perhaps talk of his Amonian, and call it the original language of man: and insist, that, in it, these words *might* have had such and such meanings; though they are now no where to be found in the existing tongues. Yet this, it must be allowed, would afford, at best, but a sad foundation for a stupendous system: and the improbability of the whole might be very safely rested upon it. But I shall go further, and consider, how far there is even a possibility, that the original language of man, (were a miracle to reveal it to our knowledge) could be of the least use in such enquiries. It will not, I hope, be disputed, that the confusion of tongues was the immediate fore-runner of the Babel dispersion: after which the language of the world became diversified into many dialects; with what degree of difference or analogy to the original, we are left entirely to opinion. If the division of the earth did not take place till the dispersion, it is evident, there could not be one city or place, by land or by water, which had then received its name. For Babel itself was so called, subsequent to the confusion; as we learn from Gen. xi. 9. But, supposing even, with the learned author, that the migration was previous to the dispersion, still the names of places must have been few: they must apparently have been involved in the general confusion; and must have been forgotten, as well as the other parts of the original tongue. Idolatry, we may also observe, to the investigation of which he chiefly wishes to apply this original tongue, did not, even in his own opinion, make its appearance in the world, till the days of Serug; many ages after the confusion of tongues. False gods, temples, rites, and every circumstance of superstition, must, of consequence, have been wholly unknown whilst the original language was in use. And when mankind became scattered over the earth, every new object they saw: all the works of their hands: every invention in sciences and arts: every institution of government or religion: must have all received their names in the various dialects, which the different tribes carried with them at the dispersion; or afterwards improved. With what propriety then can he bewilder our senses, by pretending to resort to a language, which was annihilated, long before the names, which are attempted to be traced to it, had a being? When we call in the aid of language in our enquiries into primitive times, (which, judiciously done, may undoubtedly assist discovery) we should naturally have recourse chiefly to such dialects, as, before the existence of record, were spoken in the countries where the scene of our investigation lies. And here incontestibly, in respect to the principal subjects of the Analysis, instead of applying to an *ignis fatuus*, as our learned

author has done; the preference should have been given to the Hebrew, the Arabic, the Chaldaic, the Syriac, the oldest known languages in the world: if indeed, from the same peculiar radical formation, and the infinite number of words which are common to all, they may not, with more propriety, be called dialects of the same tongue, than different languages.

The ingenuity, the curious learning, and the many new but not groundless opinions, contained in Mr. Richardson's Dissertation, and which he has supported by authorities little known even to the learned of Europe, have rendered it necessary to lay before our readers not only the general plan of his work, but a particular detail of the principal topics which it illustrates. By examining a variety of curious and important subjects, naturally arising out of his inquiries into oriental literature, Mr. Richardson relieved the tedious uniformity of incessant application, to a difficult and useful task; and this he has performed in such a manner as gives the highest satisfaction to the gentlemen employed in India affairs, who were particularly interested in the result of his labours.—Engaged in a literary pursuit, which, from the importance of its object, entitled him to the respect and the gratitude both of the busy and the learned, he was led by his studies and his views to examine the Analysis of ancient Mythology. He treated Mr. Bryant, however, with that respect his intentions deserved, in attempting to discover arguments in favour of the Christian religion, from the licentious mythology of the Greeks and other pagan nations. Even where he differs from that gentleman in opinion, he pays a due attention to his learned and well intended labours. From this conduct Mr. Richardson had reason to expect some degree of regard. But in reply to arguments drawn from the Persian and Arabic, Mr. Bryant desires him to answer ingenuously whether he ever read five lines of Greek; compares his extracts from Persian writers to Mother Goose's Tales; accuses him of ignorance of the first principles of reasoning; and, except where he is betrayed into a compliment, treats him, in his Apology throughout, with a supercilious, and seemingly a studied, contempt.—This may, perhaps, in some measure excuse, though it cannot entirely justify Mr. Richardson for assuming a new tone, which too nearly resembles that of his opponent. We think that, notwithstanding the provocation he has met with, it would have been better to maintain that decent guarded language with which he began; and to contrast the petulant sarcasms of the mere scholar, with the modest, manly behaviour of a liberal enquirer.

Muse

Music made Easy to every Capacity, in a Series of Dialogues; being Practical Lessons for the Harpsichord, laid down in a new Method, so as to render that Instrument so little difficult, that any Person, with common Application, may play well; become a thorough Proficient in the Principles of Harmony; and will compose Music, if they have a Genius, for it, in less than a Twelve-month. Written in French by Monsieur Bemetzrieder, Music Master to the Queen of France. And published at Paris, (with a Preface) by the celebrated Monsieur Diderot, the whole Translated, and adapted to the Use of the English Student, by Giffard Bernard, M. A. Perused and approved of by Dr. Boyce and Dr. Howard. 4to. 3s. 6d. Randall.

THIS work was offered some years since to the public, under the title of *Leçons de Clavecin, et Principes d'Harmonie*, and was extremely well received, as indeed it justly merited; it cannot therefore fail to offend those who have been enlightened or entertained by its perusal, to observe the imperfections of the English copy which now lies before us. It is indeed true, that translations are not intended for the use of those who are able to judge of the originals; but, unfortunately, the work now under consideration is not only devoid of the spirit and elegance of an original, but of almost every thing that can render a copy either useful or entertaining: and it excites not only our sorrow but indignation to reflect how much the author of this ingenious and agreeable work must inevitably suffer in the opinions of those who judge of its merit, without being able to examine it in its primitive dress; nor can we avoid accusing the translator of an unpardonable degree of arrogance in thus publishing a caricature rather than a genuine copy of this elegant work, without a word of apology, or testifying the slightest degree of consciousness of its defects.

It is hardly possible to read the title-page without being disgusted at promises of which it is repugnant to common sense to expect the performance. M. Bemetzrieder has himself, in several passages of his book, expressed, perhaps, too lively expectations of the success of his lessons; yet he does not in the title-page of his work inform his readers, that he has discovered a secret to render music *easy to every capacity*, nor that his *new method* renders the harpsichord *so little difficult that any person, with common application, may play well; become a thorough proficient in the principles of harmony; and will compose music, if they have a genius for it, in less than a twelve-month.* Mr. Bernard, indeed, tells us that he does not *set up to make every man, woman, and child their own music master*, but that he *formally disavows any such vain and quack-like pretension*;

and yet not only his amplification of the title-page, but his language throughout every dialogue, raise violent suspicions of *charlatanerie* on his part.

The style of these Dialogues, as written by M. Bemetzrieder, and revised by M. Diderot, is at once elegant, animated, and dramatic; calculated to fascinate and charm readers the most ignorant of music, and even the most indifferent to its effects. But that which is clear in the original, becomes confused in the translation; vulgarity is the substitute of pleasantry; and the few passages which to some may seem obscure, are here rendered absolutely unintelligible.

It has been as often as justly remarked, that a translator should be equally well acquainted with his own language, and that from which he translates; which may, indeed, with great truth be said of this gentleman, as he seems *equally* ignorant of both. Instances to support this assertion occur in almost every page of his book; the expressions, which he so familiarly uses of *by consequence, in effect, now I go to tell you, going in advance upon what is to come*, and many more are obviously gallicisms, and never used in English: nor do we speak of a modulation being *commode*, or a cord *gros*. *Tonique*, or key-note, he translates *tonick*; *la note sensible*, by which the French mean the sharp 7th of a key, he calls *sensible*, which, to an English reader, expresses nothing musical: a heptachord he writes *epitcord*; a tritonus, *triton*; the harmonics he calls *harmonies*, &c. Nothing but the grossest ignorance can account for such mistakes as these; and the vulgarisms with which the dialogue is crowded, and all its beauties mangled and defaced, it would be an endless task to enumerate: in one place the scholar desires leave to *tickle an air*; and in another, terrified at the difficulties he meets with in the study of music, says that he has *not a wit to come up to it*; whilst the master reproves him for being *prompt in his likes and dislikes*, and exclaims, *a fiddle of airs!* Such are the expressions, such is the language which Mr. Bernard presents to the English reader, with the modest expectation of giving him an adequate idea of a work he has so cruelly injured; for, indeed, he has contrived to annihilate all the useful as well as ornamental parts of the text, and has left intelligible to the musical student, little more than a few gammuts, and scales in different keys, which, in justice to Mr. Bemetzrieder, must be allowed to be of use to beginners*.

With respect to the eminent masters whose names Mr. Bernard has used in his title-page, we can imagine only one of two things; either that they have not read the work, or that

* As yet only 4 of 12 Dialogues are published by the translator. they.

they possess a superfluity of good-nature. It would have done them honour to give their sanction to the original: but to underwrite such a translation as this, exposes them to the censure of inexcusable indolence; or, at best, of unjustifiable lenity. From whichever cause Mr. Bernard has obtained this mark of their favour, it cannot fail to excite the surprize of all who read the book, as it has ever been observed that regular physicians are the *first* to cry out 'beware of quacks!'

Sketches of the natural, civil, and political State of Switzerland; in a Series of Letters to William Melmoth, Esq. from William Coxe, M. A. 8vo. 6s. boards. Dodsley.

THE sequestered situation of Switzerland, the romantic scenes with which it abounds, and the general simplicity of the inhabitants, render it particularly worthy the attention of every curious traveller; affording a large subject for political remarks, as well as topographical description. By considering the country in both these views, the author of the Letters now before us has furnished his readers with variety of information and entertainment. The first Letter is dated from Doneschingen, July 21, 1776, when Mr. Coxe was on his way to Switzerland. This place is the principal residence of the prince of Furstenberg; and in the court-yard of his palace the Danube takes its rise. Some small springs rising from the ground, says the traveller, form a basin of clear water, of about thirty foot square: from this pool issues the Danube, being at first nothing more than a little brook. And though the two small rivers of Bribach and Brege, uniting below the town, are far more considerable than this stream, which flows into them soon after their junction, yet it is the latter that alone has the honour of being called the source of the Danube, and gives name to the other two.

The traveller's next stage is at Schaffhausen, a frontier town of Switzerland, where is a bridge over the Rhine, remarkable for the beauty and singularity of its construction. Of this curious piece of architecture we meet with the following account.

'The river is extremely rapid, and had already destroyed several bridges of stone, built upon arches of the strongest construction; when a carpenter of Appenzel undertook to throw a wooden one, of a single arch, across the river, which is near three hundred feet wide. The magistrates, however, insisted, that it should consist of two arches, and that he should make use for that purpose of the middle pier of the old bridge, which

remained entire. Accordingly, the architect was obliged to obey; but he has contrived it in such a manner, that the bridge is not at all supported by the middle pier: and it would certainly have been equally safe, and considerably more beautiful, had it consisted solely of one arch. But how shall I attempt to give you an idea of it? I, who am totally unskilled in architecture, and who have not the least knowledge of drawing. Take however the following description, and excuse its inaccuracy.

It is a wooden bridge, of which the sides and top are covered, and the road over is almost perfectly level: it is what the Germans call a *hængewerk*, or hanging bridge; the road not being carried, as usual, over the top of the arch; but, if I may use the expression, is let down into the middle of it, and there suspended. The middle pier is not absolutely in a right line with the side ones, that rest upon the shore; as it forms with them a very obtuse angle pointing down the stream, being eight foot out of the linear direction: the distance of this middle pier from the shore that lies towards the town, is one hundred and seventy-one feet, and from the other side, one hundred and ninety-three; in all, three hundred and sixty-four feet; making in appearance two arches of a surprising width, and forming the most beautiful perspective imaginable when viewed at some distance. A man of the slightest weight walking upon it, feels it tremble under him; and yet waggons heavily laden pass over it without danger: and although in the latter instance, the bridge seems almost to crack with the pressure, it does not appear to have ever suffered the least damage. It has been compared, and very justly, to a tight rope, which trembles when it is struck, but still preserves its firm and equal tension. I went under this bridge, close to the middle pier, in order to examine its mechanism; and though not the least of a mechanic, I could not help being struck with the elegant simplicity of the architecture: I was not capable of determining whether it rests upon the middle pier, but most judges agree that it does not.

When one observes the greatness of the plan, and the boldness of the construction, one is astonished that the architect was a common carpenter, without the least proficiency in learning, totally ignorant of mathematics, and not at all versed in the theory of mechanics. The name of this extraordinary man was Ulric Grubenman, an obscure drunken fellow of Tuffen, a small village in the canton of Appenzel. Possessed of uncommon natural abilities, and a surprising turn for the practical part of mechanics, he raised himself to great eminence in his profession; and may justly be considered as one of the most ingenious architects of the present century. This bridge was finished in less than three years, and cost ninety thousand florins *.

* About 8000 l. sterling.

The author afterwards entertains us with a description of Constance, which is pleasantly situated upon the Rhine, between two lakes, called the Zeller See and the Boden See, but affords at present a striking contrast to its former grandeur and prosperity. Grass now grows in the principal streets, and the whole town has the melancholy aspect of being almost totally deserted.

Passing by the way of Salets, Glaris, and Einsidlin, we are brought to Zurich, a town likewise delightfully situated, and which affords more of the original Swiss spirit of independence, than any of the large towns of the country. Here the traveller waited on the celebrated Gesner, author of the *Death of Abel*, and of several Idyls; a man, we are told, plain in his manners; open, affable, and obliging in his address, and of singular modesty. Mr. Coxe waited also on Mr. Lavater, a clergyman of Zurich, and famous for a *Treatise on Physiognomy*. Nor must we omit to mention, among the ingenious men of this place, general Pfiffer, so much noted for the topographical representation which he has made of part of Switzerland.

It is, says Mr. Coxe, a model in relief; and what is at present finished contains about sixty square leagues of the most mountainous part of Switzerland; namely, part of the cantons of Lucerne, Zug, and Berne, together with the whole of Uri, Schwetz, and Underwalden: and the general has taken elevations and drawings for above as much more. The model of what is completed is twelve feet long, and nine and a half broad. The principal part is composed of wax, the mountains of stone, and the whole is coloured; but what deserves more particular observation is, that not only the woods of beech, of pine, &c. are differently marked; but also the outward strata of the several mountains, as well as their form, are distinguished. General Pfiffer has already been employed in this work about ten years, with the utmost patience and assiduity: he has himself raised the plans upon the spots, taken the elevations of the mountains, and laid them down in their several proportions. The plan is so minutely exact, that it takes in not only all the mountains, lakes, rivers, towns, villages, and forests; but every cottage, every torrent, every bridge, and even every cross is distinctly and accurately represented. In the prosecution of this laborious performance, he has been twice arrested for a spy; and in the popular cantons has frequently been forced to work by moon-light, in order to avoid the jealousy of the peasants, who think their liberty would be endangered, should so exact a plan be taken of their country. As he is obliged to remain some time upon the tops of the Alps, where no provision can be procured, he generally carries with him a few she-goats, whose milk supplies him with nourishment.

ment. Indeed his perseverance in surmounting all the difficulties, that necessarily have arisen in the course of this undertaking, is almost inconceivable. When he has finished any particular part, he sends for the peasants who reside near the spot, especially those who hunt the chamois, and bids them examine accurately each particular mountain; whether it corresponds, as far as the smallness of the scale will admit, with its natural appearance: and then, by frequently re-touching, he corrects the deficiencies. He takes all his elevations from the level of the lake of Lucerne; which, according to Mr. de Saussure, is about fourteen hundred and eight feet above the Mediterranean.

This model, exhibiting the most mountainous parts of Switzerland, conveys a sublime picture of an immense body of alps piled one upon another; as if the story of the Titans were realized, and they had succeeded (at least, in one part of the globe) in heaping an Ossa upon a Pelion, and an Olympus upon an Ossa. The general informed me (and it is somewhat remarkable) that the tops of the Alps which cross Switzerland in the same line, are nearly of the same level; or in other words, there are continued chains of mountains of the same elevation, rising in progression to the highest range; and from thence gradually descending in the same proportion towards Italy.

While the author was in the Vallais, he endeavoured as much as possible to obtain satisfactory information relative to the causes which operate towards rendering goitrous persons and idiots so common in many parts of the country, but his enquiries into this curious subject fell short of the desired success. The tumor called the goiters is generally ascribed to the drinking of snow-water; but Mr. Coxe is of opinion that it is erroneously imputed to this cause. He informs us that he has been at several places where the inhabitants drink no other water than what they procure from those rivers and torrents which descend from the glaciers; notwithstanding which, they are entirely free from this complaint. He has even been assured, though he will not answer for the truth of the assertion, that snow-water, so far from being a cause, is esteemed even a preventive. The air of the mountains is also reckoned a strong preservative against the goiters. Some districts in the vallies are more particularly remarkable for this disorder than others; and in a little village near Sion, almost all the inhabitants are goitrous. From these facts Mr. Coxe thinks it reasonable to conclude, that goiters are derived from certain local circumstances; and that several causes, both physical and moral, may jointly contribute to the disease. Among the physical, he supposes that bad water, and bad air may be
justly

justly assigned, but chiefly the former; which, in the districts where the goiters are most common, is stagnant, and loaded with particles of tuso. It is observed that the torrents, which are formed by the melting of the snows, dissolve in their passage the tuso, or substances of a similar kind; to which impregnation, and not to the snow-water alone, the disease may be owing.

• The same causes, says our author, which seem to produce the goiters, probably operate in the case of ideots: for, wherever in this country the former abound, the latter are also in great numbers. Such indeed is the nice and inexplicable connection between our bodies and our minds, that the one ever sympathises with the other: we see that the body suffers, whenever the mind is deeply affected by any strong impression of melancholy and distress; and, in return, that whenever the corporeal frame is impaired and shattered by long pain and sickness, the understanding also is equally out of order. Hence it is by no means an ill-grounded conjecture, that in the case before us, the same causes which affect the body should also affect the mind; or, in other words, that the same waters, &c. which create obstructions, and goiters, should also occasion mental imbecillity and disarrangement. But, in conjunction with causes of a physical nature, there is a moral one likewise to be taken into the account: for the children of the common people are totally neglected by their parents; and, with no more education than the meanest brutes, are, like those, suffered to wallow in the dirt, and to eat and drink whatever comes in their way.

• I saw several idiots with goiters; but I do not mean to draw any certain conclusion from that circumstance. For, though in general they are the children of goitrous parents, and have frequently those swellings themselves; yet the contrary often happens: and they are sometimes the offspring even of healthy parents, whose other children are all properly organized. So that, it seems, the causes above mentioned operate more or less upon some constitutions than upon others; as indeed is observable in all epidemical disorders whatsoever.

• I was informed at Sion, that the number, both of goitrous persons, and of idiots, have considerably decreased within these few years; and two reasons were assigned: one is, the laudable care which the magistrates have taken to dry up the stagnant waters in the neighbourhood; and the other, the custom which now generally prevails of sending the children to the mountains; by which means they escape the bad effects of the unwholesome air and water.

• It is to be presumed, that a people accustomed to see these excrescences daily, will not be at all shocked at their deformity; but I do not find, as some writers assert, that they consider them as beauties: I cannot believe that a Vallaisan poet would venture to address a copy of verses to his mistress in praise of her goiter.

goiter. To judge by the accounts of some travellers, one might suppose, that all these people, without exception, were gited with the above appendage: whereas, in fact, as I have before remarked, the Vallaisans, in general, are a robust hardy race of people; and all that with truth can be affirmed, is, that goitrous persons, and idiots, are more abundant here than perhaps in any other part of the globe.

'It has been asserted also by some, that the people very much respect these idiots, and even consider them as blessings from heaven; an assertion which is as strongly contradicted by others. I made many inquiries in order to get at the truth of this matter. Upon my questioning some gentlemen of this country, whom I met at the baths of Leuk, they treated the notion as absurd and false: but whether they spoke their real sentiments, or were unwilling to confirm what they thought might lower their countrymen in the opinion of a stranger, will admit perhaps of some doubt. For I have, since that time, repeatedly enquired among the lower sort, and am convinced, that the common people esteem them as blessings. They call them "Souls of God, without sin:" and there are many parents who prefer these idiot-children to those whose understandings are perfect; because, as they are incapable of intentional criminality, they consider them as more certain than the others of happiness in a future state. Nor is this opinion entirely without some good effect; as it disposes the parents to pay the greater attention to those unhappy beings, who are incapable of taking care of themselves. These idiots are suffered to marry, as well among themselves as with others; and thus the breed is, in some measure, prevented from becoming extinct.'

We afterwards meet with an interesting recital of the author's excursion to the glaciers; on which subject, likewise, he discovers his taste for enquiry. Some philosophers are of opinion that the glaciers remain always the same; and others that they are continually encreasing; but Mr. Coxe is convinced, from the following circumstances, that both these hypotheses are equally ill founded.

'The borders, says he, of the valley of ice of the glacier of Montenvert, are mostly skirted with trees: towards its foot a vast arch of ice rises to near an hundred feet in height; from under which, the continued droppings from the melting of the ice and snow are collected together, and form the Arveron; which rushes forth with considerable force, and in a large body of water. As we approached the extremity of this arch, we passed through a wood of firs: those which stand at a little distance from the ice are about eighty feet high, and are undoubtedly of a very great age. Between these and the glacier the trees are of a later growth; as is evident as well from their inferior size, as from their texture and shape. Others, which

re.

resemble the latter, have been overturned, and enveloped in the ice: in all these several trees, respectively situated in the spots I have mentioned, there seems to be a kind of regular gradation in their age, from the largest size to those that lie prostrate.

These facts fairly lead, it should seem, to the following conclusions:—that the glacier once extended as far as the row of tall firs; that, upon its retiring, a number of trees have shot up in the very spots which it formerly occupied; that, within some years, the glacier has again begun to advance; and in its progress has overturned the trees of later date, before they have had time to grow up to any considerable height.

To these circumstances, another fact may be added, which appears to me convincing. There are large stones of granite, which are found only at a small distance from the extremities of the glacier. These are vast fragments, which have certainly fallen down from the mountains upon the ice; have been carried on by the glacier in its encrease; and have tumbled into the plain upon the melting or sinking of the ice, which supported them. These stones, which the inhabitants call *mareme*, form a kind of border, towards the foot of the valley of ice, and have been pushed forward by the glacier in its advances: they extend even to the place occupied by the larger pines.

From the whole of this volume, consisting of forty-three Letters, it evidently appears that the author is a gentleman of observation. His descriptions are every where just and lively; his reflexions judicious; and his account of each canton, and capital city, is accompanied with a concise detail of their respective history, and present political state.

Six Essays or Discourses on the following Subjects: the Balance of Astræa, or upright Administration of Justice. Ambition in Sovereigns. The Love of our Country, and National Prejudice or Prepossession. The Semblance of Virtue, or Virtue in Appearance. The Virtue of Superior Excellence of Nobility, with some Remarks on the Power or Influence of High Blood. The Machiavelianism of the Antients. Translated from the Spanish of Feyjoo. 8vo. 4s. sewed. Becket.

THE literary world is obliged to this writer for two former publications of the same nature as the present: viz. Four Essays or Discourses on, The Voice of the People; Virtue and Vice; exalted and humble Fortune; and the most refined Policy. And Three Essays, containing a Vindication of the Women; Thoughts on Church Music; and a Comparison between ancient and modern music.

The

The first article in this publication is a letter from an old judge to his son, who was newly raised to the bench. This piece contains many rational observations on the upright administration of justice, the mischiefs arising from the receiving of bribes, from the influence of powerful intercessors, from pecuniary penalties, false witnesses, and the tedious procrastination of law-suits. On the last of these subjects the author speaks with a proper sensibility :

‘ When there are not other reasons to forbid it, the poor should be dispatched in preference to the rich ; and those who come from distant provinces, before those who live in the neighbourhood. St. Geronimo, in his comment on a passage of the Proverbs, says, that formerly courts of justice were placed at the gates of cities ; which the saint imagines to have been done, with a view of preventing the attention of strangers who come upon law business, and especially that of the rustics, from being taken up and confounded by the multitude of strange objects which present themselves to their sight, and by the bustle and hurry of the city ; from hence it may be inferred, that the dispatch was very quick, and that it was not necessary for them to take a lodging in town ; but things are greatly altered now-a-days, and strangers who come from a great distance to prosecute their causes, are detained so long, that they in a manner become neighbours and inhabitants of the city . . . I reflect with horror on the mischiefs which these delays occasion ; for in consequence of the expence they create, it frequently happens, that both the suitors are ruined.’

In this passage the translator very improperly calls St. Jerom, Geronimo. The author's quotation from this father is not taken from his comment on the Proverbs, but from his comment on the prophet Zechariah. The original is worth citing, as it illustrates an ancient custom, alluded to by Homer, Odyss. iii. 406, and other writers. ‘ *Quæritur quare apud Judæos in portis locus fuerat judicandi. Ne co-gerentur agricolæ intrare urbes, & aliquod subire dispendium, judices in portis residebant : ut tam urbanos quam rusticos in exitu & introitu urbis audirent ; & finito negotio, unusquisque confestim ad sedes proprias reverteretur. Hieron. Com. in Zach. c. viii. 16.*

There is another slight mistake in this Essay, where the author says : ‘ I remember that great lawyer Alexander of *Alexandria*, in his treatise called *Dias* [Dies] *Geniales*, says of himself, ‘ that he abandoned the profession of an advocate in disgust, for having observed in his own practice, that neither the wisdom or abilities of a counsellor, nor the goodness of a cause, were of any avail in courts, when the opposite parties were

were espoused by people of power.' The celebrated author of the *Dies Geniales* styles himself Alexander ab Alexandro; and it is a mistake to call him Alexander of Alexandria. He was of a Neopolitan family of the name of Alexander, and was called in Italian *Alessandro de gli Alessandri*. We meet with many others whose christian and family names are the same. See Mollerus de Script. Homonymis.

In the second essay the author treats of the ambition of sovereigns and conquerors.

Let a Theodosius, a Charles the Great, a Godfrey of Bouillon, a George Castriotus, be celebrated as heroes; and, in fine, all those in whom fortune assisted valour, and valour justice; those, who only drew their swords in the cause of heaven, or for the good of the public; those, who in wars take to themselves the toil and the danger only; and leave untouched as the property of others, the fruits and acquisitions; those, who are pacific by inclination, and warriors through necessity; finally, all those, who, as an example to posterity, have by their actions, impressed an idea on the minds of men, that they were just, clement, wise, and animated princes, *in whose sceptres* justice reigned, and whose swords never wounded their own consciences.

But discard from the flock of heroes, those crowned tigers called conquering princes, and let them be numbered with the delinquents. Throw down their statues, and translate their images, from the palace to the dens of wild beasts, that the copies at least, may be placed among company, and in such a situation, as suited the characters of the originals.

In the third discourse, which treats of the amor patriæ, the author shews, that what is usually distinguished by that glorious appellation is nothing but the love of our own convenience, or ease, or some other similar principle; and is not that just, noble, and virtuous love, so much celebrated in books.

I do not deny, that by turning over history, you will find thousands of victims sacrificed to this idol. What war is undertaken without this specious pretence? What field do we see drenched with human blood, that posterity, over the carcases from whence it flowed, has not fixed the honourable inscription, that those men lost their lives for the good of their country? But if we examine things critically, we shall find the world is much mistaken, in thinking there have been so many or so refined sacrifices made to this imaginary deity. Let us figure to ourselves a republic, armed for a war, undertaken upon the principle of a just defence; and let us also proceed to examine by the light of reason, the impulse which animates men's hearts to expose their lives in the quarrel. Among the private men,
some

some *inlist* for the pay and the plunder, others with the hopes of bettering their fortunes, and acquiring military honour and preferment; but the greatest part, from *motives* of obedience, and *fear* of the prince or the general. He who commands the army, is instigated by his interest and his glory. The prince, or chief magistrate, who is at a distance from the danger, acts more for the sake of maintaining his dominion, than for supporting the republic. Now admitting that all these people should find it more for their interest to retire to their houses, than to defend the walls, you would hardly see ten men left on the ramparts.

‘ Even those feats of prowess of the antients, which are so blazoned and immortalized by fame, as the ultimate exertions of zeal for the public good, were more probably generated by ambition, and the love of glory, than by the love of their country; and I am inclined to think, that if there had not been witnesses present, to have handed down to posterity an account of their exploits, that from a principle of love to his country, neither Curtius would have precipitated himself into the pit, nor Marcus Attilius Regulus have submitted to die a lingering death in an iron cage; nor would the twin brothers, for the sake of extending the boundaries of Carthage, have consented to be buried alive. The incitement of posthumous fame had great influence among the Gentiles; and it might also happen, that some rushed on a violent death, not so much with a view of acquiring posthumous fame, as from the mad vanity of seeing themselves admired and applauded for a few instants of their lives, of which Lucian gives us a striking example, in the death that was submitted to by the philosopher Peregrinus.’

In pursuance of this argument the author observes, that the Scythian, the Laplander, the Canadian, live in their respective countries with more convenience to themselves, than they would do at Vienna, Paris, or Rome.

‘ Olavus [Olaus] Rudbec, a noble Swede, who had travelled a great deal through the northern regions, in a book that he wrote, intitled *Lapland Illustrated*, says, that the inhabitants of it, are so convinced of the advantages of their situation, that they would not exchange their own, for all the countries in the world. In fact, they possess some benefits or conveniencies in it, which are not imaginary, but real. That country produces some regaling fruits, although they are different from ours; and the abundance of game and fish in it, all of them remarkably fine flavoured, is immense. The winters, which with us are so disagreeably damp and rainy, are there clear and serene; from whence it follows, that the natives are active, healthy, and robust. Thunder storms are scarce ever known in that region, nor is there a venomous snake to be found in all the country. They live also exempt from those two great scourges of heaven,
war,

war, and pestilence, their climate defending them from both these visitations, it being as *obnoxious* to strangers and the *plague*, as it is healthy to the natives. The snow does not incommode them, for by their natural agility, added to art and contrivance, they fly over the tops of the snowy heights like crows. The multitude of white bears with the country abounds, serves them for amusement and diversion; for they are so dextrous in combating these fierce animals, that there is scarce a Laplander, who does not kill many of them in a year, although it is very rare, that a Laplander is ever killed by one of them.

‘ We may add, that the long nights in those subpolar regions, of which they give us so horrible a representation, are not so dismal as they are imagined to be. They hardly experience total darkness there above one whole month: the reason is, because the sun descends below his horizon only twenty-three degrees and a half; and according to the computation of *astrologers* [astronomers], the twilight may be perceived at eighteen degrees of depression. Neither does the apparent absence of the sun continue for six months, as it is commonly thought, but for five only, for on account of the great refraction of the rays in that atmosphere, you see the sun, half a month before it mounts above the horizon, and for the same space of time after it descends below it. Some Dutchmen in a northern voyage they made in 1596, being in the latitude of 76, were vastly astonished at seeing the sun fifteen or sixteen days before they expected to see it. In our discourse on mathematical paradoxes, we explained this phenomenon, and shewed, that by attending to, and computing all things, those who inhabit near the Poles, enjoy the light of the sun for a greater portion of the year, than those who live in the temperate and torrid zones; therefore what is said of the equal *repartition* of light all over the world, although it is generally assented to, is not true.

‘ We much admire, and live very happily on the aliments we commonly use; but there is no nation, to which the same thing does not happen. The people of the northern regions, find the flesh of bears, wolves, and foxes, very savory and regaling. The Tartars are fond of horse-flesh; the Arabs of the flesh of camels; and the Africans and Chinese, of that of dogs; for they both eat and sell them in the markets as we do pig pork. In some regions of Africa, they eat monkies, crocodiles, and serpents; and Scaliger says, that in various parts of the east, bats are esteemed as regaling a dish, as chickens are with us.

‘ The same that happens in point of food, happens with respect to every thing else; for whether it proceeds from the force of habit, or the proportion of temperament or disposition of each nation respectively, or that things of the same species, have different qualities in different countries, which make them more or less commodious or agreeable; every one finds himself better

better satisfied with the things of his own country, than with those of a foreign one, and he is therefore attached to it, because he feels his own convenience better gratified there, and not by the supposed love of his country.

'The inhabitants of the Marian islands, which are so called from Donna Mariana of Austria, who sent missionaries among them for their conversion, made no use of, nor had any knowledge of fire. Who however would venture to assert, that this element was not indispensably necessary to human life, or that there was any nation whatever, which could subsist without it? But notwithstanding this, those islanders, without fire, lived contented and happy. They were not sensible of the want of it, because they did not know it. Roots, fruit, and crude fish, were all their aliment; and still they were more healthy and robust than we, for living to a hundred years of age, was very frequent and common among them.'

From a spirit of national prejudice, which prevails in almost all histories, it happens, that, with respect to an infinite number of facts, the things, which are past seem as uncertain to us, as those which are to come; almost every circumstance being misrepresented by partial historians.

'I acknowledge, says this writer, that the historical Pyrrhonism of Campanella was extravagant, who carried his want of confidence in history to such a point, as to say he doubted whether there ever was an emperor in the world named Charles the Great. But with respect to those events, which the historians of one nation affirm, and those of another deny; and as there are many such events, it will be prudent for us to suspend our judgment, till some well-informed third person shall decide upon them; for excited either by vanity or inclination, or led by condescension, every one goes on to flatter his own nation; the light of truth at the same time, being concealed from the eyes of the people, by the smoke of the incense of flattery; and the harmony of adulation, preventing their listening to the voice of reason.

'I shall not dwell upon those authors, who carried the passion for their country, to lengths of extravagance, such as Goropius Becanus, a native of Brabant, who very deliberately endeavoured to prove, that the Flemish tongue was the first in the world; and *Olivier Rudbec*, a Swede, who in a book he wrote on purpose, tried to evince, that all *which* [that] the ancients had said of the fortunate islands, the garden of the Hesperides and Elysian fields, alluded to Sweden, pronouncing at the same time, his own country to be the source and perfection of European learning, and asserting, that letters and the art of writing, did not descend from Phœnicia to Greece, but from Phœnicia to Sweden, in the prosecution of which undertaking, he rummaged out; and expended in waste, much hidden learning.'

The

The three remaining essays are upon the following subjects: The Semblance of Virtue, or Virtue in Appearance; the Virtue or superior Excellencé of Nobility, with some remarks on the power or influence of high blood; and the Machiavelianism of the ancients.

The last discourse contains a very judicious analysis of the politics of Machiavel's book, intitled the Prince; and an enquiry into the depraved policy of the king of Egypt; when he not only refused an asylum to Pompey, after the battle of Pharsalia, but ordered him to be put to death.

This work is very indifferently translated, as the reader may observe in the foregoing extracts.

Advice from a Lady of Quality to her Children, in the last stage of a lingering illness, in a series of Evening Conferences on the most interesting Subjects. Translated from the French. 2 vols. small 8vo. 5s. sewed. Rivington.

IN the first conference this lady has given us the history of her own life. Her husband, she tells us, was a field-marshal in the French army, and distinguished by his bravery and accomplishments. But not long after his promotion, about the age of fifty, he died, 'like a Christian philosopher, as she expresses herself, full of loyalty to his king, full of tenderness for his wife and children; burning with a fervent desire to be admitted into the presence of God, and only concerned, that it was not his *good fortune* to fall in the field of battle.' The idea of such a husband, as may naturally be supposed, could not be easily effaced from the memory of an affectionate wife. She remained a widow; and, about the age of thirty-nine, fell into a lingering illness, which continued several months. The latter part of this interval she employed in occasional conferences with her children; representing to them the vanities of the world, and instructing them in the duties they owed to their country, to society, and to God.

'Her discourse, says the French editor, is chiefly directed to those of her two sons, who had engaged in a military life; but in one of these conferences, she addresses herself particularly to her third, who had dedicated himself to the church: another is confined to the instruction of her daughter; in all of them, her admonitions are enforced with tears, and interrupted by sighs; they are the natural dictates of the tenderest affection, which no bodily infirmities could prevail with her to suppress. If the reader finds not in this work those episodes, or that variety which distinguishes a romance, it is only because truth wants none of these embellishments: she needs only to be seen, to command our attention and our admiration: the voice of na-

ture is heard throughout the work, and the eloquence here displayed is the forcible language of the heart.

‘The evening being made choice of as the properest season for instruction, we have divided the work into evening conferences: the whole was faithfully collected by the industry of an amanuensis, so placed, as to be an ear-witness of all that passed: had not this care been taken, the world would have been deprived of an invaluable system of education, which no one can read with inattention, and few without improvement.’

The author’s name is concealed. But the editor thinks, that this concealment will not in the least impeach the authenticity of the work. ‘It is, he says, conceived in such terms, as to convince any judicious reader, that such sentiments could only be founded in nature. Here are no brilliant conceits, no affected phrases, but the artless expressions of maternal affection: and he who does not yield to the force of such evidence as this, must be considered as one, who cannot distinguish what is really the language of nature; or as one, who never yet experienced the power of sentimental affection.’

These arguments in favour of the authenticity of this work, enforced by a confident appeal to the reader’s taste, are by no means conclusive. Admitting, these discourses bear the marks of maternal affection, we cannot from thence infer, that they are the real instructions of a dying mother. Nothing is more easy, to a writer of any abilities, than to support such a character. And he must be a wretched author, who puts ‘brilliant conceits and affected phrases’ into the mouth of a lady on her death-bed. The scheme itself is extremely obvious. The supposed situation of the mother is calculated to give her advice the highest degree of energy and pathos. A reader, who takes up the book, prepossessed by this idea, will probably be affected. The translator * thus pathetically expresses his great sensibility on this occasion: ‘The involuntary *tear* hath more than once been witness to my approbation of that tenderness of affection, with which it abounds.’—In our opinion the author has carried the tragic part to an excess. The good lady is incessantly talking of her extreme weakness, her emaciated frame, her approaching death, ‘the terrors of the grave, and the horrible corruption, which her body is about to experience.’ The physician attends; the children withdraw; she recovers; she visits her husband’s tomb; she has a succession of fainting fits; and, a few days after she had finished her plan of instruction, she expires. These melancholy topics are so often repeated, that they lose a great part of their intended

* Dr. Glasse.

effect. Besides, it is improbable, that the advice of a sick parent, delivered to her children extempore, should compose, when thrown upon paper, a connected and methodical system of education; or that an amanuensis, should be employed on such an occasion. We therefore can by no means agree with the editor, when he says, 'the noble sentiments, which occur in these pages could never have been the offspring of imagination.'

The subjects, on which this lady discourses, are, order and regularity, social duties, virtue, pleasure, ambition, generosity, female conduct, study, the clerical character, pride, friendship, the court, the love of truth, brotherly love, religion, the vanity of the world, relative duties, kindness to domestics. And, besides these discourses, the eldest son reads a manuscript on patriotism, written by his father.

It is not easy to extract any passage from this work, which is more particularly interesting than the rest; and therefore we shall give our readers the sentiments of this accomplished lady on study; merely because what she says upon that subject is confined within a small compass.

'I should imagine that you can never do better, than devote to literary pursuits the moments which are at your own disposal: a mind which we neglect to cultivate is like a body which we do not feed: by reading, the faculties are enlarged, the memory is strengthened, and the imagination is enriched: but the principal point is, to distinguish what is worth reading, in the midst of so many works, as are continually making their appearance in the world; this choice is a matter of real difficulty.

'Mr. ——— to whose merit you are no strangers, and whom I have consulted upon this subject, is of opinion, that you should immediately have recourse to such writings as tend to regulate the morals, and to form the mind: he advises your beginning with books of such a nature as will furnish you with sound principles on the most important obligations of life; such as will shew you the delusions of a sensual life, and the destruction occasioned by the indulgence of our passions; such as will elevate your minds, by making you acquainted with God and with yourselves.

'When you have first taken care to furnish yourselves with virtuous sentiments, you will diligently consult such authors, as have written on the subject of your profession; it being an unpardonable ignorance not to be well acquainted with whatever is the business of our lives; your uncle, who has been engaged in military service all his life, and who has studied all the arts and exercises of war, will be the best director in this respect; and will furnish you with the properest books on the subject: apply yourselves wholly to this study, and you will soon

reap the fruits of it : a soldier who goes on only in the beaten track, without making himself thoroughly acquainted with the nature of his business, is little better than a piece of clock-work, which must be set in motion, and never deviates from the path assigned it.

After this, you will learn to know the world : Bruyere's characters, and Rochefoucault's maxims will be found very useful to you : in these writers you will see the portraits of all sorts of men, both in their public and private capacity.

History is another picture which you should carefully examine : all the operations of the heart and mind are there described in the most interesting manner. Bossuet's treatise on this subject is considered as a master-piece.

Books of mere amusement, which do not take their place till after those of instruction, are however necessary, by way of relaxation, to prevent fatigue. I know no romance worth reading except Don Quixote and Telemachus ; almost all the rest are either trifling or mischievous : fiction is never made use of with safety ; it either serves to embellish vice, or to ridicule virtue.

It is very right that you should read the best poets : poetry elevates the mind, warms the imagination, and makes us perfect in the art of expression ; but care must be taken to study the poets with discretion : prose, being less likely to seduce the mind, is more proper for young persons who suffer themselves too easily to be imposed upon : we can never be too much on our guard against the glaring appearance of what is falsely accounted beautiful : I have known many people whose taste has been spoiled by reading nothing but poetry : the rhyme seduces, the harmony of numbers bewitches ; and what is oftentimes only fiction, passes for truth.

Never purchase books without consulting learned and judicious friends ; and remember that it is not the number, but the choice of books which really adorns and improves the mind : the library of a military man is large enough, if it contains two or three hundred volumes ; they who have more, either keep them for the use of others, or to flatter their own vanity : how many noblemen are there, who make no more use of their library, than of their green-house ; seldom, if ever, entering into either !

I have heard it affirmed by a celebrated writer, that almost all modern works are only copies ; and that we ought only to study such as are originals : I am sorry this author is now no more ; because he would have given you the best information on this head ; but you will easily meet with other learned persons who will readily direct your studies. If you pursue the plan here proposed, you will divide into four classes all the books which you have any need of ; the first will include books on the subject of religion ; the second, books of instruction in your profession ; the third, those which are proper to introduce you
to

to natural and moral philosophy ; and the fourth, books of mere amusement. We never read to advantage, but when we read methodically.

‘ There are other works, which we may run through ; such as, the daily, and periodical publications ; which may serve to give you a superficial knowledge of what is passing in the literary world ; and will prevent your being a stranger to what is talked of in company on these subjects : but always shew wisdom and discretion enough not to confound this kind of writing with those numerous publications, which good sense and religion equally disclaim.

‘ Improper reading is the ruin of young minds ; forbidden books ought to be considered in the light of evil company. Neither the style of a work, nor the name of an author can excuse your reading either what is satyrical or impure ; vice is always vice, under whatever colours it presents itself. There are theatrical performances, so decent that we may venture to go through them, and so interesting, that we cannot help wishing to do it : be prudent, without affectation ; and you will never have any vain scruples.

‘ The books, which you have hitherto read, are little more than the elements, and as it were the alphabets of science ; those which you should hereafter read, ought to contain the knowledge of things, and sound reasoning upon them. There are different kinds of study appropriated to all ages and stations. The mind of an ecclesiastic demands a very different sort of cultivation from that of a man of the world.

‘ The generality of mankind are satisfied with being able to write and to speak well ; but this is not sufficient for persons in your situation : your country requires, that as soldiers you should be well instructed, so as to be able to give a satisfactory reason for whatever you do : you will moreover find in study the happy secret of not being burthensome to any one ; and will have a perpetual source of entertainment in yourselves.

‘ Well chosen books are our best friends ; we find them always ready when we want them, and when judiciously chosen, they always speak the truth to us. It is a great happiness to be able sometimes to endure solitude : we must learn how to withdraw ourselves from the converse of men, as well as how to bear with it ; we must lay in a store of knowledge against approaching old age : by reading, we enlarge the sphere of our understanding ; and we afterwards feel much greater pleasure in the midst of society. All these advantages will attend you, if you love study, and cultivate your intellectual faculties.

‘ Your father—alas ! I would to God he were now supplying my place on this important subject ! your father has often told me, that in great towns a love of study preserved him from a thousand dangers, and that in little villages it served him instead of company : be possessed of this resource ; for knowledge is a treasure which no thief can steal : yet do not seek this trea-

sure at the expence of your health. Immoderate application to study exhausts the spirits, and fatigues the mind.

Take heed also that learning does not make you positive or pedantic; the more men really know, the less they affect to shew it. We make every man our enemy, whom we humiliate by an affected superiority: but he who regards his own interest, seeks only to make himself friends: if it be true that ignorance is despised, it is not less true that presumptuous knowledge is generally hated: an ostentatious display of learning never succeeds.

You must not expect to find study always agreeable: like the rose, it has its beauties, but is not without its thorns: the beginning of every science, as M. de Fontenelle observes, is difficult; and nothing but assiduity and labour will enable you to taste the pleasures of it. I should recommend it to you to devote three hours at least in every day to study; two in the morning, and one in the evening; you are never to forget that you owe something to your rank in life, as well as to society; and that it is with the soul as it is with the body; excessive hunger and repletion are both injurious to it; by the one it is famished, by the other it is overloaded.

There is another inconvenience in an indiscreet love of study; that it makes us too cold and philosophical; it makes men behave in company with an air of too much gravity and abstinence; and gives them the appearance of old men at the age of thirty. Accustom yourselves to leave your books, as we leave the company of our friends; seem to forget them, till you take them up again. The world, perhaps, is very little interested in what you read; so that probably what nearly affected you, might to them be perfectly indifferent; every one has his own particular manner of considering things. Our conversation with the dead demands recollection and application; but that which we hold with the living should be full of ease, and sprightliness.

If you are really fond of study, you will every where find an opportunity of gratifying your taste: the very grass on which you tread, and the insect which you despise, will serve to display the wonders of divine wisdom: accustom yourself always to travel with a common-place-book; a landscape, a monument, a ruin, every thing of this sort finds a place in the journal of a person of reflection.

The knowledge of customs and manners is another science which deserves your attention; you will doubtless have opportunities in the course of your profession of seeing the different nations which surround us; war lays open every country to the observation of the soldier: you will then be able yourselves to mark the difference betwixt a Spaniard and a Frenchman, an Italian and an Englishman. But remember at the same time, that in this variety there is something not unlike the parterres of a garden; in which each flower has its merit and perfection: it is a great error, to expect that all the world should be just such as ourselves.

Upon

Upon reading this performance we have observed some small inaccuracies of expression, which the ingenious translator may correct in the second edition, if he thinks them of consequence enough to merit his attention.

‘Some circumstances gave him the preference in my regard to several young noblemen: had *either* of these [any one of these] succeeded in his addresses,’ p. 9.—‘Were I so unhappy as to discover in *either* of you,’ p. 28. *Either* would have been proper, if the lady had been addressing herself to *two* of her children; but when she speaks to four, she should have said, *any of you*.—‘I shall endeavour to furnish you with the best instructions in my power, that you may become acceptable to your God, useful to your country, and worthy of the king, whom you have the honour to serve,’ p. 39. This is an anticlimax: it is, however, more the fault of the author, than the translator. The following nonsense is likewise to be attributed to the same writer. ‘Behold the bee, or the ant; a thousand times wiser*, each of them, than the man who despises them; these never deviate from the laws of their nature, nor from the course, which Providence has assigned them: *it is only by an imitation* of their conduct and foresight, that families are maintained, and kingdoms preserve their power and splendor,’ p. 54. There can be no doubt but families might have been maintained, and kingdoms supported in their power and splendor, if neither bees nor ants had ever existed.—‘More sensible of this than *any* others,’ p. 67.—‘Follow *after* virtue,’ p. 168. *Pursue the paths of virtue* is a much better phrase.—‘*I would to God* he had survived me,’ p. 169. An absolute solecism, which might have been easily avoided by saying, *I sincerely wish*.—‘A nearer resemblance *with* [of] the Deity,’ p. 171.—‘*I had* infinitely rather,’ p. 173. [I would infinitely rather]—‘If you would oblige by your generosity, you must shew the party, whom you serve, that you think it more blessed to give than to receive,’ p. 176. To suggest this consideration, would surely mortify and humiliate, rather than enliven or oblige.—‘We cannot, *to be sure*, assist all who suffer,’ p. 185. This vulgar phrase, *to be sure*, ought to be utterly banished from the republic of letters.—What little improprieties of this nature may be found in the second volume, we shall not stay to examine.

In one of Ganganelli's Letters this work is honourably mentioned, as ‘a complete treatise on education.’ This is an encomium exceeding its merits. The system is neither complete, nor uncommon. The sentiments are just, and the advice extremely pious and salutary; but we see no appear-

* Some naturalists deny, that ants lay up any corn.

ance of novelty, or extent of genius. Every passage, however, is consistent with the purest virtue; and young people may read these volumes, not only with safety, which is a very considerable article in their favour, but with great advantage.

Moral and Historical Memoirs. 8vo. 5s. Boards. Dilly.

THE first of these Memoirs is employed on Foreign Travel, the usefulness of which the author examines under a variety of considerations, such as its affording a convenient opportunity to sons of family and condition, to detach themselves from many disagreeable and unbecoming connexions, to learn their exercises, to fall insensibly into a graceful confidence in manners and behaviour, to acquire the modern languages, and to attain a knowledge of the influence of government, religion, and climate, on the human character. In the opinion of this author, all these objects may be prosecuted with as much success, by domestic education and study, without risking the corruption, and false refinement of manners, which are too often the effect of travelling in foreign countries, especially at an immature age.

The second Memoir treats of Refinement and Luxury, concerning the effects of which on national prosperity, moral and political writers have entertained very different opinions. By some, particularly the ancients, these qualities are considered as equally pernicious to mental and corporeal vigour; while others regard them as highly advantageous, on account of the arts to which they give birth, and the more diffusive means of subsistence, of which they are consequently productive. After taking a general view of the subject, the ingenious essayist concludes, that both in a moral and political light, the arts of luxury and elegance are equally adverse to the virtue, independency, and happiness of mixed and free states.

The third Memoir is the sequel to the preceding, and presents us with a comparative view of the manners of a Grecian and English woman of fashion. In drawing the former of these portraits, the author has recourse to Xenophon's Oeconomics, of which he translates some passages relative to a beautiful conversation-piece between Ischomachus and his new-married lady. As this admirable representation of ancient simplicity cannot fail of affording satisfaction to our readers, we shall submit the following quotation to their perusal.

Socrates is expressing his surprize, that, considering Ischomachus's multiplicity of affairs, and many avocations in the city, yet his private and domestic concerns should be so well regulated. "O, says he, I am very little in the house, for my wife is more than equal to the management of every thing with-

in

in doors." "It will be very obliging in you, Ischomachus, if you will also inform me, whether you yourself made your wife what she ought to be, or received her from her father and mother instructed by them in the proper duties of her sex?" "How could that be, said Ischomachus, since she was but fifteen when I married her, and had been brought up before in so reserved a way, that she had seen very little, heard very little, and hardly ever opened her lips? Do not you think, it was as much as I could expect, if, when I first took her home, she knew how to spin, make a gown, and distribute the proper weight of wool to her maids; for as to the command of her palate, I found her perfectly instructed, a qualification, in my opinion, of great excellence, either in man or in woman." "With regard then to other things that peculiarly belong to her, I suppose you yourself have qualified your wife to do what is proper?" "Not, said Ischomachus, till I had sacrificed and intreated the gods that I might teach her, and she might learn only those things that were best for us both." "Then, said I, your wife sacrificed, and put up her prayers along with you?" "Yes, replied Ischomachus, and fervently engaging and calling the gods to witness, that she would be what she ought; and it was very evident, that she would be far from negligent in whatever was taught her."

"Be so good, as inform me, Ischomachus, what you first began to teach her, for such a sort of conversation with you, will be much more agreeable to me, than an account of the finest gymnastic match or horse-race that ever was." "Well then, Socrates, after she grew a little accustomed to me, so that we could converse without restraint or embarrassment, I put such questions as these to her. Have you ever considered, my love, why I married you, or the reasons that induced your parents to bestow you upon me? for I know you must be very sensible, that both of us might have been otherwise connected. Notwithstanding, yet while I was considering my own situation, and your parents yours, and who would best suit us both as a domestic and matrimonial companion, I preferred you, and as it happened your parents myself out of those who offered. If therefore, God should at any time bless us with children, we will then advise how to educate them in the best manner; for it will be our mutual advantage to have them prove the companions and consolation of our old age: now, our house, or property, is our common good; for whatever I have, I bring into the common stock, and you also do the same; and we are not now to calculate who has brought in most, but ought to be well convinced that whichever best discharges their duty will be the greatest benefactor. To this, my dear Socrates, my wife replied. In what can I be of use to you? what am I capable of? what are my talents? I entirely depend upon you, and my mother told me, it was my peculiar duty to be modest and careful. I then said, very true, my love; my father told me the same thing.

thing. But the duty of modest and careful persons of either sex, is to manage their present property in the best manner, and to increase it as much as they can, by every just and honourable method. And do you see any thing, said my wife, by doing which I could contribute with you to this end? Why, truly, I replied, in endeavouring to do in the best manner you are able, whatever God and Nature point out as your duty, and which the laws approve. What is that, said she? In my opinion, I added, a matter of no little importance, if however the leader of the bees is not placed to superintend the house for nothing; for it appears to me, my dear life, that the gods have with great foresight enjoined this union called male and female, in order that the parties might be of mutual use to each other. For, first, by this conjunction children are born, in order that the human race may be continued. We also owe to it the love and reverence of our children when we grow old. Besides, as mankind do not live in the open air like other animals, they stand in need of houses. Hence it is necessary, that those who would provide themselves with such things as are conveyed under cover, should have people to prepare and collect them without door; for the ploughing, the sowing, the planting of the earth, with the pasturage of cattle, all belong to what is done in the open air, and it is by means of these that a house is supplied with necessaries. After such things are brought home, a person is required to take care of them, and to do whatever cannot be done but under cover. Now, in the house, children, when infants, are reared; in the house food are prepared of the grain already collected, and in the same manner clothes are made of the wool before put in order. And because all these things, whether to be done within or without doors, require labour and care; he is related to have said, that God intended the woman should be naturally qualified to take care of affairs within doors, and the man of those without. And these external offices were enjoined the man upon account of his being better able, from the structure both of his body and mind, to bear cold and heat, long journies, and the labours of war; but the internal ones to the woman by the same providence, because Nature had given her a frame less adapted to those purposes. And as he knew that Nature taught and commanded the female to suckle her newly born infant, he therefore made her more attached to it when so young than he made the male. In the same manner he intrusted to the woman, the custody of the things that were brought home, and knowing that fear is no ill quality in one who is to take care of any thing, God also formed the woman more timid and apprehensive than the man: and being sensible that defence was necessary, in case those employed without doors were attacked, he therefore imparted to him a greater degree of courage. And because it was required of both as well to dispense as to receive, he communicated to each an equal

equal degree of memory and diligence ; so that it is not easy to say, which of the sexes most excels in these qualities.

“ God has also equally endowed them with the power of abstaining from what they ought to abstain, and left it to their option, whether husband or wife, which of them should obtain the greatest share of this good. And since they are not by nature, alike capable of all these things, one has therefore the greater need of the other, and their union is more beneficial in itself, what is defective in one, being supplied by the other. Therefore, I said to her, knowing then, my love, what is enjoined to each of us by God, let us exert ourselves to the utmost to discharge in the best manner we are able, the part assigned us.

“ The laws also (he proceeded) approved these things in the union of the sexes, and as God has ordained their children a common good, so has the legislature the house and every thing belonging to them. Besides, the laws approve those things which God and Nature enable each of them to do in the easiest and best manner. Now it is more becoming the woman to remain within doors than to be occupied abroad, and more out of character for the man to be busy in the house than to be employed without. And if any one acts a part that Nature does not enjoin him, perhaps it cannot be concealed from the Deity that he violates order ; who therefore punishes him, if he neglect the proper occupation of a man, or meddle in that pertaining to the other sex.”

After exhibiting, from the same writer, other beautiful passages descriptive of ancient manners and sentiments, the author proceeds to make some remarks on that contrast of character, observable in the British ladies of the present age.

“ How different, says he, are these notions from ours ! What ideas of industry, of utility, of reserve and retirement ? What an amiable dissuasive from false and dissingenuous pretensions to stature and complexion, the lily and the rose ? Notwithstanding our so much boasted refinement, our improvements in the arts of social intercourse and conversation ; I cannot help inclining to believe, that the lives of the Athenian ladies, were not only more pure and innocent, but more placid and happy than those of the same rank, in modern times. It is true, they were excluded from general society, from places of public and promiscuous resort, from which, even with us, reflecting and sensible minds seldom return but with weariness and disgust ; but their minds and spirits were always usefully employed, and agreeably agitated with their domestic occupations ; and the intercourse with their parents, husbands, &c. was much more endearing and wished for with more longing expectation, by reason it was their only society, and enjoyed only during the intervals on the male-side, of constant action and employment without doors, and in the open air in affairs of agriculture, politics, or war.

“ Indeed,

Indeed, the ideas of female duty, and the general manners of the ladies of Greece, made indolence and inactivity of no repute among them. Idleness was not only reproach but misery; it not only lost them the esteem and affection of their husbands, &c. but if they could not amuse themselves with the ingenuity of the distaff and loom, and the conduct of their families, they had not the pernicious resource of Pantheons, of an Almack's, of public rendezvouses for play and gallantry, where the understanding and the heart are equally perverted; where our fair ones are equally disqualified from acting the part of daughters, wives, or mothers; where health is undermined, where the rose and bloom of youth and beauty is soon overcast by a sickly pale and saffron; where the most fatal and extravagant desires and passions are acquired and nourished, and where all taste for simple genuine pleasure, for female duty, for female praise, is entirely lost and abandoned. This long train of evils seems in great measure to arise from the late absurd notion and practice, of making it one of the distinctions and privileges of female rank and fortune, to do nothing and to be useless; and hence in a high degree the ruin of the modesty, virtue, and even happiness of the fair sex among us. For the human mind must be occupied in some way or other, either usefully or viciously. And, if few of them have any taste for letters, if music has no charms for them; if the duties of devotion have no share in their thoughts; if the ingenuity of the needle do not divide their attention and time, what must be the natural, the unavoidable consequence? In town, an eternal dissipation, every scene of amusement and fashionable resort, fatigued and nauseated with their vacant and dissatisfied countenances, criminal attachments, gaming not play, loss of health, loss of reputation, neglect of the true glory of woman, the inspection of family concerns, the education of children, the affection and esteem of an husband. In the country, either a relaxing indolence in the place of repose and tranquillity, or a perpetual race and bustle instead of suitable exercise; country Newmarkets, country Pantheons, &c. &c. in a word no rational or becoming enjoyment. However, we must do our fair readers the justice to acknowledge (and we do it with pleasure), that there are many exceptions; but still we could wish they were more distinguished and more numerous.

The subject of the fourth memoir is *Unrestrained Power*; which the author evinces from various examples in history, to be universally productive of a dangerous influence on the human mind; inflaming the most criminal passions, and corrupting the most humane and gentle natures.

The next memoir treats of *Happiness and Tranquillity of Mind*. The author investigates this subject with the true spirit of philosophy, and proves by many instances and ingenious remarks, that happiness consists not in a state of indolence,
from

from which all care is entirely excluded; but in employment and emotion, in the integrity and variety of our views, pursuits, and occupations.

‘ Respecting sensual gratifications, says he, they are very inconsiderable ingredients in what we call happiness. As was hinted above, such enjoyments are transient and momentary, and cannot be renewed till after long intervals. They are even slighted and disregarded when the mind is ardently intent on any object. But the exercises of humanity, of generosity, of benevolence, the honourable increase of our fortune, of our reputation, our exertions, even our self-denials for our country or our friends, yield a rich and inexpressible satisfaction, not only during their energies, but as often as they pass in recollection through the mind. We glory in the nobleness and rectitude of our views and dispositions, we mix in society with confidence and pleasure, because we know (and exult in the consciousness) that we are entitled to their affection and esteem.

‘ As to constant and absolute tranquillity, the desire of it is ridiculous, and human life does not admit of it; for deprive men of their views, of their objects, and instead of enjoyment they immediately sink into a state of restlessness and languor. Hence the judicious Plutarch observes of those who, for the sake of tranquillity, advise not to engage in a variety of affairs, either of a private or a public nature, that they purchase it at a very dear rate, that of indolence. It is just like advising any one, as if he were sick, to lie constantly in bed. But that would be an ill medicine for the body, which, to deliver it from pain, would deprive it of all feeling; and no better physician would he be to the mind, who, to guard it from all care and anxiety, would render it slothful, effeminate, and unfaithful to the duties we owe our families, our friends, and our country. Besides, it is not true that these enjoy peace and tranquillity of mind, who engage in no serious affair of any kind: for were it so, women would be much happier in these respects than men; yet languor, and cares, and jealousies, and many vain apprehensions, invade their most secret retirements. And though Lærtès lived so many years in the country, at a distance from his palace and all the duties of royalty, yet his sorrows never forsook him, and he was probably even more unhappy in such a state of inaction, than if he had continued in the discharge of his royal dignity: Besides, to persons of a right way of thinking, it gives not less pain to neglect their duty, than to violate a moral obligation, and such neglect is such violation.

‘ The same eloquent writer proceeds: indeed those who give themselves up to a life of indolence and repose, lose all the capacities of action; they forfeit all penetration and vigour of mind; and as the purest and brightest streams grow putrid in stagnation, when interrupted in their course, and shut out from the wholesome beams of the sun by withered leaves and decayed branches; in the same manner those persons become torpid, insensible, and stupid, and totally incapable of affairs, who re-

linguish

linguish and desert the duties of civil society, and abandon themselves to an effeminate and inglorious repose.

‘ In few words, as we have all along endeavoured to prove, to mix in society, to put our talents to the proof, to act in the sight of our fellow-citizens, is the only foundation of enjoyment, of real and continued felicity. To this temper and habit of mind, we owe whatever is excellent in letters, in arts, and in arms. Had not Socrates frequented, in his daily intercourse, the shops, the work-houses, the public walks, the places of exercise of Athens, should we ever have had the divine writings of Plato and Xenophon? Had Themistocles and Aristides affected a life of obscurity and repose, perhaps Greece would in their time have become a petty province of that enormous empire, which but thirty thousand of her citizens were afterwards destined to over-run and subdue. Or had Epaminondas preferred the gratifications of sense and appetite to the fatigues, the dangers, and hazards of war, would his country been victorious at Leuctra, at Mantinea, and aspired in her turn to the sovereignty of Greece?’

In the succeeding Memoir the author enquires, Whether the multiplicity of books and increase of knowledge be favourable to piety and love of public good. For determining this question, he takes a general view of mankind, both in a state of barbarism and civilization; and infers from the whole, that, perhaps, very extensive knowledge, and the multiplicity of books and readers, are not so favourable to piety, virtue, and the love of our country, as is generally imagined.

In the seventh Memoir he treats at great length of the Love of Glory and of our Country, which from innumerable examples he shews to have been the ruling passion in the antient republics of Greece and Rome, and to have derived its origin from their forms of government.

‘ The influence of government on the human mind, says he, is even greater and more extensive than that of soil and climate. It can correct the vices of both, and rouse to exertions of industry, genius, valour, and magnanimity, the natives of the barren rock, the snowy mountain, or the unwholesome marsh. Witness the soil of Attica in the times of Greece, of Holland and Switzerland, in our own. Very few examples and reflections seem necessary to prove this assertion.

‘ As men submit to government for their own convenience and benefit, not of the few individuals whom they are pleased to intrust and dignify with the administration of their affairs, and solely to secure their lives, properties, and rights, and to exercise those talents, and to practise those virtues without impediment, on which depend their happiness and merit, as beings endowed with sentiment and understanding, they will consequently be most attached to those forms of civil policy, and give the most illustrious instances of their veneration for them, in those countries where these great ends and purposes are best attained

attained and secured. Where despotism prevails, none of these purposes can be said to be attained, and all of them in a very inferior and limited degree in the various modes of regal government. In the first, men have no security for them but a sort of custom, and the will of the prince and his substitutes. In the other, the possession and enjoyment of them seem greatly to depend on the character of the sovereign, his ambition, or love of peace, his profusion, or laudable expence, his discernment and humanity. Can we then expect instances of patriotism, where the properties and enjoyments of the generality are at the disposal, and depend on the caprice, the ignorance, folly, or wickedness, of one or a few? Of intrepidity and valour, when men fight for tyrants and oppressors, not for their lands, their rights, the present and future happiness of themselves and their posterity? Of talents and virtue, when prostitution, incapacity, venality, are the best pretensions to favour and emolument? Of disinterestedness, moderation, integrity, frugality, when wealth, however acquired, however expended, is the only foundation of respect, influence, consideration? Hence, indeed, the true cause of the unfrequency of virtue, talents, love of glory and of our country, in the less equal governments of ancient or modern times. Under these barbarous and irrational forms and institutions of civil government; under these depressing and debasing circumstances, the human character appears to have relinquished, and abandoned all its native honours; no ambition worthily to excel, no contempt of hardships, of pain, and of death itself, when placed in competition with duty or with fame; no ardent and glowing attachment to a beloved community; no indignant superiority, or generous indifference to the refinements of superfluity; no true sense of honour and of character. In this forlorn and abject condition, man seems nearly debased to the level of animal nature, he appears to have lost all sense of dignity of character, his gratifications are solely sensual, he has no idea, no comprehension of pleasures and enjoyments, derived from a purer and nobler source.

‘ In how superior a light does he rise to our view under constitutions more favourable to the expansion, developement and exercise of his virtues and talents? Where the soil, the laws, the government, are in a manner his own? Where his consideration depends on himself alone, where obscurity is the penalty and infliction of nature, not of the forms of the society? To what other cause but this difference of government, do we read of no Themistocles’s, no Thrasybulus’s, no Phocians, in the contemporary monarchies of Asia; no Valerius’s, no Scipios, no Catos, in the regal annals of modern Europe?’

After illustrating these remarks by many apposite instances from ancient history, the author concludes in the following benevolent, generous, and animated strain.

‘ Would to God I could contribute to revive, and restore to credit, these noble and generous sentiments in the breasts of my fellow-

fellow-citizens ! Whatever the success of this feeble effort may be, I have made it with the most upright and best intentions. Indeed I have collected this treatise, to preserve myself as well as others from the contagion of the manners in which we live. To revive a spirit of exertion, and a desire of national esteem. To make us ashamed of the indolence, the dissipation, the effeminacy of the present times ; of pretending to respect and consideration, without merit or talents, to offices of trust and emolument, without knowledge, application, experience, or public confidence ; to a boundless and ruinous passion for all the works of taste, elegance, and magnificence, with very faint and languid desires for the reputation of private generosity, public disinterestedness and integrity, humanity, magnanimity, contempt of frivolous enjoyments of ostentatious advantages. To rouse us to prefer the pleasures and enjoyments of the mind, and of the heart, to those of sense and appetite, the palate, the touch, the eye, the ear. Alas ! deluded, mistaken voluptuaries, can ye be so weak, so ignorant, as to imagine that the momentary, the feverish gratifications of dissipation, vanity, refinement, luxury, are to be compared, and put in competition with that expansion and elevation of soul, that glows in the veins, in the nerves, and in the minds of the benevolent, the active, the disinterested, the upright ? Can ye not persuade yourselves, that the sum of happiness, of true enjoyment and satisfaction, contained in the lives of any of the illustrious characters we have been passing in review, was not infinitely greater, more genuine, more continued, and constant, more valuable and desirable in every respect, than that of all the sensualists, of the slaves of their lusts and vices, of ancient or modern times, of all the selfish, the effeminate, the indolent, the mercenary, the vain and ostentatious creatures, or pageants, that have infested and dishonoured, or continue to infest and dishonour both reason and human nature ?

The eighth Memoir contains pertinent observations on Marriage and Polygamy ; and the ninth some Remarks on Conversation ; the tenth treats of Rising in Life ; the eleventh, of the Deity ; the twelfth, of the Education of a Prince ; and the thirteenth, of the Frugality and Disinterestedness of the Ancients in Office.

These Memoirs discover a philosophical turn of sentiment, a lively imagination, and the effusions of a heart actuated by humane and benevolent principles. They tend in general to the improvement both of public and private virtue, which they not only paint in the fairest forms, but illustrate by a train of the most striking examples in history. Instruction and entertainment, are equally blended through all ; and each memoir is succeeded by a number of annotations, to which references are made in the text.

The

The Plays of William Shakspeare. In Ten Volumes. With the Corrections and Illustrations of various Commentators; to which are added Notes by Samuel Johnson and George Steevens. The Second Edition, Revised and Augmented. 8vo. 3l. 10s. bound. Bathurst.

IN our review of the former edition of this work, we observed that it was the most elaborate and explanatory of any that had ever been published, and that it afforded an instance of the happy success resulting from the united efforts of commentators of distinguished abilities. Dr. Johnson there displayed such ingenuity, and accuracy of just conception, as rendered the annotations a valuable addition to his former remarks on the subject; while Mr. Steevens had elucidated the sense of the poet by the clearest collateral evidence that investigation could supply. Extensive reading, and a judicious application of the intelligence thence derived, were equally conspicuous through the whole of his observations, which being generally founded upon the firmest basis of criticism, were almost always decisive*.

The present edition is introduced to the world with yet superior advantages, in point of curiosity as well as of critical illustration. In the beginning of the first volume are successively ranged, the Preface of Dr. Johnson; Mr. Steevens's Advertisement to the reader; a List of ancient translations from classic authors; Appendix to Mr. Colman's translation of Terence, octavo edition; the Dedication of the players to William Earl of Pembroke, and Philip Earl of Montgomery; the Preface of the players to the great variety of readers; Mr. Pope's Preface; Mr. Theobald's Preface; sir T. Hanmer's Preface; Dr. Warburton's Preface; Advertisement to the reader, prefixed to Mr. Steevens's edition of twenty of the old quarto Copies of Shakspeare; some Account of the Life, &c. of Mr. William Shakspeare, by Mr. Rowe; the Copy of an Instrument, containing a Grant or Confirmation of Arms to John Shakspeare, Father of the Poet; the Licence for acting, granted by James I. to the Company at the Globe, extracted from Rymer's *Fædera*; Shakspeare's Will, extracted from the Registry of the Archbishop of Canterbury; an Anecdote of Shakspeare, by Dr. Johnson, with others by Mr. Steevens, and an Extract from the rev. Dr. Farmer's Essay on the Learning of Shakspeare; a List of Baptisms, Marriages, and Burials of the Shakspeare Family, transcribed from the Register-

* See Crit. Rev. vol. xxxvi. p. 416.

book of the Parish of Stratford upon Avon, Warwickshire; Extracts from the rev. Mr. Granger's Biographical History of England, containing an Account of the Prints and Monuments of Shakspeare; ancient and modern commendatory Verses on Shakspeare; Names of the original Actors in the Plays of Shakspeare; a List of such ancient Editions of Shakspeare's Plays as have hitherto been met with; his different Editors; List of Plays altered from Shakspeare; List of detached Pieces of Criticism on Shakspeare, his Editors, &c. Extracts of Entries on the Books of the Stationers' Company, by Mr. Steevens.

These various prolegomena, in which are interspersed several plates, with a fac-simile of Shakspeare's hand-writing, evincing the orthography of his name, are succeeded by 'An Attempt to ascertain the Order in which the Plays attributed to Shakspeare were written.' This difficult investigation is the work of Mr. Malone, who by the exertion of uncommon sagacity and research, seems to have fixed the chronological order of Shakspeare's dramatic writings, with as great a degree of apparent exactness as now it is possible to attain. Every reader must agree with Mr. Malone, that 'it is no incurious speculation, to mark the gradations by which he (Shakspeare) rose from mediocrity to the summit of excellence; from artless and uninteresting dialogues to those unparalleled compositions, which have rendered him the delight and wonder of successive ages.'

The method by which Mr. Malone conducts this enquiry, is to collect into one view, from Shakspeare's several dramas, and from the ancient tracts in which they are mentioned, or alluded to, all the circumstances that can throw any light on the subject. From these circumstances, and the abovementioned entries in the books of the Stationers' company, he thinks it probable that they were written nearly in the following succession; though he is not inclined to consider Titus Andronicus, and the other pieces printed in Italics, as the compositions of Shakspeare.

- | | | | |
|---|-------|--|-------|
| 1. <i>Titus Andronicus</i> , | 1589. | 11. <i>Romeo and Juliet</i> , | 1595. |
| 2. <i>Love's Labour Lost</i> , | 1591. | 12. <i>The Comedy of Errors</i> , | 1596. |
| 3. <i>First Part of King Henry VI.</i> | 1591. | 13. <i>Hamlet</i> , | 1596. |
| 4. <i>Second Part of King Henry VI.</i> | 1592. | 14. <i>King John</i> , | 1596. |
| 5. <i>Third Part of King Henry VI.</i> | 1592. | 15. <i>King Richard II.</i> | 1596. |
| 6. <i>Pericles</i> , | 1592. | 16. <i>King Richard III.</i> | 1597. |
| 7. <i>Lochrine</i> , | 1593. | 17. <i>First Part of King Henry IV.</i> | 1597. |
| 8. <i>The Two Gentlemen of Verona</i> , | 1593. | 18. <i>The Merchant of Venice</i> , | 1598. |
| 9. <i>The Winter's Tale</i> , | 1594. | 19. <i>All's Well that Ends Well</i> , | 1598. |
| 10. <i>A Midsummer Night's Dream</i> | 1595. | 20. <i>Sir John Oldcastle</i> , | 1598. |
| | | 21. <i>Second Part of King Henry IV.</i> | 1598. |
| | | 22. <i>King</i> | |

The Plays of William Shakspeare.

131

22. King Henry V.	1599.	32. <i>The London Prodigal,</i>	1605.
23. <i>The Puritan,</i>	1600.	33. King Lear,	1605.
24. Much Ado about Nothing,	1600.	34. Macbeth,	1606.
25. As You Like It,	1600.	35. The Taming of the Shrew,	1606.
26. Merry Wives of Windsor,	1601.	36. Julius Cæsar,	1607.
27. King Henry VIII.	1601.	37. <i>A Yorkshire Tragedy,</i>	1608.
28. <i>Life and Death of Lord Crom-</i>	1602.	38. Antony and Cleopatra,	1608.
<i>well,</i>		39. Coriolanus,	1609.
29. Troilus and Cressida,	1602.	40. Timon of Athens,	1610.
30. Measure for Measure,	1603.	41. Othello,	1611.
31. Cymbeline,	1604.	42. The Tempest,	1612.
		43. Twelfth Night,	1614.

Omitting the detail of the various arguments by which Mr. Malone supports his conjectures in this investigation, we shall proceed to lay before our readers one new note from each play, that they may be enabled to form some idea of the numerous improvements in the present edition.

On the celebrated simile in the *Tempest*, we meet with the following observation of Mr. Steevens.

‘*And, like the baseless fabrick of this vision, &c.*] The exact period at which this play was produced, is unknown: It was not, however, published before 1623. In the year 1603, the Tragedy of Darius, by Lord Sterline, made its appearance, and there I find the following passage:

“ Let greatness of her glassy scepters vaunt,
 “ Not scepters, no, but reeds, soon bruis’d, soon broken;
 “ And let this worldly pomp our wits enchant,
 “ All fades, and scarcely leaves behind a token.
 “ Those golden palaces, those gorgeous halls,
 “ With furniture superfluously fair,
 “ Those stately courts, those sky-encount’ring walls,
 “ Evanish all like vapours in the air.”

‘ Lord Sterline’s play must have been written before the death of queen Elizabeth, (which happened on the 24th of March 1603) as it is dedicated to James VI. king of Scots,

‘ Whoever should seek for this passage, (as here quoted from the 4to, 1603) in the folio edition, 1637, will be disappointed, as Lord Sterline made considerable changes in all his plays, after their first publication.’

In the *Two Gentlemen of Verona*, Mr. Steevens, from historical authority, asserts the propriety of a passage in the text, in answer to an objection of Mr. Theobald’s.

‘*Attends the emperor in his royal court.*] The emperor’s royal court is properly at Vienna, but Valentine, ’tis plain, is at Milan; where, in most other passages, it is said he is attending the duke, who makes one of the characters in the drama. This seems to convict the author of a forgetfulness and contradiction; but perhaps it may be solved thus, and Milan be called the emperor’s court; as, since the reign of Charlemaigne, this dukedom and its territories have belonged to the emperors. I wish I could as easily solve another absurdity which encounters us, of Valentine’s going from Verona to Milan, both inland places, by sea. *Theobald.*

K 2

Mr.

' Mr. Theobald discovers not any great skill in history. Vienna is not the court of the emperor as emperor, nor has Milan been always without its princes since the days of Charlemagne; but the note has its use. *Johnson.*

' Shakspeare has been guilty of no mistake in placing the emperor's court at Milan in this play. Several of the first German emperors held their courts there occasionally, it being at that time, their immediate property, and the chief town of their Italian dominions. Some of them were crowned kings of Italy at Milan, before they received the imperial crown at Rome. Nor has the poet fallen into any contradiction by giving a duke to Milan at the same time that the emperor held his court there. The first dukes of that, and all the other great cities in Italy, were not sovereign princes, as they afterwards became; but were merely governors, or viceroys, under the emperors, and removeable at their pleasure. Such was the duke of Milan mentioned in this play. *Steevens.*

In the *Merry Wives of Windsor*, the same commentator rescues a passage in the text from the censure thrown on it by Dr. Warburton.

' ——— *No man means evil but the devil,* ———] This is a double blunder; for some, of whom this was spoke, were women. We should read them, *No one means.* *Warburton.*

' There is no blunder. In the antient interludes and moralities, the beings of supreme power, excellency, or depravity, are occasionally styled *men*. So, in *Much Ado about Nothing*, Dogberry says: "God's a good *man*." Again, in an Epitaph, part of which has been borrowed as an absurd one, by Mr. Pope and his associates, who were not very well acquainted with ancient phraseology:

"Do all we can,

"Death is a *man*

"That never spareth none."

' Again, in *Jeronimo, or the First Part of the Spanish Tragedy*, 1605;

"You're the last *man* I thought on, save the *devil*. *Steevens.*"

The reading adopted by Mr. Steevens in the subsequent note, in *Measure for Measure*, is doubtless the most consonant to propriety.

' *father* :] This word should be expunged. *Johnson.*

If *father* be retained, we may read :

"Duke. *And you, good brother.*

"Elb. *Father* ———

"Duke. *What offence, &c.* *Steevens.*"

' I am neither for expunging the word *father*, nor for separating it from its present connexions. In return to Elbow's blundering address of *good father friar*, i. e. *good father brother*, the duke humorously calls him, in his own style, *good brother father*. This would appear still clearer in French. *Dieu vous benisse, mon pere frere. — Et vous aussi, mon frere pere.* There is no doubt that our *friar* is a corruption of the French *frere*. *Tyrwhitt.*

The same ingenious critic, by his attentive investigation and great knowledge of old English writers, has ascertained the meaning of ——— *with harlots*, in the *Comedy of Errors*.

' ——— *with harlots*] Antipholus did not suspect his wife of having entertained courtezans, but of having been confederate with cheats to

to impose on him and abuse him. Therefore, he says to her, act IV. sc. iv :

“ —are these your customers ?

Did this companion with the saffron face

Revel and feast it at my house to-day ?

* By this description he points out Pinch and his followers. *Harlot* was a term of reproach applied to cheats among men as well as to wantons among women. Thus, in the Fox, Corbaccio says to Volpone :

“ —Out *harlot* !”

* Again, in the *Winter's Tale* :

“ —for the *harlot* king

“ Is quite beyond mine arms.—”

* Again, in the ancient mystery of *Candlemas-Day*, 1512. Herod says to Watkin :

“ Nay, *harlott*, abyde styлле with my knyghts I warne thee.”—

* The learned editor of Chaucer's *Canterbury Tales*, 4 vols. 8vo. 1775, observes, that in *The Romance of the Rose*, v. 6068, *King of Harlots* is Chaucer's Translation of *Roy des ribaulx*. Chaucer uses the word more than once :

“ A sturdy *harlot* went hem ay behind,

“ That was hir hostes man, &c.”

Sompnours Tale, v. 7336.

* Again, in the *Dyer's Play*, among the Chester Collection in the Museum, Antichrist says to the male characters on the stage :

“ Out on ye *harlots*, whence come ye ?” *Steevens.*

From the following passage in *Much Ado About Nothing*, the present editor evidently determines with unbiassed judgement on the opinions of two preceding commentators.

* Scene II. The persons, throughout this scene, have been strangely confounded in the modern editions. The first error has been the introduction of a *town-clerk*, who is, indeed, mentioned in the stage direction, prefixed to this scene in the old editions, (*Enter the Constables, Borachio, and the Towne-clerke in gownes,*) but no where else; nor is there a single speech ascribed to him in those editions. The part, which he might reasonably have been expected to take upon this occasion, is performed by the *sexton*; who assists at, or rather directs, the examinations; sets them down in writing, and reports them to Leonato. It is probable, therefore, I think, that the *sexton* has been stiled the *town-clerk*, in the stage-direction above-mentioned, from his doing the duty of such an officer. But the editors, having brought both *sexton* and *town-clerk* upon the stage, were unwilling, as it seems, that the latter should be a mute personage; and therefore they have put into his mouth almost all the absurdities which the poet certainly intended for his ignorant constable. To rectify this confusion, little more is necessary than to go back to the old editions, remembering that the names of Kempe and Cowley, two celebrated actors of the time, are put in this scene, for the names of the persons represented; viz. Kempe for Dogberry, and Cowley for Verges. *Tyrwhitt*

* I have followed Mr. Tyrwhitt's regulation, which is undoubtedly just; but have left Mr. Theobald's notes as I found them.

Steevens.

The various instances adduced by Mr. Steevens, in explanation of a passage in *Love's Labour Lost*, afford the strongest proof of his diligence in those critical researches.

'Moth. And how easy it is to put years to the word three, and study three years in two words, the dancing horse will tell you.] Banks's horse, which play'd many remarkable pranks. Sir Walter Raleigh (History of the World, first Part, p. 178) says: "If Banks had lived in older times, he would have shamed all the enchanters in the world: for whosoever was most famous among them, could never master, or instruct any beast as he did his horse." And sir Kenelm Digby (a Treatise of Bodies, ch. xxxviii. p. 393.) observes: "That his horse would restore a glove to the due owner, after the master had whispered the man's name in his ear; would tell the just number of pence in any piece of silver coin, newly shewed him by his master; and even obey presently his command, in discharging himself of his excrement, whensoever he had bade him." Dr. Gray.

'Banks's horse is alluded to by many writers contemporary with Shakspeare; among the rest, by B. Johnson, in Every Man out of his Humour: "He keeps more ado with this monster, than ever Banks did with his horse."

'Again, in Hall's Satires, lib. iv. sat. 2:

"More than who vies his pence to view some trick
Of strange Morocco's dumbe arithmeticke."

'Again, in Ram-Alley, 1611:

"Banks's horse and he were both taught in a stable."

'Again, in Aristippus, 1630:

"Before I heard this lecture, Banks's horse was an Aristotle to me." Again, in Jack Drum's Entertainment, 1601:

"It shall be chronicled next after the death of Banks's horse."

'Again, in Ben Jonson's 134th Epigram:

"Old Banks the jugler, our Pythagoras,
Grave tutor to the learned horse, &c."

'The fate of this man and his very docile animal, is not exactly known, and, perhaps, deserves not to be remembered. From the next lines, however, to those last quoted, it should seem as if they had died abroad.

"——Both which

"Being, beyond sea, burned for one witch,

"Their spirits transmigrated to a cat."

'Among the entries at Stationers' Hall, is the following; Nov. 14, 1395. "A ballad shewing the strange qualities of a young nagg called Morocco." Again, Dec. 17th, 1595. "Maroccus excitatus, or Bank's bay horse in a trauce." Again, in The Maffive, an ancient collection of Epigrams:

"Attempteth eke like Banks's horse to dance."

'Among other exploits of this celebrated beast, it is said that he went up to the top of St. Paul's; and the same circumstance is likewise mentioned in The Guls Horn-booke, a satirical pamphlet, by Decker, 1609. "—From hence you may defend to talk about the horse that went up, and strive, if you can, to know his keeper; take the day of the month, and the number of the steppes, and suffer yourself to believe verily that it was not a horse, but something else in the likeness of one." Again, in Lanthorn and Candle-light, or the Bellman's second Night-walk, by the same author: More strange tricks are play'd by such riders, than Bankes his curtall did ever practice."

'Again, in a Collection of Epigrams, by J. D. and C. M. no date:

"Another Banks pronounced long ago;

"When he his curtall's qualities exprest."

† Again, "Yet Banks's horse is better known than he."

Again,

* Again, in Chrestolorus, or Seven Bookes of Epigrames, written by T. B. 1598, lib. III. ep. 17:

"Of Bankes' Horse.

"Bankes hath a horse of wondrous qualitie,

"For he can fight, and piffe, and dance, and lie,

"And find your purse, and tell what coyne ye have:

"But Bankes, who taught your horse to smel a knave?"

Steevens."

The following note in Midsummer Night's Dream appears to be judiciously adopted.

"—[sweet Puck,] The epithet is by no means superfluous; as Puck alone was far from being an endearing appellation. It signified nothing better than *fiend*, or *devil*. So, the author of Pierce Ploughman puts the *pouk* for the *devil*, fol. lxxx. b. v. penult. See also fol. lxxvii. v. 15. "*none helle powke*."

"It seems to have been an old Gothic word. *Puke*, *puken*; Sathanas. Gudm. And. Lexicon Island. *Tyrwhitt*."

The meaning of an epithet in the Merchant of Venice, seems to be clearly ascertained in the subsequent quotation.

'Argosie,] a ship from Argo. Pope.

"Whether it be derived from Argo I am in doubt. It was a name given in our author's time to ships of great burthen, probably galleons, such as the Spaniards now use in their West India trade. Johnson.

"Mr. Pope was mistaken. In Ricaut's Maxims of Turkish Polity, ch. xiv. it is said, "Those vast carracks called *argosies*, which are so much famed for the vastness of their burthen and bulk, were corruptly so denominated from *Ragosies*," i. e. ships of *Ragusa*, a city and territory on the gulph of Venice, tributary to the Porte. If my memory does not fail me, the *Ragusans* lent their last great ship to the king of Spain for the Armada, and it was lost on the coast of Ireland. Shakspeare, as Mr. Heath observes, has given the name of *Ragazine* to the pirate in Measure for Measure. Steevens."

The following note may serve as a specimen from As you Like It.

"—[*motley's the only wear*.] It would not have been necessary to repeat that a *motley*, or a *particoloured coat* was anciently the dress of a fool, had not the editor of Ben Johnson's works been mistaken in his comment on the 53d Epigram:

"——— where, out of *motley's* he

"Could save that line to dedicate to thee?"

Motley, says Mr. Whalley, is the man who out of any odd mixture, or old scraps, could save, &c. whereas it means only, *Who but a fool*, i. e. *one in a suit of motley*, &c.

"So, in Butler's Hudibras, Part I. c. iii. l. 106:

"For who, without a cap and bauble,

"Would put it to a second proof?"

"See Fig. XII. in the plate at the end of the first part of K. Henry IV. with Mr. Toller's explanation. Steevens."

Mr. Steevens's literary enquiries appear farther from the subsequent observations, which we find in the Taming of the Shrew.

* All Dr. Warburton has said, relative to *Judas* and the *vinegar*, wants confirmation. I have met with no such circumstances in any mysteries, whether in MS. or in print; and yet both the Chester and Coventry collections are preserved in the British Museum. See MS. Harl. 2013, and Cotton MS. Vespasian. D. viii.

* Perhaps, however, some entertainments of a farfical kind might have been introduced between the acts. Between the divisions of one of the Chester Mysteries, I meet with this marginal direction. *Here the Boy and Pig*; and perhaps the devil in the intervals of this first comedy of the Taming of a Shrew, might be tormented for the entertainment of the audience; or, according to the custom observed in some of our ancient puppet-shews, might beat his wife with a shoulder of mutton. In the Preface to Marlow's Tamburlane, 1590, the Printer says:

"I have (purposely) omitted and left out some fond and frivolous jestures, digressing (and in my poore opinion) farre unmeete for the matter, which I thought might seeme more tedious unto the wise, than any way els to be regarded, though (happly) they have bene of some vaine conceited fondlings greatly gaped at, what time they were shewed upon the stage in their graced deformities: nevertheless now to be mixtured in print with such matter of worth, it would prove a great disgrace, &c."

* The *bladder of vinegar* was, however, used for other purposes. I meet with the following stage direction in the old play of *Cambyses* (by T. Prettton) when one of the characters is supposed to die from the wounds he had just received.—*Here let a small bladder of vinegar be prick'd*. I suppose to counterfeit blood; red-wine vinegar was chiefly used, as appears from the ancient books of cookery.

* In the ancient Tragedy, or rather Morality, called all for Money, by T. Lupton, 1578. *Sin* says:

"I knew I would make him soon change his note,

"I will make him sing the Black Sanctus, I hold him a groat.

"Here Satan shall cry and roar."

* Again, a little after.

"Here he roareth and crieth."

Of the kind of wit current through these productions, a better specimen can hardly be found than the following:

"*Satan*. Whatever thou wilt have, I wilt not thee denie.

"*Sinne*. Then give me a piece of thy tayle to make a flapper for a sic.

"For if I had a piece thereof, I do verily believe

"The humble bees stinging should never me grieve.

"*Satan*. No, my friend, no, my tayle I cannot spare,

"But aske what thou wilt besides, and I will it prepare.

"*Sinne*. Then your nose I would have to stop my tayle behind,

"For I am combred with collike and letting out of winde:

"And if it be too little to make thereof a case,

"Then I would be so bold to borrowe your face."

* Such were the entertainments, of which our maiden queen sat a Spectatress in the earlier part of her reign. *Steevens*.

[To be continued.]

Con-

Considerations on the Present State of Public Affairs, and the Means of raising the necessary Supplies. By William Pulteney, Esq.
8vo. 15. Doddsley.

MR. Pulteney, after declaring that he addresses the public from no partial motives, but merely from an honest zeal for the welfare of his country at this important crisis, informs us, that he has always considered the great load of our public debt as a millstone, which, sooner or later, would endanger almost the existence of this kingdom. He even affirms himself to be of opinion, that the enormous amount of the national debt has been one of the chief causes of the American resistance, and has, above all other things, encouraged France to engage in the present contest. Though such be his sentiment of the state of the nation, he is far from thinking that we should endeavour to extricate ourselves from the war by any dishonourable concessions.

‘ As the very meritorious conduct of this country, says he, in giving up the claim of taxation, and sending out commissioners to treat, on the most liberal footing, with America, has failed of success; and as the congress is understood to have entered into a treaty, offensive and defensive, with our natural enemy, no option seems now to be left us, but either to proceed with the utmost vigour, in prosecuting the war, or to submit, not only to the claim of American independence, but to such further conditions of peace, as France and the congress may think proper to impose; for it is not to be imagined, that France, if we were ready to yield, would demand nothing for herself; or that the congress would, in such a case, either disunite themselves from France, or be contented with the simple acknowledgment of independence:—Besides, it would be dishonourable in the highest degree, upon our parts, to desert, unconditionally, those friends in America, who, from a sense of duty and allegiance, have hitherto stood firmly by us, at the hazard of their lives and fortunes.

‘ But even if these points could, by a timid submission, be obtained, as I believe they could not, yet it behoves us to look forward, to the consequences, of American independence, founded on the interposition of the French nation, and in what manner our future security, is consistent, with a connection so formed and supported.

‘ That the proceeding of this country, in passing the conciliatory bills, was wise and just, I am still most fully convinced; and I am also persuaded, that, notwithstanding the rejection of our terms by the congress, these bills, and the commission which accompanied them, have been already attended with very important effects; for, besides having united, as I flatter myself they have done, almost every impartial man in this country, in the

the common cause, there is reason to believe, that, by removing every fair and honourable ground of union, they have, as might well be expected, greatly divided the Americans, and they have essentially diminished, the respect formerly paid to the continental congress, by bringing to light the real views, of that body of men.

‘ Nothing, to be sure, could be more unfortunate, than the moment at which our commissioners arrived in America ; at a time when the news of a French treaty, hastily concluded to disappoint us, had arrived before them ; accompanied with the promise of a French fleet of great force, which soon after did arrive ; and when at the same time, as if to complete the appearances of our humiliation, the orders for evacuating Philadelphia, and leaving our numerous friends there, exposed to their inveterate enemies, were publicly known.

‘ It is in vain for us, however, to look back, except for the purpose of punishing those whose misconduct may have deserved it ; and that measure, I hope and trust will be steadily pursued : but it is of the last consequence, that we should look forward, in this very new and important crisis.’

Mr. Pulteney afterwards proceeds to suggest the general idea of what ought to employ the public deliberation on the present occasion ; namely, to consider, whether the object we are now contending for, by the war, deserves to be pursued ; and if it does, whether or not it be attainable, and by what means ? His sentiments on these important topics of investigation are worthy of being laid before our readers.

‘ The object now, I apprehend, is, to preserve such a connection with the colonies in North America, as to unite the force of the whole empire, in time of war, for the common safety ; so that no one part may be thrown into the scale of a foreign enemy, to the prejudice of the other part.

‘ This object, it is imagined, will be attained, if the colonies acknowledge the same king, which involves the power of peace and war, and the rights of mutual naturalization and succession ; and this point is at the same time consistent, with the most ample ideas, of a free constitution in each of the colonies, and even of a congress, in the nature of a general parliament, to take care of the general interests of the whole. It is perfectly consistent too, with the idea, of an exclusive power in the colony assemblies, and congress, to impose taxes in that country, and of an exclusive power, to vote the number of troops to be kept up in their respective provinces, similar to the control of the British parliament, upon the crown, with respect to troops in Great Britain ; still more is it consistent, with the idea, of their enjoying a trade, almost free from restriction, not only to Great Britain, but to all parts of the world.

‘ It is difficult to imagine, what any reasonable man in the colonies can wish for more ; and if Great Britain were willing,

as

as I hope she would be, to give, besides, a share in the general government of the empire to these colonies, by admitting representatives from their respective assemblies, to a seat in the British house of commons, and a vote in all questions (except as to taxes imposed here) it would seem to place the colonies in the happiest situation, that has ever fallen to the lot of any body of people, since the beginning of time. They would, I apprehend, derive every possible advantage from such a connection, without any one disadvantage which it is possible to conceive.

‘ The whole force of Great Britain, and of its navy, would serve to them as a protection and support. The great expence of the civil government here, would fall entirely upon us, and they would be only obliged to defray the very moderate expence, of their own internal governments. Their trade would not only be free to this country, but would have a natural preference here, to that of other nations; the large capitals of the merchants of this country, would continue to support and extend their agriculture and improvements of every kind; and, free from the risk of internal discords, or external annoyance, they would enjoy every privilege, pre-eminence, and advantage of British subjects.

‘ On the other hand, every power of injury, or of oppression, from hence, would be at an end. They would not trust to our virtue or good faith; for, by having the exclusive power of voting and levying their own money, and of regulating the number of their troops, the future government of America would be carried on by the consent of the people alone, and by the voice of the representatives chosen by them. The power of voting their own money, and of regulating their military force, would involve a redress of every other possible grievance; it is precisely the control, which the British parliament has in this country, over the crown, and for which our ancestors contended successfully, in the reign of Charles the First. The removal of custom-house officers named by the crown, the security of charters, the control over judges and governors, which they so much desired; in short, every point from which the least jealousy has ever arisen, would naturally follow; nor would the Americans have to dread their being involved in the expence of our wars, since it would be in their own power, to refuse to contribute to that expence.’

Mr. Pulteney observes, that the situation of Great Britain, upon the footing of the proposed connection with the colonies, would perhaps be better for both countries, our new debt excepted, than the situation before the commencement of the present contest.

‘ By this sort of connection, every source of jealousy would for ever be removed, the people of America would be free from every apprehension of danger to liberty, their natural affection for a people, from whom they are sprung, possessing the same manners, language, religion, and laws, and having the same
com-

common interest, would certainly return. The connection arising from our having the same king, would unite us in the same views; there would be no occasion for faction or intrigue to preserve that connection, for it would be impossible for either party, to wish any improvement upon it.—We should be relieved, from the great expence, which attended the keeping troops in that country, a measure which could only be necessary, to enforce a government, which the great body of the people disliked; all the expence of their civil government, would be defrayed by the Americans themselves, and the prosperity of America would be more than ever, the interest and the wish of this country. Her ports would be open to us, and in time of war, would be open to us alone, at least not to our declared enemies.

‘ On the other hand, if America is declared independent, or if by withdrawing our troops, before a fair arrangement is made, she shall become independent, will she not continue to aid France in the present war, and is it not most probable, that she will be thrown irretrievably into the scale of France? an alarming circumstance for all Europe, and particularly alarming for Great Britain, Holland, and Spain.—Can we, in that case, long preserve Canada, Nova Scotia, the fisheries of Newfoundland, or either of the Floridas? Can we preserve our West-India islands, and if we were ready to give up the whole of these, as in that case perhaps in wisdom we ought, can we preserve the East Indies, or the Guinea trade? If these too must go, to what will Great Britain be reduced, or how long can she hope to preserve the empire of the sea, or even to support herself as an independent kingdom?’

Mr. Pulteney is of opinion, that the object of compelling the disaffected part of the thirteen colonies to embrace the offer which is now held out to them, is not only desirable, but even necessary to our own existence, as an independent people; and he professes himself fully convinced of the practicability of such compulsion, under a wise and vigorous administration of public affairs.

The next object of consideration is with respect to the means to be employed. Our author declines entering upon any discussion of the proper military and naval operations; confining his attention solely to the subsidiary resources, by which these may be supported during the probable continuance of the war. He places in a clear light the great inconveniences arising to the nation from borrowing money for the public service; and proposes, in the room of this expedient, that a direct pecuniary aid should be granted by every subject in the kingdom; a mode of contribution, which, he endeavours to shew, would fall much lighter upon the people than that of borrowing. How far such a method might prove capable of answering

ing the immediate necessities of the state, we shall not take upon us to determine. The proposal, however, bears the mark of public spirit, and the pamphlet in general is distinguished by liberal sentiments respecting the conduct of national affairs.

Sermons on several Subjects, by Zachary Pearce, D. D. late Lord Bishop of Rochester. Published from the original Manuscripts, by John Derby, M. A. 4 vols. 8vo. 1l. 1s. in boards. Robinson. [Continued from p. 8.]

IN a former article we have given a short account of the first volume of these discourses; we shall now proceed to the second.

The subjects, which the author discusses are:

I. II. The forbidden fruit, and the penalty inflicted on our first parents for their disobedience.

His lordship shews, that the test appointed by the Creator for the trial of our first parents, was extremely proper, and suitable to their peculiar circumstances; as it was not possible for them, at their first creation, to transgress any part of the moral law, which is now contained in the Ten Commandments; and he supposes, that if Adam had not eaten of the forbidden fruit, men, without dying, might have been translated, as Enoch was, not indeed to heaven, but to some other habitable world, where a more spacious theatre would have been prepared for their reception.

III. Abraham's joy, when God condescended to give him a prospect of the Messiah.—*Ἡγαλλίασατο*, the author observes, should be translated, not *rejoiced*, but *earnestly desired*. 'Abraham saw Christ's day, though afar off, by that faith, which was imputed to him for righteousness; and by his firm belief in God's word, the *future* time was so much *present* to him, that it gave him a satisfactory view of the promised blessing.'

IV. The Messiah foretold by all the prophets from Samuel to Malachi.---'Not all of them, says our author, foretold all things, which related to him; but *all* mentioned some one or more circumstances, relating to that great event; and all of them, when compared together, pointed out the several astonishing particulars of his birth, his life, his death, his resurrection, and ascension.'---We should rather choose to understand the word *all* in a qualified sense: for several of the prophets say nothing, that can be fairly applied to our Saviour.

V. VI. Christ came in the fulness of time. That is, when the Roman conquests had opened a communication between
one

one kingdom and a *king*; when the state of religion made his appearance very seasonable; when the period was evidently arrived for the accomplishment of several remarkable prophecies; and when there was a general expectation of some extraordinary person appearing in the East.---In the fifth discourse we have the following passage: 'In the *sacred* writers we find, that 2000 years passed before the law, 2000 years under the law; and that the age of the Messiah is to last 2000 years more.' This is not mentioned, or implied in the scriptures; and therefore instead of *sacred* writers, the author should have said, *in some rabbinical writings*.

VII. Salvation by grace. His lordship very properly observes, that salvation, in the language of St. Paul, means an admission into the covenant of the gospel; and that *this* was freely offered to mankind on condition of their faith in Christ; that faith is no where in scripture set forth as the gift of God in *ordinary* cases; but as the work of man, assisted indeed by the divine blessing, and as the happy effect of an unprejudiced mind, and of a readiness to receive the truth upon proper evidence in every believer; and that if this were not so, it would be impossible to understand the reason of our Saviour's so often reproving his disciples for their want of faith.

VIII. The miracles of Christ are incontestible proofs of his divine power and authority.---The author shews, that in the miracle at the feast of Pentecost, more particularly, the apostles could not be deceived themselves; and that from various considerations, it is utterly incredible, that they should attempt to deceive the world.

IX. The character, in which our Saviour appeared upon earth.---His lordship considers how the matter would have stood, if he had assumed the character of a philosopher, a temporal prince, or a great conqueror; and evidently demonstrates, that no imaginable situation of life could have been so proper, as that in which he actually appeared.

X. The reasonableness of this providential appointment, that Christians should walk by faith, and not by sight.---This is evinced by considering this life as a state of probation.

In explaining the grounds of our faith his lordship observes, 'that we have now extant in this kingdom one written copy of the original Greek of the whole New Testament, agreeing in every thing material with our printed copies of it, which has been proved to have all the probable marks of being written 1500 years ago.'---Nothing can be more fallacious than this argument to prove the authenticity of the New Testament. For first, the Alexandrian manuscript, to which the author alludes, has not universally the most unexceptionable

exceptionable character. 'Codicis Alexandrini, tantis eruditorum præconiis celebrati, scriptor Hebraismos frequentes ad Græci sermonis proprietatem formavit, quæ abesse posse putabat omisit, quæ ipsi obscura atque impedita erant immutavit, priore scripturâ vel deletâ vel erasâ novam substituit, omnia denique pro libitu ita interpolavit, ut metaphrastæ potius quam librarii officio fungi voluisse videri possit. . . Cum iste codex omnium, si Græco-Latinos excipias, *longissime* ab editione vulgatâ recedat, pugnancia loquitur, qui simul et istum codicem, et editionem vulgatam omnibus aliis præfert.' Wetsten. Præf. in Nov. Test. Proleg. de MSS. 2dly. It was the interest, as father Simon has observed, of the patriarch Cyrillus, who made a present of this MS. to king Charles I. to make it as ancient as he could. But it is impossible to prove, as its advocates pretend, that it was written by an Egyptian lady, called Thecla, 1300 years ago. We can by no means affirm, that it is conformable to the primitive and apostolic exemplars. The arguments, which we deduce from hence, in favour of the gospels, are merely presumptive, or uncertain conjectures. All that can be fairly said upon the subject is, that we have a manuscript of great (but uncertain) antiquity.

XI. The necessity of water baptism, and the true notion of regeneration, John iii. 5.---The first point, his lordship thinks, is absolutely determined by the text. Regeneration, as he rightly observes, means a change from a religion, either false in itself, or abolished by the will of God, to one of a true and more spiritual nature. But it has been absurdly applied to Christians in general, by such as have not considered its proper and original meaning. To those only, who are called upon to quit Judaism, Mahometism, or Heathenism, and to embrace Christianity, the terms of new birth and regeneration to be undergone, do strictly and properly belong. These are in the very same situation as Nicodemus was. It has been usual in the Christian church to speak of infant children as regenerate and born again by baptism. This form of speaking is very ancient, and may be used in a secondary sense; but is not properly the language of scripture. To such as have been Christians, and have fallen off from the duties of their profession, the inspired writers speak in a different style, calling upon them to confess their sins, to repent, and amend, to turn from the evil of their ways, and to bring forth fruits meet for repentance. These distinctions would obviate all disputes about regeneration, and enable us to use the expressions of scripture with strict propriety.

XII. XIII. The appointment of the sabbath.---The author endeavours to prove, that the seventh day was sanctified, and set

set apart for religious purposes immediately after the creation; that the day on which the Jews were commanded to keep the sabbath was probably not the same day of the week, on which it had been observed before; that the observance of it, at least, rested on a different ground: 'The Lord thy God brought thee out of Egypt, therefore he commanded thee to keep the sabbath day;' Deut. v. 15. and that Christians very properly keep their sabbath on the first day of the week, in commemoration of our Lord's resurrection.

XIV. The sin against the Holy Ghost.---'This sin, says the author, was a wilful and presumptuous sin committed against God by the Scribes and Pharisees in denying, that Christ wrought his miracles by a divine power, and ascribing them to the powerful operations of devils or unclean spirits: by which obstinate act, they committed an unpardonable sin, because they thereby rejected him, whose death could be the only atonement for their sin: and though upon their repenting and embracing the gospel, even that sin might be forgiven, yet in the state, in which those adversaries of Christ *then* were, and as long as they continued in that state, there was no means of forgiveness furnished either by the light of nature, the Jewish law, or the Christian dispensation.'

XV. Be not conformed to this world.---This rule does *not* consist in affecting to talk in phrases different from those which are used by the rest of the world, as the Quakers do; in avoiding the innocent modes and fashions of the times; in withdrawing ourselves from the national and established church; in retiring into caves and solitude, &c. but in avoiding the vices and corruptions of the age. The command, Rom. xii. 2. our author says, had a peculiar regard to warn the Christians at Rome from falling into the deplorable manners of their fellow-citizens.

XVI. The meaning of this apostolical direction: 'Be ye transformed by the renewing of your mind.' This advice, says his lordship very properly, might as well have been offered to stocks and stones, as to men, if, as some pretend, they can contribute nothing of themselves towards complying with the direction.

XVII. The children of this world wiser than the children of light.

XVIII. The world a state of warfare, and the sources of moral evil.---These sources, as his lordship tells us, are *original sin*, bad example, the great influence of present and sensible objects, and the attempts of the devil.

XIX. The advantages of affliction.---In this discourse we have the following passage, which as it stands at present, is un-

unintelligible. 'For the most part there is something *swelled* and *blasted* in worldly greatness, which true wisdom should lessen and reduce to its natural size: for this, religion offers its friendly aid, and it works upon the *cure* by means of afflictions, as the best caustics to eat off the *proud-flesh* of the mind, and to restore it to its original state.'—'To work upon the *cure*' is not sense. Perhaps, instead of *cure*, it was in the manuscript *cere*.—None of his lordship's similes are remarkable for their beauty.

[*To be continued.*]

FOREIGN ARTICLES.

Histoire de la Moldavie et de la Valachie, avec une Dissertation sur l'Etat actuel de ces Provinces. Par M. Carra, qui a séjourné dans ces Provinces. 12mo. Paris.

MR. Carra's History of Moldavia and Walachia is rather confused and uninteresting; but his account of their actual state appears to be authentic and valuable. Walachia is about 80 French leagues in length, and 70 in breadth. Bucharest, its capital and the residence of its sovereign, is said to contain about 60,000 inhabitants; and Yassi, the capital of Moldavia, about 30,000. The total number of the inhabitants of both countries, may amount to about half a million. Their largest towns are not walled in; and resemble the poorest villages of France or Germany. The villages in Moldavia and Wallachia consist of a few cottages, of six or seven feet broad, and as many high, straggling in some valley, or forest, and generally destitute of gardens, wells, and yards.

Yet these countries may be reckoned among the finest and most fruitful regions of Europe. Their climate is nearly the same as that of Burgundy and Champagne; but somewhat warmer in summer, and colder in winter. Wheat, rye, barley, and kukuruse, a sort of Turkish wheat, are the sorts of corn most usually growing and cultivated there. But hardly one-fortieth part of these fine countries can be said to be cleared and improved. The intolerable vexations and rapacity of the lords and nobility induce the poor peasants to grow no more than what will be just sufficient to keep themselves from starving.

The usual revenue of Moldavia is said to amount to about three millions of French livres; the annual tribute of its prince to the grand signor, to 1,200,000 livres; the revenue of Walachia, to 4½ millions; its annual tribute to the grand signor, to 1,300,000 livres tournois.

The religion of these countries is that of the schismatic Greeks; and their government merely despotic. Justice is there sold to the highest bidder; and the richest are always sure to carry their point.

The Moldavians and Walachians are, in general, robust and tall; and their females handsome and pretty, though of a pale complexion. Both nations are said to be naturally kind, generous, and hospitable; but their good-nature has been at length somewhat lessened by their intercourse with those greedy and degenerate Greeks who come from Thrace, and the Archipelago, amongst them, and infect them with their vices.

Recherches Historiques sur l'Etat de la Religion Chrétienne au Japon, relativement à la Nation Hollandoise; traduites du Hollandois de M. le Baron Onno-Sevier de Haren, &c. Paris,

IT has often been confidently affirmed that it was the Dutch who infligated the government of Japan to persecute and proscribe Christianity, and that they themselves had for the sake of commercial lucre, occasionally abjured, or at least disowned their own religion there. Baron Van Haren, a very eminent Dutch politician, patriot, and writer, has at length successfully vindicated the character of his countrymen from these odious imputations; and interspersed many interesting facts, hints, and reflections in his historical enquiry.

Japan was accidentally discovered by the Portuguese in 1542. Chance led also the Dutch afterwards to the same islands, in 1600. St. Francis Xavier had arrived there in 1549, and left Jesuit missionaries in the empire, who in a very short time made an amazing number of proselytes. In 1566, Japan had a bishop; and within forty years the number of Japanese Christians amounted to no less than one million eight hundred thousand.

The famous Tayco-Sama, who in 1586 had reduced all Japan to his obedience, was terrified by this amazing progress of a religion so diametrically contrary to that of his own country; and still more so, at the ascendancy which the Christian missionaries had acquired over the minds of the people.

In 1587 he published an edict, for demolishing all the crosses and all the churches of the Christians; banishing all the missionaries from Japan; and commanding under the pain of death or of exile, all the Japanese Christians to abjure Christianity.

The Jesuits pretended to obey; but the other religious missionaries continued to preach and to catechize; and twenty-six of them were accordingly crucified for their disobedience.

The strict execution of this severe law was, however, by degrees, more and more neglected by government, when its vigilance was again roused by the following incident. The pilot of a Spanish ship that had arrived at the harbour of Uzando, happened one day to boast of the very great power of his master, and, by way of proof and illustration, to show an imperial commissioner, on a map of the globe, all the countries subject to Philip II. both in America and Europe. The Japanese being surprised at the vast extent of this monarchy, enquired by what means it had been formed? 'Nothing can be more easy, replied the Spaniard; our kings first dispatch a number of missionaries to those countries which they mean to subjugate; these missionaries convert a part of the natives to our religion; and when they have made any considerable progress, troops are sent after them, who join the new-made Christians; and the rest follows of course.'

The emperor being apprized of this notable method of conquest, felt his hatred to Christianity, and his suspicion against the missionaries increased. Yet he did not severely persecute the Christians, nor command any proselyte to be capitally punished on account of religion. His death, which happened in 1598, put an entire stop to all persecution; and revived the zeal of the missionaries.

He left one son, named Fidei-Jori, a minor of six years of age; before his death he had chosen Ongoschio, king of Bandone, regent

of

of the empire, and guardian to the prince; but had associated to him a council of regency, consisting of princes and lords. Ongoschio being very ambitious, a deep politician, and a great general, soon seized on the whole authority; and the council of regency attempting to maintain their rights; a bloody civil war broke out: the Christians sided with, and fought for, the young king; but Ongoschio remained victorious; from that time he considered the Christians as personal and dangerous enemies, whom he resolved to extirpate. These transactions happened before the Dutch penetrated into Japan; and the deputies whom they sent thither in 1609, were too much engrossed by the interests of their commerce, to think of meddling with concerns of religion.

In 1638 the Christians of the kingdom of Orima, made desperate by cruel persecution, revolted, and assembled to the number of about 40,000 men. The emperor marched a formidable army against them, who shut them up and besieged them in the fortress of Ximabara. The Dutch having foreseen the issue of this rebellion, had dispatched all their ships but one to India. The court of Jedo obliged the captain of this single ship to appear before Ximabara, and to fire on the place. The rebels were at length overpowered, and died either fighting, or by the hands of the executioners.

Essais de batir sous l'Eau, faits. . . par M. Daniel Thunberg, &c. donnés au Public par M. Jean Fellers, &c. 4to. Stockholm et Paris. 50 Quarto Pages of Text, and 40 Copper-plates, of 17 Parisian Inches by 10.

TWO of these plates contain views of the basin and the new docks of the harbour of Carlscron in Sweden, and 38 exhibit a variety of operations, instruments, and machines, employed in building under water. Both the plates and the text are a very instructive memorial of the successful efforts of human ingenuity and perseverance, in planning, conducting, and achieving a most arduous and useful work.

The text begins with an account of the construction of the great mole before the new basin. The site of this mole was first measured out on the ice; then divided into a number of small squares, and in every square a hole broke through the ice, in order to sound the various depth of the water, and to examine the nature of the bottom. The mole is of a parabolic figure, with its vertex turned towards the main entrance of the harbour.

The labours began with raising a structure farther off in the sea in order to break the force of the waves, that the main work might, behind it, more easily be carried on in calm water. The mole was to be founded on a frame or rake; and the bottom on which this rake was to be placed, was made as level as possible. Stones of a middling size were drawn up by means of tongs adapted to the purpose. In such as were too bulky to be seized and managed by tongs, they bored holes, drove two wedges into each hole, and then drew up the stones with ropes. Huge stones were blown up with gunpowder.

In order to examine the bottom under the water, they used a tube with a glass at its lower end, through which the eye at the upper open end could distinctly view heads of nails and other small objects at a considerable depth. For the like purpose they also used a large hollow cylinder with a bottom at its lower end and glass-

windows on the sides near that bottom. This cylinder was so long, that its lower end being placed on the bottom of the sea, the upper open end projected above the water; so that a man could examine the bottom of the sea through the glass-windows.

The bottom of the sea was levelled by means of various instruments, machines, and scaffoldings; and the pits were filled up. While the bottom was thus preparing and fitting for the foundation, a valley of nearly the like size and winding parabolic figure, with the site of the intended mole, was pitched upon betwixt the neighbouring mountains on shore, and the deviations of its figure from that of the mole, were corrected or supplied by blowing up rocks, and other labour. Here the parabolic lines of the intended mole were sketched out, and the rake or frame set up on slips or scaffoldings, in its exact position, together with its wooden superstructure. All its constituent timber pieces were then exactly marked and numbered, and the eastern ones separated from the western, when the structure was taken down. The whole frame was then re-joined and placed exactly in the same arrangement on the ice, perpendicularly over the spot where it was to be sunk and to remain. The ice was then opened, and the velocity of the sinking of the structure on one hand managed and moderated by twenty captains employed on its sides, and on the other hand promoted by the imposition of stones. The erect timber pieces were then let down, and fixed in their respective places, and the interstices filled up with boxes full of stones. But when the frame of the mole was completed, and the height of the water within reduced $2\frac{1}{2}$ feet by pumping, the water without had made a large breach in the center. As this centre happened to rest on mud, which the water wore inwards, while the extremities of the mole rested on a solid bottom, the middle of the rake or frame broke of course. But for the method and proceedings in repairing this breach, and for many other ingenious and useful contrivances, we must refer to the work itself, and especially to the plates, in which the whole is very minutely and accurately displayed.

FOREIGN LITERARY INTELLIGENCE.

Dangers du Maillot et du Lait de Femme ; moyen d'y remédier ; Avis aux Mères ; par M. Lacazes de Compayre, M. D. 12mo. Paris.

A Strange declamation against swaddling clothes and women's milk; considered by our paradoxical author as two fatal sources of the degeneracy of the human species, and perhaps of some monstrous disease, which, in his apprehension, will destroy all mankind at once. He therefore proposes a new method of rearing children; and confidently hopes, 'that as soon as they shall be no more confined by swaddling clothes, nor infected by women's milk, their nature will return to the center of perfection; that health and wisdom will spring up among them; that old age will arrive more slowly; that mankind will be healthy and virtuous; the earth better peopled; states better governed; kingdoms more prosperous and flourishing; and the face of nature renewed,' &c. &c.

Il Tempio della Follia. Canto unico del Signor Conte Ottavio Girolami. Lucca.

A new and very entertaining burlesque journey to the moon, related in very harmonious verse.

Quel

Question agitée dans les Ecoles de la Faculté de Médecine de Reims, par M. Navier Fils, &c. sur l'Usage du Vin de Champagne Mouffieux contre les Fieures putrides et autres Maladies de même Nature. 8vo. Paris.

The wines in question have, from some unlucky prejudice, commonly been deemed hurtful to the health. Mr. Navier, a native of Champagne, here confidently asserts, that there are no wines that contain less of tartar, and of course, less of the seeds of the gout and the gravel, than that of Champaign: that, on the contrary, it contains that most powerful antiseptic principle, gas, or fixed air, an excellent dissolvent of the stone and gravel, and a specific against putrid diseases.

Lettres & Observations de M. Gerbier, M. D. &c. au Sujet de deux nouveaux Remèdes contre les Maladies Squirreuses, et Cancereuses. 12mo. Geneva.

Of the two hazardous remedies proposed by Dr. Gerbier, the first is the produce of a tedious operation, and consists in a vitriol of Mars; and the second is the verdegris of Montpellier.

Quadriannalium Observationum ab A. 1771. in Mutinæ Nosocomio per L. Franciscum Velani, Civici Xenodochii Medicum adstantem digestum. 8vo. Modena.

The diction is indifferent; but the observations appear to be valuable and judicious. The city of Modena contains a great number of old churches, filled with graves; from these, and other nuisances, the air is rendered putrid, and appears, even in summer, clouded by a fog. Its inhabitants are, of course, exposed to malignant and putrid fevers, to diseases of the lungs, and other evils, naturally arising from such a situation. These signor Velani has here carefully observed and minutely described, together with his method of cure.

L'Ufo. Bergamo.

A sprightly satirical exhibition of the vices and excesses of a fashionable Italian rake, by count Durante; who has already distinguished himself by a collection of fine poems, and especially by his *Zelinda*.

La Firenze: Poema di Gabrielle Chiabrera, diviso in IX. Canti. 12mo. Ferrara.

Chiabrera is accounted one of the best lyric poets of Italy: but his longer poems have not met with the same applause as his songs. The present performance is designed for a panegyric of Florence, and especially of the house of Medicis, and contains a number of excellent passages, amidst a heap of unnatural and extravagant fictions.

All' Illustrissimo Mgr. Don. Ant. Gurtler, &c. sopra un' antica Statua Etrusca letterata di Dominico Cerulli. 4to. Napoli.

The statue in question is probably a Minerva, worshipped by the Samnites, and dressed after the Etruscan fashion. The Etruscan letters translated according to Amaduzzi's alphabet, into Latin characters, are: Tanas, Numeriis Phrunter, and are here explained by: Diva celeriter nata fulgatrix.

Nuovo Metodo adattato al Clima del Piemonte per coltivare gli Ananas senza Fuoco. 8vo. Torino.

This method of raising ananas without fire, is entirely the same with that invented in England, and described by Mr. Müller.

Numismata Græca non ante vulgata, qua Antonius Benedictus e suo maxime, et ex Amicorum Museis selegit, subjunctisque Gasparis Oderici Animadversionibus suis etiam notis illustravit. 8vo. Romæ.

Twenty-eight inedited coins, delineated on a copper-plate, and illustrated with learned notes.

Pentamerone delle Metamorfosi di Ovidio fedelmente e cautamente vulgarizzate, e ridotte, a novelle da un Professore Toscano. Tomo I. e II. 8vo. Siena.

An elegant and entertaining translation of Ovid's *Metamorphoses* into Days and Tales, in which the fictions are more closely connected, and those that are incomplete, supplied from other mythologists.

La Scienza del Costume, o sia Sistema sul Diritto universale, di Emanuele Duni, Prof. di Giureprud. nella publ. Università de Studi di Roma. 8vo. Napoli.

A judicious and learned introduction to the law of nature.

In Lode delle Belle Arti, Orazione e Componimenti Poetici, Relazione del Concorso e dei Premi distributi in Campidoglio dall'insigne Accademia del disegno in S. Luca il di 19 Maggio. 1777. &c. 4to. Roma.

The best among these eulogiums on the fine arts, appears to be D. Francesco Ruspoli's speech on their main object.

Poesie diverse tradotte dall' Alemanno. Napoli.

Several German poems by Gesner, Kleist, Cronegk, Hagedorn, Zachariæ, Jacobi, Gotter, Gleim, Gerstenberg, and Wieland, translated by father Bertola.

Tal om gamla Romerska, Grekiska, och Hebreiska mål och Vigter. 8vo. Stockholm. (Swedish.)

A learned treatise on ancient Roman, Greek, and Hebrew measures and weights, reduced to Swedish; by Mr. Henry Nicander, secretary to the Royal Swedish Academy of Sciences.

Elogio istorico e filosofico di Giovanni Alberto de Soria, scritto dall' Abate Luca Magnanima. 8vo. Livorno.

Signor de Soria was born in 1703, and published a Course of Logic, Metaphysics, Ethics, and Physics, which was favourably received; and some Dissertations on the Existence of God and of the Soul. From signor Magnanima's elegant elogium he appears to have been an eloquent writer, a zealous and disinterested teacher, a faithful friend, and an amiable companion.

Storia della Putredine, preceduta d'alcune Osservazioni sopra la Riproduzione dei Corpi organizzati. 8vo. Roma.

The author, Dr. Felix Pirri, has divided his short treatise into three parts. In the first, he attempts to prove the successive rise of one organ after another; in the second, he treats of putrefaction, and its effects; and in the third, of the cure of the dropsy by tapping, and the subsequent use of Cyprian wine and the bark.

Historia Aëris scititii, quam præside Jac. Reinh. Spielman, defendit J. Frid. Corvinus. Strasburg.

Containing a number of new and very remarkable experiments.

Febris Epidemicæ, quæ Nicææ. A. 1774. & 1775, grassata est Historia. 8vo. Nizza.

The summer of 1774, had been very hot and dry, and the autumn was moist, when the epidemical fever began to appear at Nizza.

Nizza, where Signor Pietro Lanteri, the author of this history, had a great number of patients to attend. He gives a very minute and valuable account of its various degrees, symptoms, and effects, and the remedies applied. Many of the patients owed the preservation of their lives to a timely application of blisters.

Della Pena di Morte. 8vo. Milano.

The author Doctor Paolo Vergani's sentiments and drift appear from his motto: 'Quæ nunc a quibusdam benignitas nominatur vitam omnem remisit ad improbitatem.' He justifies capital punishments even for theft and robbery, and even the severe modes of punishments. He founds his opinion on the stronger impression made by these punishments, and on the absolute necessity of this impression for preventing crimes as much as possible; and then answers the objections made to this argument, from reason and experience. He remarks, however, that a too frequent application of capital punishments cannot but prove very pernicious in its consequences.

Dissertations sur le Droit public des Colonies Françaises, Espagnoles, et Angloises, d'après les Loix des trois Nations, comparées entr'elles. Dans la première de ces Dissertations on traite entre autres Objets de l'Origine et des Causes de la Guerre entre l'Angleterre et ses Colonies, et de l'Etat Civil & Religieux des Canadiens Catholiques. 8vo. Paris.

This first volume of a work which will probably become voluminous, contains a general account of the legislation of the English, Spanish, and French colonies, and of the rise of the present disputes between England and America.

Anecdotes de l'Empire Romain, depuis sa Fondation jusqu'à la Destruction de la Republique. 8vo. Paris.

Almost all ancient and modern ecclesiastical and profane history, has of late years in France been turned into slight summer reading, or anecdotes; the present volume is by no means the worst of these compilations.

Commentarius in quo medicatæ Quassia Vires expenduntur Auct. D. Sebast. Severi. 4to. Pavia.

After a short history of quassia-wood, Dr. Severi relates, in his first and longest section, sixteen cases in which quassia was given in almost every species of intermittent fevers, generally with good, though not complete, success. He then proceeds to examine the antiseptic virtues of quassia, and to compare them with those of the bark; and concludes with examining its constituent parts by a great number and variety of valuable experiments.

De Camphora. Pavia.

By the same Dr. Severi. He asserts the heating quality of camphire, which, when given in too large doses, proves very dangerous; but may be corrected by gum or sperma ceti.

M. Warnekros de Palestinæ Fertilitate præcipuisque illius dotibus cum Ægypto comparatis. Greifswald.

A learned treatise on the uncommon fertility of Palestine, which is here evinced by the evidence of Tacitus, Pliny, Aristæas, Josephus, Abulfeda; of Thomson, Shaw, Belon, and other travellers.

Q. Horatii Carmina cum Annotat. Gallicis Lud. Poinfinet de Sivri. Tom. I. et II. 8vo. Paris.

The main drift of M. de Sivri in his notes, seems to be to vindicate Horace's character from the imputation of licentiousness and

extravagance, by showing that the obnoxious passages in his poem^s were mere translations, or imitations from ancient Greek poets: a paradox which has betrayed his commentator into many forced, ill-founded, and awkward suppositions.

Eloge de Guy du Faur de Pibrac, Discours qui a remporté le prix à l'Académie des Jeux Floraux de Toulouse en 1778. Par M. l'Abbé Calvet. Paris.

Pibrac was, if none of the greatest and most shining characters, yet a very worthy man and magistrate, and a friend of the famous chancellor F^r Hôpital. His quatrains, or stanzas, contain a great deal of good sense and naivete, in homely rhymes; for instance, that on calumny, often repeated by the great Condé:

‘Quand une fois ce monstre nous attache,
Il fait si bien ses cordillons nouer,
Que, bien qu'on puisse enfin les dénouer,
Restent toujours les marques de l'attache.’

And the following specimen of his and his age's manly sentiments and freedom:

‘Je hais ces mots de puissance absolue,
De plein pouvoir, de propre mouvement,
Aux saints décrets ils ont premierement,
Puis à nos loix la puissance tollue.’

Mémoire sur les diverses Méthodes inventées jusqu'à présent pour garantir les Edifices des incendies. Par M. l'Abbé Mann, &c. 4to. Bruffels.

This Memoir was intended for the second volume of the Memoires of the new Imperial Academy of Sciences of Bruffels; but the importance of the subject, and the regard to public advantage, determined that academy to publish it immediately and separately. It contains a full and satisfactory account chiefly of Mr. Hartley's and Lord Mahon's methods; both of which have met with just and general approbation, and, we hope, will prove of signal service to mankind.

MONTHLY CATALOGUE.

P O L I T I C A L.

A Speech on some Political Topics. 8vo. 1s. Cadell.

THE substance of this Speech was intended to have been delivered in the house of commons, on Monday the 14th of December, 1778, when the estimates of the army were agreed to in the committee of supply. Though it was not delivered, we are glad to find that it has not been withheld from the public perusal; for it contains so many just and candid remarks, on the conduct of government on one hand, and that of opposition on the other, as place both the author's discernment and liberal motives in the most conspicuous light. Whoever, therefore, would form a clear and unbiassed opinion of public measures, may find in this pamphlet a variety of interesting and important considerations for that purpose. We may add, that the author's sentiments every where discover an integrity, particularly meritorious and honourable in a member of the legislature.—Nor can we omit to mention the notice he has taken

taken of a paragraph in a certain daily paper, which he cites as an instance of the extreme licentiousness of the times, and of the lenity of administration.

Letters on the American War. By David Hartley, Esq. Member of Parliament for the Town of Kingston upon Hull. 4to. 3s. Almon.

In these Letters Mr. Hartley presents his constituents with a detail of the public transactions respecting America, which he accompanies with many unfavourable remarks on the conduct of administration. As they are obviously written with the zeal, so they frequently discover the prejudice of an opponent; but in many parts, the subjects are fairly stated, and appear to be examined impartially.

A Proposal for Peace between Great Britain and North America; upon a New Plan. In a Letter to Lord North. By D. M. Knight. 8vo. 6d. Baldwin.

The general terms contained in this Proposal are, that the Americans be acknowledged a free and independent people; that a parliament be established in America, like that of Great Britain; and that the prince of Wales, or the heir apparent of the British crown, shall be acknowledged sovereign of America; where, we presume it is understood, he ought chiefly to reside.

The Freeholder's Supplication to both Houses of Parliament. 4to. 1s. H. Payne.

The object of this Supplication is 'an address from both houses of parliament to our gracious sovereign, to remove the American secretary from his post.' A very modest request, and strenuously urged by the Freeholder.

Remarks on an Act of Parliament, passed in the 15th Year of his Majesty's Reign, on the Credit of Vice Admiral Sir Hugh Palliser's Information, "intituled An Act for the Encouragement of the Fisheries carried on from Great Britain, Ireland," &c. to Newfoundland, &c. By William Augustus Miles. 4to. 2s. H. Payne.

The several inconveniences attending this act of parliament, and which even tend to defeat its intention, are so clearly pointed out in the Remarks, that the petition of the merchants and traders for an amendment of it, cannot fail of meeting with the ready concurrence of the legislature.

An Essay on the Toleration of Papists. 8vo. 1s. Doddsley.

Observations on the situation of Europe, and the natural effects of universal toleration, calculated to shew, that religious and civil freedom has nothing to fear from the indulgence which the government has lately shewn to its Roman Catholics subjects.

In the following passage the author invalidates his own argument: 'While the general commerce of Europe continues, with its infinite train of blessings, we can never be exposed to the dangerous encroachments of priestcraft: and this general commerce, in all probability, will continue to very remote generations: until some power has obtained an universal empire, like that

that of ancient Rome ; and that empire is overturned by some savage and superstitious race of barbarians, who will establish in it their own religious and civil institutions, preferring the gloom of superstition and ignorance to the pleasing and cheerful lights of learning and philosophy.' From whence are these 'savage and superstitious barbarians' to emigrate? If arts and sciences gradually diffuse themselves through every corner of the globe, such an inundation is more likely to happen in the course of one century, than at the distance of a thousand years.

P O E T R Y.

Epistle to Admiral Keppel. 4to. 1s. Fielding and Walker.

A fanciful, and not inanimate compliment to admiral Keppel on his late honourable acquittal by the Court Martial.

The Anti-Palliseriad : or, Britain's Triumphs over France. Dedicated to the Honorable Augustus Keppel, Admiral of the British Fleet. 4to. 1s. 6d. Bew.

This piece might be concluded from its title to be a counterpart to the preceding ; but though it terminates in a strain of sarcasm against the person alluded to, and some others, it is chiefly a descant, in blank verse, though not in sublime poetry, of the triumphs of England over France.

Neptune. A Poem. Inscribed to the Hon. Augustus Keppel. 4to. 1s. Kearsly.

This little Poem appears to be the production of a youthful bard, who is ardent in the praise of the brave and popular admiral. As it is not improbable but he may continue a votary of the Muses, we wish that he would hereafter pay a little more attention to the harmony of cadence, and to the rhymes. With respect to the latter, he will readily perceive the impropriety of the following : *gem, then—forth, youth—change, rang'd—wrath, abyss.* We know not why our juvenile author deviates from the common practice of poets and mythologists in making the sun of the feminine gender.

A congratulatory Ode to Admiral Keppel. 4to. 1s. Doddsley.

The poet invokes the Muse (with all the parade of an ancient bard) and then launches out into a diffusive panegyric on his hero. He mentions his intrepidity at the siege of Paita, a sea-port in Peru, under commodore Anson, in 1741 ; when, we are told *, 'one side of the jockey cap, which he then wore, was taken off by a cannon-ball ;' his taking of the island of Goree, in 1759 ; his engagement with the *Thésée*, in the memorable sea-fight between sir Edward Hawke and M. Conflans ; his bravery at the siege of the Havannah, in 1762, &c.

* Kimber's Peerage (from Anson's Voyage), p. 87.

The poet should be free from party-zeal. It was by no means necessary to the honour of admiral Keppel, that this disgraceful imputation should be thrown on a commander equally gallant and intrepid:

‘Malice and Envy aimed the blow
At Keppel’s sacred head.’

The Muse, who is a candid and benevolent being, should leave it to Minos, Æacus, and Rhadamanthus, to discover the secrets of the heart, and the *motives* of human actions.

The Tears of Britannia: a solemn Appeal to all her Sons at this tremendous Juncture. 4to. 2s. 6d. Rivington.

Britannia is here represented as lamenting the degeneracy of her sons, whom she endeavours to excite, by the recollection of their former glory, to unanimity and deeds of valour. Metaphorical description, and animated sentiment, are so much blended through the whole, that the poem, though diffuse, is not void of beauty and energy.

The Female Patriot: an Epistle from C—t—e M—c—y to the rev. Dr. W—l—n. 4to. 1s. 6d. Bew.

This Epistle is written in the character of a certain female historian, to her reverend friend, soon after she is supposed to have consummated a second marriage. As it breathes a spirit of poetry superior to the fugitive productions of this month, we are surprised to discover in it so dissonant and incongruous rhymes as the following: *blaze, rais’d—perform’d, mourn’d—describe, pride.*

Fanatical Conversion; or Methodism Displayed. A Satire. Illustrated and verified by Notes from J. Wesley’s Fanatical Journals, and by the Author, unravelling the delusive Craft of that well-invented System of pious Sorcery which turns Lions into Lambs, called in Derision, Methodism. By the Author of Perfection, a Poetical Essay, &c. &c. 4to. 2s. 6d. Bew.

This gentleman’s performances have been so often characterised, that it is unnecessary for us to say any thing more upon the subject; especially, as they are of the same satirical species, and equal, or nearly equal, with respect to poetical merit.

An Epistle from the Rector of St. Anne, Westminster, to the Vicar of Rochdale. 4to. 2s. Bew.

Some readers will be entertained with Mr. Martyn’s strokes of satire; others will exclaim against his temerity. With respect to ourselves, we desire to act a neutral part; as we know that a wise man may be impelled beyond the bounds of moderation, by what *he feels*.

Poems, by the rev. William Tasker, A. B. 4to. 2s. 6d. Doddsley.

This publication consists of, An Ode to the Warlike Genius of Great Britain; an Ode to Curiosity, a poetical Amusement for Bath-Easton Villa; an Encomium on Trade, addressed to the mer-

mercantile city of Bristol; and an Epitaph intended for the rev. Mr. Eccles, late of Bath.

The first article, which is most considerable, we have already mentioned in a preceding Review; the second was honoured with the myrtle at Bath-Easton; and the third, we make no doubt, was applauded, when it was spoken by Mr. Cauthery, on the stage at Bristol, in 1777.

Divine Philanthropy: or the Love of God. A Poetical Essay. By John Beaton. 12mo. 1s. 6d. Rivington.

The author has divided his work into three parts. In the first he describes the Love of the Father; in the second the Love of the Redeemer; and in the third the Love of the Holy Spirit. —The resurrection of Christ is thus described:

‘ No sooner had the twilight faint announc’d
The third morn come, since the Redeemer *sleeps*
Incavern’d in the grave’s capacious womb,
As Jonah in the bowels of the whale,
Than lo, the gates of death wide open burst
Instant at His command! The shiver’d bars
Fly diverse, and their mighty captive free,
Unable to detain Him! Hell’s dread powers
Beneath His feet. He treads, disarms His foes,
And maugre all their efforts springs to life.’

They who can read a work of this nature for edification, and be content with tolerable poetry, will not be displeased with this poem, as the subject is extensive and interesting.

An Elegy on the Death of David Garrick, Esq. The Second Edition, with Additions. 4to. 1s. Doddsley.

This production is not destitute of poetical merit; but the author has pursued no regular train of thought. The Muses are called upon to declare, why they did not prolong the life of Mr. Garrick; though the poet afterwards acknowledges that Melpomene could not save him. They are invited to sound the plaintive string, that the banks of Avon may re-echo; for the swans upon that river, we are told, ‘sing no more.’—By the way this is nothing extraordinary; for swans are no more qualified to sing than geese.—The Muses are then desired to bring odours, and shed them upon the head of Roscius, till he is deposited in the tomb. This is an office unworthy of those learned ladies, and might as well have been consigned to the Graces. In the mean time the daughters of Britannia are employed in throwing violets over his bier, &c.

So far the sentiment is trivial. Some of the following stanzas have more meaning, force, and dignity.

‘ Ye Muse-inspir’d, lament his end,
Who, living, was the Muses’ friend,

The

The drama's loss deplore!
 Where is aspiring Richard fled?
 In Roscius' grave, Macbeth lies dead;
 And Hamlet is no more!
 'Ye sons of mirth and gallantry,
 No more your sprightly Ranger see!
 Or Benedict admire;
 Lost with the archness of his eye,
 Dragger and Leon breathless lie,
 And Kately shall expire.
 'With Shakspeare's fire his breast was fraught,
 'Twas he embodied Shakspeare's thought;
 Where the bard's fancy flew,
 He caught the phrenzy in his eye,
 (Rolling from earth unto the sky,)
 And gave the portrait true.'

If the author could have extended these very just and poetical sentiments; and given us a more distinct view of this great actor, in all the characters, which he represented upon the stage, his performance would have been infinitely more useful, agreeable, and interesting to every reader.

D R A M A T I C.

The Fathers: or, the Good-Natur'd Man. A Comedy. As it is acted at the Theatre-Royal in Drury-Lane. By the late Henry Fielding, Esq. 8vo. 1s. 6d. Cadell.

It appears that this Comedy was written by the late Henry Fielding some years before his death, but has by accident, till lately, remained unknown to the public. Considered either in point of fable or character, it can have no claim to the praise of a finished dramatic composition. The dialogue, however, is in several places interesting, and contains traces of that humour for which the author was distinguished.

Buthred; a Tragedy. As it is acted at the Theatre-Royal in Covent-Garden. 8vo. 1s. 6d. Newbery.

In every essential requisite of tragedy this production is defective. It is said to have been written twenty years ago, notwithstanding which, it is brought on the stage prematurely.

The Law of Lombardy; a Tragedy: as it is performed at the Theatre-Royal in Drury-Lane. Written by Robert Jephson, Esq. 8vo. 1s. 6d. Evans.

Though the outlines of this piece are formed upon the principles of the drama, it exhibits neither that symmetry nor regular gradation of well-arranged incident, which is necessary in tragic composition. In some parts the pathos is extinguished by a cloud of unseasonable sentiments; and in others by an injudicious attempt to render the distress more affecting. The catastrophe is disagreeably suspended, after a premature anticipation; and dissimilitude of character is almost totally obliterated in the general similarity of the language.

DIVINITY.

D I V I N I T Y:

A Sermon preached at the Visitation holden for the Lord Bishop of Lincoln, by the Archdeacons of Lincoln and Leicesters, in the Cathedral Church of Lincoln, Aug. 24, 1778. By Roger Watkins, M. A. 8vo. 6d. Crowder.

Modest and ingenious observations on the use of reason in religious enquiries, and the absurdity of supposing, that every thing in divine Revelation should be comprehensible by the human understanding. 'Reason, says he, is invited to search, to examine, and to judge of itself. But what is it to search, to examine, and to form its judgment upon? Not certainly things which are above the reach of its faculties.'

This position is fair and reasonable. But the difficulty still remains, and must remain, till it can be determined, in what particular instances reason is not to interfere. Those instances, we apprehend, are much fewer than the generality of writers imagine. For example, it is granted, that we cannot comprehend the mystery of the Trinity; and admitting that this doctrine is clearly taught in the gospel, reason has nothing to do but submit. But the true question is, whether it is, or is not, to be found in Scripture. In this enquiry reason is properly employed.

Christianity, an easy and liberal System; that of Popery, absurd and burdensome. A Sermon preached at Salter's-Hall, Nov. 5, 1778. By Hugh Worthington, Jun. 8vo. 6d. Buckland.

A contrast between the simple, rational, and easy doctrines of genuine Christianity; and the intricate, absurd, and burdensome doctrines of popery.

The Remembrance of former Days. A Sermon preached at Broadmead, Bristol, Nov. 5, 1778. By Caleb Evans, M. A. 12mo. 4d. Buckland.

The author declares himself an infidel, as to the supposed alteration in the spirit of popery; and thinks it his duty to cry aloud and spare not, beseeching his countrymen to call to remembrance the former days, lest through their own supineness and inattention, those days should return with redoubled horror.

The Old Fashion Farmer's Motives for leaving the Church of England, and embracing the Roman Catholic Faith. 8vo. 2s. 6d. Robinson.

This publication is the production of some zealous papist, who takes advantage of the lenity of the times to vilify the Reformation, and recommend the Roman Catholic faith. His work is calculated to captivate the ignorant and injudicious reader. The author dresses up popery in the specious garb of reason, moderation, and sanctity, at the same time keeping its turpitude and corruptions out of sight. In defence of purgatory, transubstantiation, and some other points, he produces a few texts of Scripture, which are grossly misapplied.

M E D I C A L.

The Complete English Physician; or an Universal Library of Family Medicines. By Alexander Gordon, M. D. 8vo. 2s. Hogg.

The various diseases are here concisely described, and the most approved methods of cure pointed out. This treatise, therefore, may be useful to private families, as far as a very compendious abstract can be supposed to afford practical information.

Every Patient his own Doctor; or, the Sick Man's Triumph over Death and the Grave. By Lewis Robinson, M. D. 8vo. 1s. Cooke.

There is a certain degree of abridgement beyond which a science must be rendered unintelligible to those who are unacquainted with its principles. This proper boundary the author of the present manual seems not to have kept in view, and has thence precluded the beneficial effects of that knowledge which he meant to convey.

A Letter to Dr. Hardy, Physician, on the Hints he has given concerning the Origin of the Gout, on his late Publication on the Devonshire Colic. By Francis Riollay. 8vo. 1s. Rivington.

Last year Dr. Hardy published *A Candid Examination of what has been advanced on the Colic of Poitou and Devonshire* *; to which he subjoined, *Some Remarks and Experiments respecting the Nature of the Gout.* This disease he was inclined to ascribe to the same cause with the former; but the probability of such an opinion is strongly contested by the author of the Letter, who manages the argument with a considerable degree of ingenuity.

Synopsis Medica: or a Short View of the Modern Practice of Physic: with a Pharmacopoeia Extemporanea. Vol. I. Small 8vo. 6s. Bew.

This volume is divided into twenty-four chapters, which are severally employed in fevers and inflammatory disorders. Considered as an abridgement, it is sufficiently copious; but it sometimes fails in point of perspicuity, and of accuracy in composition.

M I S C E L L A N E O U S.

Eulogy on M. de Voltaire. Translated from the French of M. Palissot. 8vo. 1s. Hookham.

On a former occasion † we gave an account of the Panegyric of Voltaire written by the king of Prussia. The work before us contains almost the same materials, differently arranged; but Mr. Palissot has been less fortunate in a translator than the king of Prussia. We are inclined to doubt whether the translator

* See Crit. Rev. vol. xlv. p. 330. † Crit. Rev. for January, p. 78.
of

of the present Eulogy be a native of this kingdom. The French idiom prevails throughout; and though the words be English, the construction is in general so uncouth and unnatural, that we can only *guess* at the meaning. As an example, we shall quote the first paragraph of the Eulogy.

'The glory of M. de Voltaire is not confined solely to his own country. It is *then* to all Europe, who will be attentive to the *first* opinions given on this celebrated writer; it is to the present age and to posterity always just, yet always severe, that we shall be responsible for that which we now present to the public; and we strongly inculcate in *ourselves* this truth, to guard us against all partiality, against all enthusiasm. To praise or to condemn with candour will be our aim, endeavouring to seize with justness whatever may characterise to after-ages, so singular a man; or, to anticipate the expressions of our descendants, so *vast*, so *incomprehensible* a genius.'

Though the original of Mr. Palissot may, as a literary composition, rival the production of his Prussian majesty, yet the present translation cannot give any sort of satisfaction to a reader of taste and judgment.

A Physical Journal kept on Board his Majesty's Ship Rainbow, during three Voyages to the Coast of Africa, and West-Indies, in the Years 1772, 1773, and 1774. &c. By Robert Robertson, 4to. 12s. sewed, Dilly,

These observations contain an account, apparently very accurate, of the weather and diseases on the coast of Africa, and in the West-Indies. They evince the judgment, as well as the great attention, paid by Mr. Robertson, the author, to the business of his department, and may prove useful to such as practise in those parts.

An Oration at the Dedication of Free Mason's Hall in Sunderland, in the County of Durham, on the 16th Day of July, 1778. By Brother W. Hutchinson. 4to. 1s. Baldwin.

This writer, who has given us only a specious declamation upon the subject, concludes, 'that as the society of free masons has continued through *innumerable* ages, unshaken in its principles, and uncorrupted by innovations, it is supported by the purest maxims.'

Here the premises and the conclusion are both exceptionable. There must have been masons, we grant, in all ages, since the invention of brick and mortar, or the first erection of stone-walls. But this does not form a period of *innumerable* ages. Yet admitting, that this expression is allowable, there is a wide difference between the invention of architecture, and the institution of the society of Free Masons. The one may be ancient, and the other of modern date. It is likewise illogical to infer the excellence of the society from the antiquity of the profession. The pure maxims of religion and morality have no more connexion with this particular craft, than they have with that of the seamstress, which may be derived from a more remote antiquity, the introduction of the *fig-leaves* in paradise.



T H E

CRITICAL REVIEW.

For the Month of *March*, 1779.

Annals of Scotland. From the Accession of Robert I. surnamed Bruce, to the Accession of the House of Stewart. By Sir David Dalrymple. 4to. 12s. 6d. boards. Murray.

THIS volume is a continuation of the author's Annals of Scotland from the accession of Malcolm III. surnamed Canmore, to the accession of Robert I. of which we gave an account in a former Review*. It was sir David Dalrymple's original design to have extended the work to the restoration of James I. but various reasons have induced him to end it at the accession of the House of Stewart. The method of relating the transactions of any country in a series of annals, if considered in respect to precision, is of every historical narrative, perhaps, the most difficult to accomplish; and requires in the writer the minutest investigation of the dates of events, as well as the most full and distinct prospect of past ages, to support the chronological detail without either interruption, or the admission of such anecdotes as do not coincide with the scope of general history. This undertaking, however, sir David Dalrymple has executed with a degree of accuracy and fidelity that is entitled to our warmest approbation.

The present volume commences at the year 1306, when, on the 27th of March, Robert Bruce ascended the throne of Scotland. This heroic prince, our author observes, had many and formidable obstacles to surmount in his progress to sovereignty.

* See Crit. Rev. vol. xli. p. 27.

power; the solemn oaths, and even the general inclinations of the nobility; the revenge of the potent house of Comyn; the whole force of England; and the guilt of what was commonly held to be a sacrilegious murder. Respecting the vow made by Edward I. that he would avenge this crime, we meet with the following observations in a note.

‘The circumstances attending this vow, as related by M. Westm. p. 454, are singular. “Tunc allati sunt in pompatica gloria duo cygni vel olores ante regem, phalerati retibus aureis vel fistulis deauratis, desiderabile spectaculum intuentibus. Quibus visis, rex votum vovit Deo coeli et cygnis,” &c. This is a most extraordinary passage, for the interpretation of which I have consulted antiquaries, but all in vain. The same ceremony is mentioned in *Le livre des trois filz de Roys*, f. 91. “Après parolles on fist apporter ung paon par deux damoiselles, et jura le roy premier de deffendre tout son dit royaume à son pouvoir,” &c.

‘Sir Henry Spelman, *Aspilogia*, p. 132. observes, that the antient heralds gave a swan as an *imprese* to musicians and singing men. He adds, “sed gloriae studium ex eodem hoc symbolo indicari multi asserunt.” He then quotes the passage from M. Westm. but he neither remarks its singularity, nor attempts to explain it.

‘Ashmole, *History of the Garter*, c. 5. sect. 2. p. 185. observes, that Edward III. had these words wrought upon “his surcoat and shield, provided to be used at a tourneament,

“Hay, Hay, the *wybe swan*,

“By G——s soul, I am thy man.”

This shews that a *wybe swan* was the *imprese* of Edward III. and perhaps it was also used by his grandfather, Edward I. How far this circumstance may serve to illustrate the passage in M. Westm. I will not pretend to determine.’

Another note in the next page affords the most convincing proof of the attention with which our author has conducted his researches.

‘The English historians, antient as well as modern, assert, that Edward I. marched into Scotland in 1306, and, in the manner of a savage conqueror, over-ran the country. It is certain, however, from the dates of various instruments in the second volume of *Fœdera Angliæ*, that Edward did not march into Scotland in 1306. On the 22d July, 1306, he was at Beverly; *Fœdera*, T. 2. p. 1005. 28th July, at Thresk; *ib.* p. 1005: 14th August, at Corbridge; *ib.* p. 1017. 28th and 31st August, at Newburgh in Tindale: *ib.* p. 1018. 1020. 6th and 7th September, at Thirlewal; *ib.* p. 1025. 7th October, at Lanercost; *ib.* p. 1027. He speaks at that time of his having been recovered from a dangerous illness by the care of Nicolas de

de Tynchewyk his physician. He appears to have remained at Lanercost during the months of October, November, December, January, and February; *ib.* p. 1022.—1037. He was at Lynstock on the 6th of March; *ib.* p. 1045; and at Carlisle, or in that neighbourhood, from 10th March, to the beginning of July; 1307; *ib.* p. 1046—1058.

We shall present our readers with the subsequent note, likewise, as it tends to refute an anecdote which has been related by several historians, relative to the countess of Buchan, who had crowned Bruce, and was therefore committed to close confinement in the castle of Berwick.

* M. Westm. p. 455, says, ‘Capitur etiam et illa impiissima conjuratrix de Buchan, de qua consultus rex, ait, quia gladio non percussit, gladio non peribit; verum, propter illicitam conjurationem quam fecit, in domicilio lapideo et ferreo, in modum coronae fabricato, firmissimè obstruatur, et apud Bervicum sub dio forinsecus suspendatur, ut sit data, in vita et post mortem, speculum viatoribus, et opprobrium sempiternum.’ Other English historians, copying M. Westminster, have said the same thing. We cannot, therefore, blame Abercrombie for saying, “She was put in a wooden cage, shaped like a crown, and in that tormenting posture hang out from high walls, or turrets, to be gazed upon and reproached by the meanest of the multitude;” vol. i. p. 579. Hemingsford, vol. i. p. 221, relates the story in a manner somewhat different. He says, that the earl of Buchan, her husband, sought to kill her for her treason; but that Edward restrained him, and ordered her to be confined in a wooden cage.

* The intentions of Edward I. touching the duration of the countess of Buchan, will be more certainly learned from his own orders, than from the report of M. Westminster. His orders run thus: “By letters under the privy seal, be it commanded, that the chamberlain of Scotland, or his deputy at Berwick upon Tweed, do, in one of the turrets of the said castle, and in the place which he shall find most convenient, cause construct a cage strongly latticed with wood, [*de suis*, i. e. beams of timber or palisades], cross-barred, and secured with iron, in which he shall put the countess of Buchan.

“And that he take care that she be so well and safely guarded therein, that in no sort she may issue therefrom.

“And that he appoint one or more women of Berwick, of English extraction, and liable to no suspicion, *who shall minister to the said countess in eating and drinking, and in all things else convenient, in her said lodging place.*

“And that he do cause her to be so well and strictly guarded in the cage, that she may not speak with any one, man or woman, of the Scottish nation, or with any one else, saving with the women who shall be appointed to attend her, or with the guard who shall have the custody of her person.

M 2

“And

“ And that the cage be so constructed *that the countess may have therein the convenience of a decent chamber*, [esement de chambre courtoise]; nevertheless, that all things be so well and surely ordered, that no peril arise touching the right custody of the said countess.

“ And that he to whom the charge of her is committed shall be responsible, body for body, and that he be allowed his charges;” *Foedera*, T. ii. p. 1014.

“ Such were the orders of Edward I. and *be* surely was not a man who would suffer his orders to be disobeyed. *Here*, indeed, there is a detail concerning the custody of a female prisoner, which may seem ridiculously minute, but which is inconsistent with the story related by M. Westminster, and other historians.

“ To those who have no notion of any cage but one for a parrot or a squirrel, hung out at a window, I despair of rendering this mandate intelligible.”

In relating the stratagem practised by a peasant named Binnock, for surprising the cattle of Linlithgow, by introducing eight resolute men in a load of hay, our author takes occasion to mention the maxims, or political testament of Robert Bruce, as they are preserved in Fordun. Sir David Dalrymple observes, that they are curious, and *not difficult to be understood*. How far this may be the case, in respect of an English reader, let the extract determine.

“ On füt suld be all Scottis weire
Be hyll and mosse thaimself to weire,
Let wud for wallis be bow and speire
That innymeis do thaim na dreire;
In strait placis gar keip all stoire,
And byrn the planen land thaim befoire;
Thanen fall they pass away in haist
Quhen that they find naithing bot waist,
With wyllis and waikenen of the nicht
And mekill noyes maid on hycht,
Thanen fall they turnen with gret affrai,
As they were chasit with sward away.
This is the counsall and intent
Of gud king Robert's testament.”

Sir David Dalrymple makes a very pertinent remark, in regard to the authority of the metrical historian, Barbour, whom he has so much, and with justice, followed in the *Annals*. The latter, in mentioning the siege of Perth, says, that the king was the *second* man that took the wall. This little circumstance, sir David observes, adds much to the credibility of Barbour's narrative: for a writer of romance would have represented the king as the *first*.

The

The author's subsequent remark, respecting the number of forces with which Edward II. entered Scotland, is of too much importance to history not to be laid before our readers.

‘ An eminent historian says, “ That the army of Edward, which, according to the Scots writers, amounted to an hundred thousand men, was probably much inferior to that number;” Hume, *History of England*, vol. ii. p. 135. In proof of this, he observes, that “ we find in Rymer, T. iii. p. 481, a list of *all* the infantry assembled from *all parts* of England and Wales, and they are only 21,540 ” It is strange that the author should have so widely mistaken the sense of the record. In Rymer there is not a list of *all* the infantry assembled from *all parts* of England and Wales, but merely an order to the sheriffs of *twelve* counties, to *two* earls, and to *six* or *seven* barons, requiring them to furnish certain quotas of infantry. The counties mentioned are Cheshire, Derbyshire, Durham, Lancashire, Leicestershire, Lincolnshire, Northumberland, Nottinghamshire, Shropshire, Staffordshire, Warwickshire, and Yorkshire.

‘ A writ, indeed, was directed to the earl of Gloucester and Hertford, and another to the earl of Hereford and Essex; but those writs respected the particular estates belonging to the two earls, and not the counties under their administration.

‘ The writs published by Rymer relate not to the southern or western counties of England. It is not probable that Edward would have invited the aid of twenty-seven Irish chiefs, and yet have neglected to require the assistance of the most populous parts of his own dominions. If we take into the account the Irish, and the English subjects residing in France, and if we suppose that all the counties and all the barons in England furnished their quotas in equal proportion, we shall have no difficulty in pronouncing, that the numbers of the English army, as related by our historians, are within the limits of probability. Edward himself says, and it is a circumstance which merits attention, that he had summoned to the rendezvous all who owed military service; [totum servitium nostrum,] *Foedera*, T. iii. p. 478.

Sir David Dalrymple's usual accuracy is evident in his account of the battle of Bannockburn, which, as we have not yet given any specimen of the narrative, we shall insert for that purpose.

‘ The king of Scots appointed a general rendezvous of his forces at the Torwood, between Falkirk and Stirling. Their number somewhat exceeded thirty thousand. There were also upwards of fifteen thousand, an unarmed and undisciplined rabble, who followed the camp, according to the mode of those times.

‘ The king determined to wait the English in a field which had Stirling on the left, and the brook of Bannock on the right. What he most dreaded was the strength and multitude of the English cavalry. The banks of the brook were steep in many places, and the ground between it and Stirling was partly covered with wood. The place, therefore, was well adapted for opposing and embarrassing the operations of horsemen. The king commanded many pits to be dug in every quarter where cavalry could have access. These pits were of a foot in breadth, and between two and three feet deep. Some slight brushwood was laid over them, and they were carefully covered with sod, so as not to be perceptible by a rash and impetuous enemy. Barbour describes their construction in a lively manner: “ They might be likened, says he, to a honeycomb.” This implies that there were many rows of them with narrow intervals.

‘ By this disposition the king exposed his left flank to the garrison of Stirling; but the inconsiderable number of soldiers in that garrison could not have greatly annoyed the Scots. Besides, Moubray the governor had consented to a truce, and, if he had assailed the Scots before the fate of the castle was determined by battle, he would have been deemed a *false knight*. In those days, the point of honour was the only tie which bound men; for dispensations and absolutions had effaced the reverence of oaths.

‘ Edward proceeded triumphantly on his march for the relief of Stirling castle.

‘ On the 23d June, the alarm came to the Scottish camp, that Edward was approaching.

‘ The king of Scots resolved that his troops should fight on foot. He drew them up after this manner. He gave the command of the center to Douglas, and to Walter the young Stewart of Scotland; of the right wing to Edward Bruce, and of the left to Randolph; he himself took charge of the reserve, composed of the men of Argyle, the islanders, and his own vassals of Carrick. In a valley to the rear, he placed the baggage of the army, and all the numerous and useless attendants on the camp.

‘ He enjoined Randolph to be vigilant in preventing any advanced parties of the English from throwing succours into the castle of Stirling.

‘ Eight hundred horsemen, commanded by sir Robert Clifford, were detached from the English army; they made a circuit by the low grounds to the east, and approached the castle. The king perceived their motions, and coming up to Randolph, angrily exclaimed, “ Thoughtless man! you have suffered the enemy to pass.” Randolph halted to repair his fault, or perish. As he advanced, the English cavalry wheeled to attack him. Randolph drew up his troops in a circular form, with their spears resting on the ground, and protended on every side. At the first onset sir William Daynecourt, an English commander
of

of distinguished valour, was slain. The enemy, far superior in numbers, to Randolph, environed him, and pressed hard on his little band. Douglas saw his jeopardy, and requested the king's permission to go and succour him. "You shall not move from your ground, cried the king; let Randolph extricate himself as he best may. I will not alter my order of battle, and lose the advantage of my position." "In truth, replied Douglas, I cannot stay by and see Randolph perish; and therefore, with your leave, I *must* aid him." The king, unwillingly, consented; and Douglas flew to the assistance of his friend. While approaching, he perceived that the English were falling into disorder, and that the perseverance of Randolph had prevailed over their impetuous courage. "Halt, cried Douglas, those brave men have repulsed the enemy; let us not diminish their glory, by sharing it."

Meanwhile the vanguard of the English army appeared. The king of Scots was then in the front of the line, meanly mounted, having a battle-ax in his hand, and a crown above his helmet, as was the manner in those times. Henry de Bohun, an English knight, armed at all points, rode forward to encounter him. The king met him in single combat; and, with his battle-ax, cleft the scull of Bohun, and laid him dead at his feet. The English vanguard retreated in confusion.

Monday the 24th of June 1314, at break of day, the English army moved on to the attack.

The van, consisting of the archers and lancemen, was commanded by Gilbert de Clare, earl of Gloucester, nephew of the English king, and Humphry de Bohun, earl of Hereford, constable of England.

The ground was so narrow, that the rest of the English army had not space sufficient to extend itself. It appeared to the Scots as composing one great compact body.

Edward, in person, brought up the main body. Aymer de Valence, earl of Pembroke, and sir Giles d'Argentine, two experienced commanders, attended him.

Maurice Abbot of Inchaffray, placing himself on an eminence, celebrated mass in sight of the Scottish army. He then passed along the front, barefooted, and bearing a crucifix in his hands, and exhorted the Scots in few and forcible words, to combat for their rights and their liberty. The Scots knelt down. "They yield, cried Edward; see, they implore mercy." "They do, answered Ingelram de Umfraville, but not ours. On that field they will be victorious, or die."

The two armies, exasperated by mutual animosities, engaged. The conflict was long and bloody. The king of Scots, perceiving that his troops were grievously annoyed by the English archers, ordered sir Robert Keith, the marshal, with a few armed horsemen, to make a circuit by the right, and attack the archers in flank. The archers having no weapons, were instantly overthrown, and falling back, spread disorder through-

out the army. The king of Scots advanced with the reserve. The young and gallant earl of Gloucester attempted to rally the fugitives, but was unhorsed, and hewn to pieces—the confusion became universal. At that moment the numerous attendants on the Scottish camp, prompted by curiosity, or eager for plunder, issued from their retirement in the rear. It seemed as if fresh troops had arrived in aid of the Scots. The English fled with precipitation on every side. Many crowded to seek relief among the rocks in the neighbourhood of Stirling castle; and many rushed into the river and were drowned.

‘Pembroke and sir Giles d’Argentine had attended on Edward during the action. When Pembroke saw that the battle was irretrievably lost, he constrained Edward to quit the field. “It is not my wont to fly, said d’Argentine, renowned for his prowess in the Saracen wars; then spurring on his horse, and crying out, “An Argentine,” he rushed into the battle and met death.

‘Douglas, with sixty horsemen, pursued the English king on the spur. At the Torwood he met sir Laurence Abernethy, who was hastening with twenty horsemen to the English rendezvous. Abernethy abandoned the cause of the vanquished, and joined with Douglas in the pursuit. Edward rode on without halting to Linlithgow. Scarcely had he refreshed himself there, when the alarm came that the Scots were approaching. Edward again fled. Douglas and Abernethy pressed hard upon him, and allowed him not a moment of respite. Edward at length reached Dunbar, a place distant more than sixty miles from the field of battle. The earl of March opened the gates of that castle to Edward, protected him from his pursuers, and conveyed him by sea into England.

‘Such was the event of the battle of Bannockburn; an action glorious in its circumstances, and of decisive moment.

‘On the side of the Scots, no persons of note were slain, except sir William Vipont, and the favourite of Edward Bruce, sir Walter Ross.

‘When Edward Bruce heard of his death, he passionately exclaimed, “Oh that this day’s work were undone, so Ross had not died.”

‘But the loss of the English was exceedingly great. Of barons and bannerets, there were slain twenty-seven, and twenty-two made prisoners. Of knights there were slain forty-two, and sixty made prisoners. The English historians mention as the most distinguished among the slain, the earl of Gloucester, sir Giles d’Argentine, Robert Clifford, Payen Tybeto, William le Marechal, and the Seneschal of England Edmund de Mauley. Of esquires there fell seven hundred; the number of common men killed or made prisoners is not related with any certainty.

‘The Welshmen who served in the English army were scattered over the country, and miserably butchered by the Scottish peasants.

‘The

• The English who had sought refuge among the rocks in the neighbourhood of Stirling castle, surrendered at discretion. Moubray the governor performed the conditions of his capitulation, yielded up the castle, and entered into the service of the king of Scots.

• The privy-seal of the English king fell into the hands of the enemy.

• Obstinate as was at this time the war between the two nations, it was terminated by a pacification which, however unexpected, is not unusual in the vicissitude of human things. It was stipulated in one of the articles of the treaty, that Johanna, sister to Edward the Third, then king of England, should be given in marriage to David, the son and heir of the king of Scots. Speaking of this treaty, the chief articles of which are specified by our author, he makes the following judicious remarks.

• The English historians, indeed, term the peace of Northampton *ignominious*, and the marriage of the princess Johanna, *that base marriage*; because, on that occasion, Edward III. renounced a claim of superiority which the bloody and ruinous wars of full twenty years had in vain attempted to establish.

• They who censure pacific measures, are generally persons exempted by their condition from the toils and dangers, and intolerable expence of war. No peace is ever adequate to the sanguine expectations of the vulgar: and, through some strange fatality, the expectations of the vulgar are no less sanguine after a long series of disasters, than after the most signal and uninterrupted success.

• There were many causes which concurred to render the peace of Northampton necessary. England, at that period, was miserably divided by factions, under the dominion of a youth of sixteen, and, through the prodigality of the former reign, so impoverished, as hardly to be capable of paying for the feeble aid obtained from foreign mercenaries. There were no able and experienced commanders to oppose against Bruce, Randolph, and Douglas: and, however harsh it may now sound, it is acknowledged by the ancient English historians, that, in the course of a twenty years war, the spirit of Scotland had attained an astonishing ascendant over the English.

• That motives of private interest, also, induced queen Isabella and Mortimer to precipitate a peace with Scotland, will not be denied. All the misfortunes which might have ensued in the prosecution of the war, would have been ascribed to the errors of their administration, while Edward alone would have reaped the glory of any successful enterprise: and, indeed, a young king, if bred up in camps, and constantly surrounded by his barons, could not have been long detained in a state of tutelage favourable to the ambition of Isabella and Mortimer.

• For-

‘Fortunate it is for a nation when the selfish views of its rulers chance to coincide with the public interest.

‘In consequence of the treaty of Northampton, David, prince of Scotland, married Johanna, the daughter of Edward II. [at Berwick, 12th July.]’

In the course of the narrative sir David Dalrymple detects a misrepresentation in Crawford’s Peerage, respecting a daughter of Robert Bruce, named Matildis, who was married to an esquire, one Thomas Isaac. The words of Fordun, who mentions the alliance, are, ‘*Quæ nupsit cuidam armigero, nomine Thomae Isaac.*’ Crawford, speaking of this lady, falsely cites the authority of Fordun in the following manner:— ‘*Quæ ex Thoma de Ysack habuit filiam.*’ His intention, sir David observes, was to conceal the mean marriage of the daughter of Bruce, and therefore he suppressed the words *quidam armiger*, [a certain esquire,] and he changed the name of Thomas Isaac into Thomas de Ysack, which has the appearance of a more dignified appellation, assumed from lands.

We should do injustice to the elaborate researches of sir David Dalrymple, did we not give a place to his animadversions on a passage in Mr. Hume’s History, respecting the assertion, that the estates of lord Wake, and Henry de Beaumont, had been bestowed on the followers of Robert Bruce, and could not, without difficulty, be wrested from them.

“It had been stipulated in this treaty, says Mr. Hume, that both the Scottish nobility, who, before the commencement of the wars, enjoyed lands in England, and the English who inherited estates in Scotland, should be restored to their several possessions; Rymer, v. 4. p. 384. But though this article had been executed pretty regularly on the part of Edward, Robert, who saw the estates claimed by Englishmen much more numerous and valuable than the other, either esteemed it dangerous to admit so many secret enemies into the kingdom, or found it difficult to wrest from his own followers the possessions bestowed on them as the reward of their fatigues and dangers; and he had protracted the performance of his part of the stipulation,” &c. Errors are crowded into this short paragraph. 1. There was no article in the treaty of Northampton concerning a general and reciprocal restitution. See Annals, p. 127, &c. There is no evidence that Robert Bruce protracted the performance of the treaty on his part, or that Edward III. ever complained of his delays. It is strange that Mr. Hume should have quoted Foedera, T. iv. p. 384, and yet have said, that Robert Bruce protracted the performance on his part, while the article had been pretty regularly executed on the part of Edward III. for the instruments quoted from Foedera, however much it may have been misunderstood in other particulars, certainly proves that Edward III. made a grant to
Douglass

Douglas on the 24th of May, 1329, in consequence, as Mr. Hume supposes, of the treaty of Northampton. Now, Robert Bruce died on the 7th of June, 1329, just *nine* days after the date of the grant by Edward III. to Douglas; and thus the delay ascribed to Bruce, when opposed to the regular performance by Edward III. could not have been a delay of more than *nine* days. 3. The claimants under the treaty of Northampton were not many; they were only *two*, Thomas lord Wake and Henry de Beaumont. 4. There is no probability that the lands which they claimed had been bestowed on the followers of Bruce; on the contrary, there is every reason for supposing, that, in 1332, the lordship of Ledel, claimed by lord Wake, and the lands in Buchan, claimed by Henry de Beaumont, were still enjoyed by the crown: for, in 1342, David II. made a grant of the former to sir William Douglas, [see the charter in Douglas, Peerage, p. 489.] And Robert II. made a grant of the latter, as is universally acknowledged, to Alexander Stewart, his fourth son. But of any previous royal grant of either there is no vestige.

Our author afterwards explains, at considerable length, and in a satisfactory manner, the delays of the Scottish regency on the subject of those restitutions.

Subjoined to the Annals, and comprising the same period, viz. from 1306, to 1370, is a detail of miscellaneous occurrences, many of which are descriptive of the manners and customs of those times. This part is succeeded by an Appendix, consisting of the following articles:—Of the Manner of the Death of Marjory, daughter of Robert the First; Journal of the Campaign of Edward the Third; of the Genealogy of the Family of Seton; list of the Scottish Army at the Battle of Halidon; whether Edward the Third put to Death the Son of Sir Alexander Seton; List of the Persons of Distinction in the Scottish Army killed or made Prisoners at the Battle of Durham; Corrections and Additions to the first Volume of the Annals; the same to the second volume; a chronological abridgement of events from the year 1306, to 1370.

The present volume of Annals, with the preceding, contain an accurate detail of the transactions of Scotland, during more than three hundred years, after the history of that nation emerged from the obscurity which involves its more early periods. The whole narrative is no less faithful than perspicuous; and is scrupulously supported either by the evidence of the best historians, or that of public records of the most respectable authority. The work abounds with annotations, which evince at the same time the great extent of the learned author's historical and antiquarian researches; and excite our regret that he has terminated a subject, in the prosecution of which he might, by his judicious investigations, have thrown a stronger light on some later periods of history.

The

The Plays of William Shakspeare. In Ten Volumes. With the Corrections and Illustrations of various Commentators; to which are added Notes by Samuel Johnson and George Steevens. The Second Edition, Revised and Augmented. 8vo. 3l. 10s. bound. Bathurst. [Concluded from p. 136.]

IN tracing the many valuable illustrations in this edition of Shakspeare, we seem as if almost rendered contemporary with the poet; so clearly are the manners, the customs, and the language of those times delineated by the investigation of the editor who has been repeatedly mentioned in our last Review. Passages which had baffled the efforts of every former commentator appear now to be divested of all obscurity; and we have already seen their supposed meaning, in a variety of instances, confirmed by collating them with parallel examples in other writers, who lived in or about the age of Shakspeare.

We shall proceed to lay before our readers a note from each of our author's plays which we have not hitherto mentioned; and have the pleasure to anticipate, on this subject, the total extinction of those chimeras, which learning or ingenuity had substituted in the room of more certain evidence.

The following explanation in *All's Well that Ends Well*, is happily supported by authority.

'Enter a gentle *Astringer*.] Perhaps a *gentle stranger*, i. e. a stranger of gentle condition, a gentleman. The error of this conjecture which I have learned (since our edition first made its appearance, from an old book of Falconry, 1633,) should teach diffidence to those who conceive the words which they do not understand, to be corruptions. An *ostringer* or *astringer* is a falconer, and such a character was probable to be met with about a court which was famous for the love of that diversion. So, in *Hamlet*:

"We'll e'en to it like French falconers."

A *gentle ostringer* is a gentleman falconer. The word is derived from *ostercus* or *austercus*, a goshawk; and thus, says Cowell in his *Law Dictionary*: "We usually call a falconer who keeps that kind of hawks, an *astringer*." Again, in the Book of Hawking, &c. b. l. no date: "Now bicause I spoke of *ostregiers*. ye shall understand that the ben called *ostregiers* that keep golshaukes or tercels," &c.

Steevens.

The information contained in the next note is of an uncommon nature.

'—*mistress Mall's picture?*—] The real name of the woman whom I suppose to have been meant by *Sir Toby* was *Mary Frith*. The appellation by which she was generally known, was *Mall Cut-purse*. She was at once an *hermaphrodite*, a prostitute, a bawd, a bully, a thief, a receiver of stolen goods, &c. &c. On the books of the Stationers' Company, August 1610, is entered—"A Booke called the Madde Prankes of Merry Mall of the Bankside, with her walkes in man's apparel, and to what purpose. Written by John Day." Middleton and Decker wrote a comedy, of which she is the

the heroine. In this, they have given a very flattering representation of her, as they observe in their preface, that "it is the excellency of a writer to leave things better than he finds them." The title of this piece is—The Roaring Girl, or, Moll Cut-purse; as it hath been lately acted on the Fortune Stage, by the Prince his Players, 1611. The frontispiece to it contains a full length of her in man's clothes, smoaking tobacco. Nath. Field, in his Amends for Ladies, another comedy, 1639, gives the following character of her:

" —Hence lewd impudent
 " I know not what to term thee, man or woman,
 " For nature, shaming to acknowledg thee
 " For either, hath produc'd thee to the world
 " Without a sex: Some say that thou art woman,
 " Others, a man; to many thou art both
 " Woman and man; but I think rather neither;
 " Or man, or horse, as Centaurs old was feign'd."

A life of this woman was likewise published, 12mo, in 1662, with her portrait before it in a male habit; an ape, a lion, and an eagle by her. As this extraordinary personage appears to have partook of both sexes, the curtain which *Sir Toby* mentions, would not have been unnecessarily drawn before such a picture of her as might have been exhibited in an age, of which neither too much delicacy or decency was the characteristick. *Steevens.*

The meaning formerly expressed by the appellative in a passage of the *Winter's Tale*, is ascertained beyond all question.

" —my aunts,]

Aunt appears to have been at this time a cant word for a *bawd*. In Middleton's comedy, called, *A Trick to catch the Old One*, 1616, is the following confirmation of its being used in that sense:—"It was better bestow'd upon his uncle than one of his aunts, I need not say *bawd*, for every one knows what *aunt* stands for in the last translation." Again, in *Ram-alley*, or *Merry Tricks*, 1611:

" — I never knew
 " What seeking, glazing, or what pressing meant,
 " Till you preferr'd me to your *aunt* the lady:
 " I knew no ivory teeth, no caps of hair,
 " No mercury, water, fucus, or perfumes
 " To help a lady's breath, until your *aunt*
 " Learn'd me the common trick."

* Again, in Decker's *Honest Whore*, 1635: "I'll call you one of my aunts, fister, that were as good as to call you arrant *whore*." *Steevens.*

The authority of the text is also satisfactorily established in the following note in *Macbeth*.

" —eaten of the insane root,]

Mr. Theobald has a long and learned note on these words; and, after much puzzling, he at length proves from *Hector Boethius*, that this root was a *berry*. *Warburton.*

" —eaten of the insane root,]

Shakspeare alludes to the qualities anciently ascribed to hemlock. So, in Greene's *Never too Late*, 1616: "You gaz'd against the sun, and so blemished your sight; or else you have eaten of the roots of

of hemlock, that makes mens' eyes conceit unseen objects." Again, in Ben Jonson's Sejanus :

" — they lay that hold upon thy senses,

" As thou had snuft up hemlock." Steevens.

The collateral examples cited by the editor, in explanation of the following passage in the play of King John, affords additional proof of what extraordinary light he has thrown on the text of Shakspeare, by his unwearied researches into the writings of those authors who were either contemporary with the poet, or lived at no great distance from that period.

* *It lies as lightly on the back of him,*

As great Alcides' shoes upon an afs :—]

But why his *shoes* in the name of propriety ? For let Hercules and his *shoes* have been really as big as they were ever supposed to be, yet they (I mean the *shoes*) would not have been an overload for an afs. I am persuaded, I have retrieved the true reading ; and let us observe the justness of the comparison now. Faulconbridge in his resentment would say this to Austria : " That lion's skin, which my great father king Richard once wore, looks as uncouthly on thy back, as that other noble hide, which was borne by Hercules, would look on the back of an afs." A double allusion was intended ; first, to the fable of the afs in the lion's skin ; then Richard I. is finely set in competition with Alcides, as Austria is satirically coupled with the afs. Theobald.

* Mr. Theobald had the art of making the most of his discoveries.

Johnson.

* The *shoes* of Hercules are more than once introduced in the old comedies on much the same occasions. So, in The Isle of Gulls, by J. Day, 1606 :

" —are as fit, as Hercules's *shoe* for the foot of a pigmy."

* Again, in Greene's Epistle Dedicatory to Perimedes the Blacksmith, 1588 : " —and so least I should shape *Hercules' shoe* for a child's foot, I commend your worship to the Almighty." Again, in Green's Penelope's Web, 1601 : I will not make a long harvest for a small crop, nor go about to pull a *Hercules' shoe* on Achilles' foot." Again, *ibid.* "*Hercules' shoe* will never serve a child's foot." Again, in Stephen Gosson's School of Abuse, 1579 : " —to draw the lyon's skin upon Æsop's asse, or *Hercules' shoes* on a child's feet." Steevens.

Philological authority and examples are combined in the subsequent annotation on a passage in King Richard II.

* —and baffled here ;] *Baffled* in this place means treated with the greatest ignominy imaginable. So, Holinshed, vol. III. p. 827, and 1218, or annis 1513, and 1570, explains it : " *Basulling*, says he, is a disgrace among the Scots, and it is used when a man is openly perjured, and then they make of him an image painted, reversed, with his heels upward, with his name, woondering, crying, and blowing out of him with horns." Spenser's Faery Queen, b. v. c. 3. ft. 37 ; and b. vi. c. 7. ft. 27. has the word in the same signification. Tollet.

* The same expression occurs again in Twelfth Night, sc. ult.

" Alas, poor fool ! how have they *baffled* thee ?"

* Again, in K. Hen. IV. P. I. act I. sc. ii :

" —an I do not, call me villain, and *baffle* me."

* Again,

‘ Again, in The London Prodigal, 1605, “ —chil be *abaffelled* up and down the town, for a *meffel*.” i. e. for a *beggar*, or rather a *leper*.’ *Steevens*.

A supposed general denomination is evinced, in the following note; in the First Part of K. Henry IV. to be restrictively applied to a particular person.

‘ —*maid Marian may be &c.*] *Maid Marian* is a man dressed like a woman, who attends the dancers of the morris. *Johnson*.

‘ In the ancient Songs of Robin Hood frequent mention is made of *maid Marian*, who appears to have been his concubine. I could quote many passages in my old MS. to this purpose, but shall produce only one :

“ Good Robin Hood was living then,

“ Which now is quite forgot,

“ And so was *sayre maid Marian*, &c.” *Percy*.

‘ It appears from the old play of the Downfall of Robert Earl of Huntingdon, 1601, that *maid Marian* was originally a name assumed by Matilda the daughter of Robert lord Fitzwater, while Robin Hood remained in a state of outlawry :

“ Next ’tis agreed (if thereto shee agree)

“ That fair Matilda henceforth change her name ;

“ And while it is the chance of Robin Hood

“ To live in Sherewodde a poor outlawes life,

“ She by *maide Marian*’s name be only call’d.

“ *Mat*. I am contented ; read on, little John :

“ Henceforth let me be nam’d *maide Marian*.”

‘ This lady was afterwards poison’d by king John at Dunmow Priory, after he had made several fruitless attempts on her chastity. Drayton has written her Legend.

‘ Shakspeare speaks of *maid Marian* in her degraded state, when she was represented by a strumpet or a clown.

‘ See Figure 2 in the plate at the end of this play, with Mr. Tollet’s observations on it.’ *Steevens*.

The authority of the old copy of Shakspeare is restored by the present editor, in the subsequent passage in the Second Part of K. Henry IV.

‘ —*slippery clouds*,] The modern editors read *shrowds*. The old copy—*in the slippery clouds* ; but I know not what advantage is gained by the alteration, for *shrowds* had anciently the same meaning as *clouds*. I could bring many instances of this use of the word from Drayton. So, in his Miracles of Moses :

“ And the stern thunder from the airy *shrowds*,

“ To the sad world, in fear and horror spake.”

‘ Again, in Ben Jonson’s Poem on Inigo Jones :

“ And peering forth of Iris in the *shrowds*.”

‘ A moderate tempest would hang the waves in the *shrowds* of a ship ; a great one might poetically be said to suspend them on the *clouds*, which were too *slippery* to retain them.

‘ So, in Julius Cæsar :

“ —I have seen

“ Th’ ambitious ocean swell, and range and foam

“ To be exalted with the threatening *clouds*.”

‘ Drayton’s *airy shrowds* are the airy covertures of heaven ; which in plain language are the *clouds*.’ *Steevens*,

The

The following note in K. Henry V. affords strong comparative proof of the importance of the ancient dialect, in ascertaining the sense of Shakspeare.

‘For I will fetch thy rym—] We should read:

‘Or, I will fetch thy ransom out of thy throat. Warburton.

‘I know not what to do with rym. The measure gives reason to suppose that it stands for some monosyllable; and besides, *ransome* is a word not likely to have been corrupted. Johnson.

‘This line is wanting in the quartos 1600 and 1608. The folio reads: *thy rymme*. It appears, however, from sir Arthur Gorge’s Translation of Lucan, 1614, that some part of the intestines was anciently called the *rimme*, Lucan. B. i;

“The slender *rimme* too weake to part

“The boyling liver from the heart—”

—*parvusque secat vitalia limes*. L. 623.

“*Parvus limes* (says one of the scholiasts) *præcordia indicat; membrana illa quæ cor et pulmones a jecore et liene dirimit.*” I believe it is now called the *diaphragm* in human creatures, and the skirt or midriff in beasts; but still in some places, the *rim*.

‘Phil. Holland, in his translation of Pliny’s Nat Hist. several times mentions the *rim* of the paunch. See B. XXVIII. ch. ix. p. 321, &c.’ Steevens.

In the succeeding note, in the First Part of K. Henry VI. a historical inaccuracy is corrected.

‘—at the battle of Poitiers.] The battle of Poitiers was fought in the year 1357, the 31st of king Edward III. and the scene now lies in the 7th year of the reign of king Henry VI. viz. 1428. This blunder may be justly imputed to the players or transcribers; nor can we very well justify ourselves for permitting it to continue so long, as it was too glaring to have escaped an attentive reader. The action of which Shakspeare is now speaking, happened (according to Holinshed) “neere unto a village in Beaulieu called *Pataie*,” which we should read, instead of *Poitiers*. “From this battell departed without anie stroke stricken, Sir John Fastolfe, the same yeere by his valiantnesse elected into the order of the garter. But for doubt of misdealing at this brunt, the duke of Bedford tooke from him the image of St. George and his garter, &c.” Holinshed, Vol. II. p. 601. Steevens.

The next note we shall extract illustrates an allusion of the poet, in the Second Part of K. Henry VI.

‘What art thou, like the adder, waxen deaf?] This allusion which has been borrowed by many writers from the Proverbs of Solomon, and Psal. lviii. may receive an odd illustration from the following passage in Gower de Confessione Amantis, B. I. fol. x.

“A serpent, which that aspidis

“Is cleped, of his kinde hath this,

“That he the stone noblest of all

“The whiche that men carbuncle call,

“Bereth in his heed above on high;

“For whiche whan that a man by sight

“(The stone to wynne, and him to dante)

“With his careste him wold enchante,

“Anone as he perceiveth that,

“He leyth downe his one eare all flat

“Unto

- “ Unto the grounde, and halt it fast :
 “ And eke that other care als faste :
 “ He stoppeth with his taille so fore
 “ That he the wordes, lasse nor more,
 “ Of his enchantement ne hereth :
 “ And in this wise himself he skiereth,
 “ So that he hath the wordes wayved,
 “ And thus his care is nought deceived.”
- Shakspeare has the same allusion in *Troilus and Cressida* :
 “ Have ears more deaf than adders, to the voice of any true
 decision.” *Steevens*.”

In the Third Part of K. Henry VI. we meet with the following explanation of a *wisp of straw*.

“ *A wisp of straw*—] I suppose for an instrument of correction that might disgrace but not hurt her. *Johnson*.

• I believe that a *wisp* signified some instrument of correction used in the time of Shakspeare. The following instance seems to favour the supposition. See *A Woman never Vexed*, a comedy by Rowley, 1632 :

“ Nay, worse ;—I’ll stain thy ruff : nay, worse than that,
 “ I’ll do thus— [Holds up a wisp.]

“ —doſt wisp me, thou tatterdemallion ?”

• Again, in Marston’s *Dutch Courtezan*, 1604 :

“ Thou little more than a dwarf, and something less than a woman !

“ Cris. *A wisse ! a wisse ! a wisse !*”

• Barrett in his *Alvearie*, or *Quadruple Dictionary*, 1580, interprets the word *wisse* by *peniculus* or *σπορυς*, which signify any thing to wipe or cleanse with ; a cook’s linen apron, &c. Pewter is still scoured by a *wisse of straw*, or *hay*. Perhaps, Edward means one of these *wisps*, as the denotement of a menial servant. Barrett adds, that like a *wasse*, it signifies “ a wreath to be laied under the vessel that is borne upon the head, as women use.” If this be its true sense, the prince may think that such a *wisp* would better become the head of Margaret, than a *crown*.

• It appears, however, from the following passage in Thomas Drant’s translation of the seventh satire of Horace, 1567, that a *wisse* was the punishment of a scold :

“ So perfyte and exacte a scould that women mighte geve
 place

“ Whose tatling tongues had won a *wisse*, &c.” *Steevens*.”

An allusion to a custom in the time of our author, is illustrated by the subsequent note in K. Richard III.

“ —*Humphrey Houre*,—] This may probably be an allusion to some affair of gallantry of which the duchess had been suspected. I cannot find the name in Holinshed. Surely the poet’s fondness for a quibble has not induced him at once to personify and christen that *hour* of the day which summon’d his mother to breakfast.

• So, in *The Wit of a Woman*, 1592 :

“ Gentlemen, time makes us brief : our old mistress, *Houre* is
 at hand.”

• The common cant phrase of *dining with duke Humphrey*, I have never yet heard satisfactorily explained. It appears, however, from a satirical pamphlet called the *Guls Horn-booke*, 1609, written by
 VOL. XLVII. March, 1779. N T. Decker,

T. Decker, that in the ancient church of St. Paul, one of the ailes was called *Duke Humphrey's Walk*; in which those who had no means of procuring a dinner, affected to loiter. Decker concludes his fourth chapter thus: "By this, I imagine you have walked your bellyful, and thereupon being weary, or (which is rather, I beleeeve) being most gentleman-like, hungry, it is fit that as I brought you unto the duke, so (because he followes the fashion of great men in keeping no house, and that therefore you must go seeke your dinner) suffer me to take you by the hand and leade you into an ordinary." The title of this chapter is, "How a gallant should behave himself in *Powles Walkes*."

'Hall, in the 7th Satire, B III. seems to confirm this interpretation:

"'Tis Ruffio: Trow'st thou where he din'd to-day?

"In sooth I saw him sit with *duke Humfray*:

"Manie good welcoms, and much gratis theere,

"Keepes he for everie stragling cavaliere;

"An open house haunted with great resort,

"Long service mixt with *musicall disport*, &c.

'Hall's Satires, Edit. 1602, p. 60.

'See likewise *Four Letters and certain Sonnets*, by Gabriel Harvey, 1592:

"—to seek his dinner in Poules with *duke Humphrey*: to lick dishes, to be a beggar."

'Again, in the *Return of the Knight of the Post*, &c. by Nash, 1606: "—in the end comming into Poules, to behold the old *duke and his guests*, &c."

'Again, in *A wonderful, strange, and miraculous Prognostication, for this Year*, &c. 1591, by Nash: "—fundry fellows in their fikes shall be appointed to keepe *duke Humphrye* company in Poules, because they know not where to get their dinners abroad."

'If it be objected that *duke Humphrey* was buried at St. Albans, let it likewise be remember'd that cenotaphs were not uncommon.

Steevens.

The following are the remarks of three commentators on a passage in *K. Henry VIII.*

'*That such a keech*—] *Ketch*, from the Italian *caicchio*, signifying a tub, barrel, or hogthead, *Skinner. Pope.*

'The word in the folio is *keech*, which not being understood, is changed into *ketch*.

'A *keech* is a solid lump or mass. A cake of wax or tallow formed in a mould is called yet in some places a *keech*. *Johnson.*

'There may, perhaps, be a singular propriety in this term of contempt. *Wolsey* was the son of a *butcher*, and in the second part of *King Henry IV.* a *butcher's* wife is called—*Goody Kech*.

Steevens.

In the succeeding note in *Coriolanus*, the ancient reading is restored, in opposition to all the modern editors.

'—*their provand*] So the old copy, and rightly, though all the modern editors read *provender*. The following instances may serve to establish the ancient reading. Thus, in *Stowe's Chronicle*, edit. 1615, p. 737: "—the *provaunte* was cut off, and every soldier had half a crowne a weeke." Again: "The *horsemenne* had foure shillings the weeke loan, to find them and their horse, which was better

better than the *provaunt*." Again, in Sir Walter Raleigh's Works, 1751, Vol. II. p. 229. Again, in Hakevil on the Providence of God, p. 118, or Lib. II. c. vii. sect. 1: "----At the siege of Luxemburge, 1543, the weather was so cold, that the *provaunt* wine, ordained for the army, being frozen, was divided with hatchets, &c." Again, in Pasquil's Nightcap, &c. 1623:

"Sometimes seek change of pasture and *provaunt*,

"Because her commons be at home so scant."

"The word appears to be derived from the French, *provende*, *provender*. *Steevens*."

The following expression in Julius Cæsar is thus illustrated.

"-----the elements

"So mix'd in him, that Nature might stand up

"And say to all the world, This was a man.]

"So, in the Barons' Wars, by Drayton, Canto III:

"He was a man (then boldly dare to say)

"In whose rich soul the virtues well did suit;

"In whom so mix'd the elements all lay,

"That none to one could sov'reignty impute;

"As all did govern, so did all obey:

"He of a temper was so absolute,

"As that it seem'd, when nature him began,

"She meant to shew all that might be in man."

"This poem was published in the year 1598. The play of our author did not appear before 1623. *Steevens*."

In Antony and Cleopatra, the subsequent expression is also illustrated by collateral examples.

"That sucks the nurse asleep?"] Before the publication of this piece, The Tragedy of Cleopatra, by Daniel, 1599, had made its appearance; but Dryden is more indebted to it than Shakspeare. Daniel has the following lines:

"Better than death death's office thou dischargest,

"That with one gentle touch can free our breath;

"And in a pleasing sleep our soul enlargest,

"Making ourselves not privy to our death,-----

"Therefore come thou, of wonders wonder chief,

"That open canst with such an easy key

"The door of life; come gentle, cunning thief,

"That from ourselves so steal't ourselves away."

"Dryden says on the same occasion:

"-----Welcome thou kind deceiver!

"Thou best of thieves; who with an easy key

"Dost open life, and, unperceiv'd by us,

"Even steal us from ourselves: Discharging so

"Death's dreadful office better than himself,

"Touching our limbs so gently into slumber,

"That death stands by, deceiv'd by his own image,

"And thinks himself but sleep." *Steevens*."

An obscure passage in Timon of Athens is thus elucidated by three commentators.

"-----I myself would have no power.] If this be the true reading, the sense is, all Athenians are welcome to share my fortune: I would myself

myself have no *exclusive* right or power in this house. Perhaps we might read, *I myself will have no poor.* I would have every Athenian consider himself as joint possessor of my fortune. *Johnson.*

'I should think, *I myself would have no power,* referred to the subsequent rather than to the preceding words.—*I claim no extraordinary power in right of my being master of the house: I wish not by my commands to impose silence on any one: but though I myself do not enjoin you to silence, let my meat stop your mouth.* *Malone.*

'I understand Timon's meaning to be: *I myself would have no power* to make thee silent, but I wish thou would'st let my meat make thee silent. Timon, like a polite landlord, disclaims all power over the meanest or most troublesome of his guests. *Tyrwhit.*

What follows concludes the observations on Titus Andronicus.

'It must prove a circumstance of consummate mortification to the living critics on Shakspeare, as well as a disgrace on the memory of those who have ceased to comment and collate, when it shall appear from the sentiments of one of their own fraternity (who cannot well be suspected of asinine tastelessness, or Gothic prepossessions) that we have been all mistaken as to the merits and the author of this play. It is scarce necessary to observe that the person exempted from these suspicions is Mr. Capell, who delivers his opinion concerning Titus Andronicus in the following words: "To the editor's eye [i. e. his own] *Shakspeare stands confessed*: the *third act* in particular may be read with admiration even by the most delicate; who, if they are not without feelings, may chance to find themselves touch'd by it with such passions as tragedy should excite, that is---terror and pity.---It were unjust not to remark that the grand and pathetic circumstances in this *third act*, which we are told cannot fail to excite such vehement emotions, are as follows.—Titus lies down in the dirt.—Aaron chops off his hand.—Saturninus sends him the head of his two sons and his own hand again, for a present.—His heroic brother Marcus kills a fly.

'Mr. Capell may likewise claim the honour of having produced the *new argument* which Dr. Farmer mentions in a preceding note. *Malone.*

The conjecture of the editor in the subsequent note, on Troilus and Cressida, appears to be well founded.

'*A stranger to those most imperial looks*] And yet this was the seventh year of the war. Shakspeare, who so wonderfully preserves character, usually confounds the customs of all nations, and probably supposed that the ancients (like the heroes of chivalry) fought with beavers to their helmets. So, in the fourth act of this play, Nestor says to Hector:

*But this thy countenance, still lock'd in steel,
I never saw till now.*

'Shakspeare might have adopted this error from the illuminators of manuscripts, who never seem to have entertained the least idea of habits, manners, or customs more ancient than their own. There are books in the British Museum of the age of king Henry VI; and in these the heroes of ancient Greece are represented in the very dresses worn at the time when the books received their decorations. *Steevens.*

The

The succeeding note occurs in Cymbeline,

' *Clofe by the battell, &c.*] The stopping of the Roman army by three persons, is an allusion to the story of the Hays, as related by Holinshed in his History of Scotland, p. 155: "There was neere to the place of the battell, a long lane fensed on the sides with ditches and walles made of turfe, through the which the Scots which fled were beaten downe by the enemies on heapes.

"Here Haie with his sonnes supposing they might best staie the fight, placed themselves overthwart the lane, beat them backe whom they met fleeing, and spared neither friend nor fo; but downe they went all such as came within their reach, wherewith divers hardie personages cried unto their fellowes to return backe unto the battell, &c."

'It appears from Peck's New Memoirs, &c. article 88, that Milton intended to have written a play on this subject. *Musgrave*.'

The following remarks unquestionably restore the true reading of Shakspeare, in a passage in K. Lear.

'*Come o'er the broom, Bessy, to me:*] As there is no relation between *broom* and a *boat*, we may better read,

"Come o'er the *brook*, Bessy, to me." *Johnson*.'

'At the beginning of *A very merie and pishie comedie called, The Longer thou Livest, the more Foole thou art, &c.* Imprinted at London by Wylliam How, &c. black letter, no date, "Entreth Moros, counterfaiting a vaine gesture and a foolish countenance, synging the foote of many songs, as fooles were wont;" and among them is this passage, which Dr. Johnson has very justly suspected of corruption.

"Com over the *boorne* Bessé

"My little pretie Bessé

"Com over the *boorne* Bessé to me."

'A *boorn* in the north signifies a *rivulet* or *brook*. Hence the names of many of our villages terminate in *burn*, as *Milburn*, *Sherburn*, &c. The former quotation, together with the following instances, at once confirm the justness of Dr. Johnson's remark, and support the reading.

'So, in Drayton's *Polyolbion*, Song 1:

"The *bourns*, the brooks, the becks, the rills, the rivulets."

'Again, in Song xxviii.

"But that the brooks and *bournes* so hotly her pursue."

'Again, in Song the xxixth:

"As petty *bournes* and becks I scorn but once to call."

'Again, in Spenser's *Faery Queen*, B. II. c. vi:

"My little boat can safely passe this perilous *bourne*."

'Shakspeare himself, in the *Tempest*, has discriminated *boorn* from *bound of land* in general:

"*Boorn*, bound of land, tilth, vineyard none."

'Again, in the *Vision of Pierce Plowman*, line 8:

"Under a brode banke by *bourne* syde."

'To this I may add, that *boorn*, a boundary, is from the French *borne*: *Bourne*, or (as it ought to be spelt) *burn*, a rivulet, is from the German *burn*, or *born*, a well. *Steevens*.'

There appears to be much probability in the conjecture suggested in the following note in *Romeo and Juliet*.

‘It is since the earthquake now eleven years;] But how comes the nurse to talk of an *earthquake* upon this occasion? There is no such circumstance, I believe, mentioned in any of the novels from which Shakspeare may be supposed to have drawn his story: and therefore it seems probable, that he had in view the earthquake, which had really been felt in many parts of England in his own time, viz. on the 6th of April, 1580. [See Stowe’s Chronicle, and Gabriel Harvey’s Letter in the preface to Spenser’s Works, ed. 1679.] If so, one may be permitted to conjecture, that *Romeo and Juliet*, or this part of it at least, was written in 1591; after the 6th of April, when the *eleven years since the earthquake* were completed; and not later than the middle of July, a *fortnight and odd days* before Lammas-tide. *Tyrwhit.*’

From the notes on *Hamlet*, we shall extract the following.

‘—out herods Herod:] The character of *Herod* in the ancient mysteries was always a violent one:

‘See the *Coventriæ Ludus* among the Cotton Mss. *Vespasian n. viii.*

“Now I regne lyk a kyng arayd ful rych,
 “Rollyd in rynggs and robys of array,
 “Dukys with dentys I dryve into the dych;
 “My dedys be ful dowty demyd be day.”
 { Again, in the *Chester Whitsun Plays*, Mss. *Harl. 1013*:
 “I kyng of kynges non soe keene,
 “I sovraine fir as well as seene,
 “I tyrant that maye bouth take and teene
 “Castell tower and towne.
 “I welde this worlde withouten were,
 “I beate all those unbuxome beene;
 “I drive the devills alby dene,
 “Deepe in hell a downe.
 “For I am kinge of all mankinde,
 “I byd, I beate, I lose, I bynde,
 “I master the moone, take this in minde
 “That I am most of mighte.
 “I ame the greatest above degree
 “That is, that was, or ever shall be;
 “The sonne it dare not shine on me,
 “And I byd him goe downe.
 “No raine to fall shall now be free,
 “Nor no lorde have that liberty
 “That dare abyde and I byd fleey,
 “But I shall crake his crowne.”

See the *Vintner’s Play*, p. 67.

‘Chaucer describing a parish clerk, in his *Miller’s Tale*, says,

“He playith *Herode* on a skaffold high.”

‘The parish clerks and other subordinate ecclesiasticks appear to have been our first actors, and to have represented their characters on distinct pulpits or *scaffolds*. Thus, in one of the stage-directions to the 27th pageant in the *Coventry* collection already mentioned;
 “What tyme that processyon is entered into y^t place, and the Herowdys takyn his *scaffalde*, and Annas and Cayphas their *scaffaldys*, &c. *Steevens.*”

The last example we shall produce occurs in the tragedy of *Othello*.

‘If

' *If virtue no delighted beauty lack,*] This is a senseless epithet. We should read *belighted beauty*, i. e. white and fair. Warburton.

' Hammer reads, more plausibly, *delighting*. I do not know that *belighted* has any authority. I should rather read,

' *If virtue no delight or beauty lack.*

' *Delight, for delectation, or power of pleasing,* as it is frequently used. Johnson.

' There is no such word as—*belighted*. The plain meaning, I believe, is, if virtue comprehends every thing in itself, then your virtuous son-in-law of course is beautiful: he has that beauty which delights every one. *Delighted*, for *delighting*; Shakespeare often uses the active and passive participles indiscriminately. Of this practice I have already given many instances. The same sentiment seems to occur in *Twelfth Night*:

"In nature is no blemish, but the mind;

"None can be call'd deform'd, but the unkind;

"*Virtue is beauty.*-----" Stevens.

' *Delighted* is used by Shakespeare in the sense of *delighting*, or *delightful*. See *Cymbeline*, Act 5:

"Whom best I love, I cross, to make my gift,

"The more delay'd, *delighted*." Tyrwhitt.

The examples we have laid before our readers may be sufficient for ascertaining the character of the present work, in which so distinguished a figure is made by Mr. Stevens. To the honour of this gentleman, he has judiciously marked out, and pursued, with unremitting application, the only certain path of criticism which could lead to the sense of his author. By appealing from unsupported conjecture to written and oral authorities, he has established the basis of illustrative comment, and thrown such light on the writings of Shakspeare, as the labour of preceding commentators had never been able to bestow. While the annotations abound with just remark, they are entirely free from that illiberal petulance and personal animosity, which had too generally influenced the minds of those who engaged in the arduous task of elucidating the great English poet. To literary explanation, the art of the engraver is sometimes added in the course of the work; whence, in point of ornament, as well as illustration, the present edition stands unrivalled by all the former impressions of Shakspeare.

The Institutions of Medicinal Pathology by H. D. Gaubius, Translated from the Latin, by Charles Erskine. 8vo. 4s. sewed. Cadell.

OF all the branches of medical enquiry, pathological disquisitions afford the understanding the greatest pleasure; for while they depend on theoretical principles deducible from the laws of the animal oeconomy, they likewise serve to lay the surest and most satisfactory foundation for rational practice.

On this account, pathology has been particularly cultivated by the most eminent professors in the modern schools of physic; among whom may be justly reckoned the author of the treatise before us. In conformity to the general plan of academical institutes, this system is composed in the aphoristical manner; a species of writing, which, though favourable to regular gradation in the developement of science, is frequently exposed to obscurity, from the conciseness with which it is executed.

The work begins with an account of General Pathology, explaining the nature, cause, and symptoms of disease; after which the author proceeds to Special Pathology, where the various subjects within the compass of the science are accurately delineated.

As a specimen of this treatise we shall present our readers with the following extract.

• Of the Symptoms.

• A symptom, as it expresses in words what happens to the sick person, but the whole disease, together with its cause and effects, can be referred among accidental circumstances, hath afforded matter of much controversy among systematics; practitioners, however, upon this question not equally dissenting. It is easier for the most part to discern a thing when present, than to define it exactly in words.

• In whatsoever sense the ancients used this word, it is certain that we only make use of it when we speak of the diseased state, never of the sound. It therefore supposes a disease present, and consequently the cause of it: but as it is a circumstance which both happens preternaturally, and is somehow connected with these, yet in the mean time is it reckoned distinct. By no means, therefore, ought it to be taken for the whole of that which preternaturally happens, or for the slighter affections, which do not merit the name of a disease.

• In the sick person there are various alienations from the sound state, which manifest themselves to the senses, whether you view the functions themselves, or the bulk and condition of what things are excreted, or even the sensible qualities of the body.

• These phenomena, when the sick person is sensible of them, and the physician perceives, both conclude that disease is present, for that they cannot be the effects of health, and that there are some things in the body which require to be corrected.

• There are some who improperly call these the disease itself, because they are connected with it, co-exist, continue, and go away at the same time. That does not, unless very rarely, manifest itself to the senses: for the most part, it is only to be detected by reasoning; neither is it better known by the sick person than by the physician. However, as they are preternatural,
and

and are intimately connected with the disease, they are properly enough called symptoms, being such things as happen with the disease.

‘ A symptom, therefore, denotes some visible alienation from the natural state, which arises in the body from disease, but in such a manner as to be considered distinct from it, and its cause; nor does it continue longer than the disease.

‘ There are three things in the sick person which are preternatural: the disease, the cause of it, and the symptom; these are mutually connected. As the disease cannot be without a cause, so it cannot be without a symptom; nor the latter without the former. In every disease there happens some visible change, either in the functions, in the excretions, or in the sensible qualities of the body. Neither is that to be called a symptom which continues after the disease, but the disease itself.

‘ The symptoms, therefore, principally make up that part of the morbid state, which appears evident to the senses either of the sick person, or the physician, very little liable to doubts, which lies open of itself, and does not require the assistance of art to be detected.

‘ But seeing all the phenomena which preternaturally happen in the sick cannot be said to have the true nature of a symptom, nor always flow from the same source, it is necessary to distinguish some from others, as they may flow from different sources.

‘ Some depend upon the morbid state immediately as their cause, being so many of the effects as arise from thence, and are inseparably connected with it; and these indeed are the genuine symptoms; according to the three circumstances which happen in the sick, it will be proper to make a three-fold distinction into symptoms of the disease, symptoms of the cause, and of the symptom.

‘ Some visible effect, immediately produced by the power of the present disease, is called a symptom of the disease. The relation which it bears to the disease is similar to that which it bears to its cause; and when that is produced from a concurrence of many states, the concurrence of many symptoms is wont to attend that kind of disease.

‘ An inquiry into these, therefore, is extremely useful and necessary; for they not only prove the existence of disease, but likewise point out the nature of it; effects certainly declare the nature of their cause: but the cause of the disease is likewise the cause of its symptoms.

‘ But if the symptom can be derived from the cause, antecedent to the disease itself, we understand it to be a symptom of the cause; the word cause being taken in a wider sense. This happens so often as the circumstances of that which causes the disease are various, and in like manner their effects, as some part of these may only concur to produce the disease; hence it becomes

comes a proper cause of it; another part of the disease, produced occasionally, and sooner or later brought into action, may discover different effects, supervening the disease indeed, but not having such a connection with it but that it may be without them. That the symptoms of the cause may be understood, we must take in those effects accessory to the cause of the disease.

Wherefore it is evident, that these symptoms can be taken away when the disease still continues, and may, on the other hand, remain when it is removed: sometimes they may prove far more dangerous than the disease which they attend; at other times they may discover one disease to have supervened upon another; one of which, because it is either prior in order of time, is more manifest, or more violent in degree, is only taken for the disease; the other, therefore, not being regarded in itself, but only in its effects, or even altogether neglected. Hence, when the principal disease ceases, the symptom of the cause still remaining, we lose the idea of it, and the disease, which lay concealed, now becomes manifest: which circumstances, when rightly considered, will show, that that distinction, taken in its true sense, is neither paradoxical nor superfluous, but rather exceedingly useful, as well for making a diagnosis as prognosis of diseases.

Either kind of symptoms, if by their own power they have produced some evident affection, it is called a symptom of a symptom. Under which denomination all the rest of the morbid effects come, which in succession follow one another; only they may have some anterior symptom for their cause, nor do they continue after it is removed.

These, therefore, have their beginning in the disease itself, or in the cause of it; from thence they are known, and these being taken away, those consequently are removed; and although, perhaps, upon the intervention of many others they may only cohere with them, by a proper analysis, however, they may assist a little in knowing the disease or the cause of it. Nor can we have a complete history of diseases if they are omitted.

It is likewise to be remarked, that there happens in the sick, not unfrequently, visible effects, which if you observe in their rise, may be wholly referred to some of the species, but are so firmly rooted in the body as to continue after the disease; hence we do not look upon them as symptoms, but as secondary diseases, and are therefore more to be attended to, because they require a particular cure.

It deserves to be remarked, that though pathology be a subject which naturally affords scope to the imagination, the learned author has judiciously avoided all speculative disquisitions that tend not to the solid improvement of science. The original work is unquestionably one of the most valuable productions in this department of medical knowledge; and the present translation, though it might in some part be rendered more perspicuous, delivers faithfully the sense of the author.

Tb

The Universal Gardener and Botanist; or, a General Dictionary of Gardening and Botany. Exhibiting in Botanical Arrangement, according to the Linnæan System, every Tree, Shrub, and Herbaceous Plant, that merit Culture, either for Use, Ornament, or Curiosity, in every Department of Gardening. Together with Practical Directions for performing the various Mechanical Operations of Gardening in general. By Thomas Mawe, Gardener to his Grace the Duke of Leeds. And John Abercrombie, Authors of Every Man his Own Gardener, &c. 4to. 11. 7s. bound. Robinson.

THE same spirit of experimental enquiry to which we owe so many valuable improvements in agriculture during the last twenty years, has also introduced a variety of important changes in the useful art of gardening. So much, indeed, is this the case, that books which were formerly esteemed as standard treatises on the subject, are now become in some measure obsolete, or at least apparently defective. The imperfection of those systems, however, is not only evident in respect of the information they contain, and that even on the most essential parts of gardening, but is likewise obvious in the confused arrangement of the various botanical classes, which the several authors have delineated upon discordant, or no fixed principles of science. It must therefore afford great pleasure to every lover of this art, to behold a work in which the errors and defects of former systems are corrected and supplied; in which theoretical is joined to practical knowledge, and the useful and ornamental parts of gardening both happily comprised.

The disputed doctrine of the impregnation of male and female flowers is well noticed by the authors under the article *Cucumis*, when treating of setting the early fruit, as it is termed, they observe, that,

‘ It is a most necessary operation of art incumbent on the gardener in the early culture of these plants, to be done according as the flowers, both male and female, come into full bloom, and is performed by injecting the farina of the male into the stigmata of the female blossom, which is as necessary to the generation of plants, as the seed of animals is to their respective species. In hermaphrodite plants the male and female organs are included all within the same flower, and consequently the impregnation is readily effected by nature; but all the species of *cucumis* being monoecious plants, male and female flowers distinct, both, however, on the same plant, the male blossoms being furnished with the stamina, having their antheræ loaded with a golden powder or farina, designed by nature to impreg-
nate

nate the females, so that the conveyance of this male powder to the female flower, either by nature or by art, is absolutely necessary, as, without its aid, the young fruit will constantly turn yellow, and drop soon after they have flowered; in summer, when the plants are fully exposed, the gentle breezes of wind, as also the bees roving from flower to flower, having the farina adhering to their legs, and some other accidents, are supposed to convey a sufficient portion of the farina for fecundating the females; but in winter and early spring, when no wind nor bees, &c. have free access into the frames, shews the necessity of performing the impregnation by art to these plants in particular, by carrying the male to the female blossoms.'

The authors proceed to explain the manner in which this necessary work is performed; where they observe, 'the importance of the above operation is so essential in the early culture of cucumbers, that it should never be omitted; as by such practice you may always be sure of the first and every fruit that shews; whereas without this care, if the culture of the plants is ever so well conducted, no fruit will set till late, as by many is experienced, unless some straggling bee has crept into the frame, and by the fertilizing dust sticking to its legs, accidentally performed the operation.'

The authors conclude this article with animadverting on a late reverend writer on gardening, who has denied the efficacy and necessity of such practice. They observe that such an assertion only shews a total want of experience in this very important process; for almost every eminent gardener has ascertained its great use; and it has been kept as a grand and important secret. To this we may add the necessity of impregnating the female flowers with the male dust, not only of the monoecious genera of other plants, but more so of the dioecious class, or those which bear male on one plant, and female flowers on another. This is affirmed by several speculative and practical gardeners of eminence; and for this reason, we see male and female plants of spinach intermixed, where they are reserved for seed for the purpose of impregnation.

The authors' observations on the different kinds of earths are very pertinent.

'Earth' may be divided into three classes, sandy, loamy, and clayey.

'A good garden earth may be either of a blackish, hazelly, or chestnut-brown colour; neither too light loose and sandy, nor partake too much of loam or clay, but is fattish, light, pliant, and easy to work at all seasons; and if three spades deep, it will be still more beneficial for the purpose, though if there be eighteen

eighteen inches or two feet depth of good staple, it will do for most sorts of esculent plants, and others, as well as for almost all sorts of fruit trees.

• **Sandy Earth.**—All the light, loose, open, and gravelly soils, whether black, grey, hazelly, or yellowish coloured, till the loam or clay is come at, may be deemed of the sandy kind, and is capable of raising some certain plants: but having a mixture of loam or clay, and enriched with dung, it will produce all sorts; for a vegetable planted either in sand alone, or in a fat coherent glebe or earth alone, receives scarce any growth, but where is a just mixture of both, the mass becomes fertile.

• By means of sand or sandy earth, strong loam or clay is fertilized, the earth being thereby rendered porous, and interstices or space maintained, by which the juices are prepared, and thrown off into the roots of the plants, and the fibres find room to extend themselves.

• Sandy or gravelly ground easily admits both of heat and moisture, and are apt to push seeds and plants much earlier in spring than strong loamy or clayey soils.

• But sandy land is liable to these inconveniences, that being sometimes very light and open, it either does not retain a due portion of moisture, or sometimes retains it too long, especially where there is clay at bottom; so in these cases, is apt either to parch or chill too much.

• **Loamy earth.**—This is that sort of earth which is a mixture of clay and sand, commonly of a yellowish or hazelly colour, and of a soft, fat, and slippery temperament, not so close a texture as clay, nor too loose and sandy, but of a middle nature between, and is at all times easy to dig and rake, and will readily dissolve by frost and rain.

• But some distinguish a true loam, or brick-earth, as that which partakes more of clay than sand.

• A good garden loam however should be such a just consistence as is pliable to work, and such as will not stick obstinately to the spade, rake, and fingers, &c. at every flash of rain, nor crust or chap in dry weather.

• Loamy earths, answering the above descriptions, are in many places the most common superficial or top earth, going frequently one, two, or three spades deep, and is one of the most beneficial soils for almost all sorts of plants and trees.

• **Clayey earth.**—Clay is a strong, cold, heavy, moist earth, liable to coalesce, and gather into a coherent and compact mass, having but little space or interstice, and earth thus embodied, and as it were, glued together; does not easily give out those salts contained in it, nor can the fibres of plants make their way through it in quest of proper nutriment, and therefore, such a soil of itself is no ways disposed to nourish vegetables; but if with such an earth, some sharp indissoluble sand, or some other body of similar quality, and light hot dungs be added, and well

well intermixed by proper digging, and breaking into small particles, they will keep the pores of the clay open, and render the whole loose and incompact, whereby the juices will have room to ascend, and the plants thereby receive proper nourishment.

* All binding earths, from the loam, till the stiffness of chalk may be come at, may be reckoned of the clayey kind, and require the aid of light earths, ashes, and light dungs to meliorate them for the business of vegetation.

* If the earth of your garden is of a sandy loose temperature, add loam and other heavy substances by degrees, and a good portion of moist rotten dung, particularly the dung of oxen, cows, and hogs, and of old hot-beds, &c. but any good moist rotten dung will improve this kind of soil.

* And if your garden is strong, stubborn, loamy, or clayey, meliorate it by sand, and other light materials, of a fiery, sprightly nature, together with plenty of dry rotten dung.

Under the article of Pleasure Grounds the authors give the following hints for laying them out according to the modern, and we may venture to say, the rational taste.

* In designs for a pleasure-ground, according to modern improvements, consulting rural disposition, in imitation of nature, all too formal works being almost abolished, such as long-straight walks, regular interfections, square grass plots, corresponding paterres, quadrangular and angular spaces, inclosed with high clipped hedges, &c. and other uniformities, as in ancient designs; and instead of which, consists now of rural open spaces of grass ground, of irregular dimensions, and winding walks, all bounded with plantations of trees, shrubs, and flowers, in various irregular clumps, and other compartments, exhibited in a variety of curves, projections, openings, and closings, in imitation of a natural assemblage; not forming inclosures of hedges, &c. but having all the various plantations open to the walks and lawns; for example: a spacious open lawn, of grass ground, being generally first presented immediately on the front of the mansion, or main habitation, having each side embellished with plantations of shrubbery, groves, thickets, &c. in clumps and other compartments, in irregular curves, and projections, towards the lawn, &c. with breaks or opens of grass spaces at intervals, between the plantation; together with serpentine gravel walks, winding under the shade of the trees; irregular plantations, being also carried round next the outer boundary of the ground, in various openings and closings, having gravel-walks, winding through them, for shady and private walking; and in the interior divisions of the ground is exhibited serpentine winding walks, and elegant grass opens, arranging various ways, all bordered with shrubberies, and other tree and shrub plantations, flower compartments, &c. disposed in a variety of irregular forms and dimensions, in easy bendings, concaves, projections,

projections, and straight ranges, occasionally ; with intervening breaks or opens of grass ground, arranging irregularly between the compartments of plantations, &c. both to promote rural diversity, and for communication and prospect to the different divisions ; all the plantations being so artfully arranged, as gradually to discover new scenes, each furnishing fresh variety, both in the form of the design in different parts, as well as in the disposition of the various trees, shrubs, and flowers, and other ornaments and diversities.

• So that in designs for a pleasure-ground, according to modern gardening, a tract of ground of any considerable extent may have the prospect varied and diversified exceedingly, in a beautiful representation of art and nature, as that in passing from one compartment to another, still new varieties present themselves in the most agreeable manner ; and even if the figure of the ground is irregular, and its surface have many inequalities, in risings and fallings, and other irregularities ; the whole may be improved without any great trouble of squaring and levelling, for by humouring the natural form, may cause even the very irregularities to conceal their natural deformities, and carry along with them an air of diversity and novelty.

• In these rural works, however, we should not abolish entirely all appearance of art and uniformity ; for these, when properly applied, gives an additional beauty and peculiar grace to all our natural productions, and sets nature in the fairest and most advantageous light.

• But some of our modern pleasure gardens, in which rural design is copied to an extreme, are often very barren of variety and entertainment, as they frequently consist only of an extensive grass lawn, like a great field, having a running plantation of trees and shrubs all round, just broad enough to admit of a gravel walk, winding through it in the serpentine way, in many short twists and turns, and bordering at every turn alternately upon the outward fence and the lawn ; which are continually obtruded upon the sight, exhibiting the same prospect over and over, without the least variation, so as that after having traversed the walks all round this sort of pleasure-garden, we find no more variety or entertainment than at our first entrance, for the whole having presented itself at once at the first view ; and we might often see as good a garden, sometimes in a common field, that is bordered with any kind of plantation.

• Therefore, in laying out a pleasure-garden, the designer ought to take particular care that the whole extent of his garden, be not taken in at one view ; only exhibiting at first a large open lawn, or other spacious open compartment, or grand walk, &c terminated on each side with plantations of curious trees, shrubs, and flowers, in compartments, exhibiting only some opens at intervals ; and behind these have compartments of the like plantations, with grass opens, gravel-walks, water, and other ornaments ; so that a spectator will be agreeably surprised

prised to find what terminated his prospect, was an introduction to new beauties and variety.

‘ But it is impossible to exhibit any regular directions for planning a pleasure-garden, agreeable to the prevailing modern design in imitation of nature aforesaid ; as the plan may be varied exceedingly, according to the natural figure, position, and situation of the ground and taste of the designer ; so we can only give some general hints.

‘ *General Sketch of the Design.*

‘ Take, however, the following general sketch, which may be varied according to the situation and extent of the ground.

‘ With respect to the situation ; this must consequently be immediately contiguous to the main house, whether high or low situated ; remarking, however, that a somewhat elevated situation, or the side or summit of some very moderate rising ground, is always the most eligible on which to erect the chief habitation, arranging the pleasure-garden accordingly ; such an exposure being the most desirable, both for the beauty of the prospect, and healthfulness of the air ; a low level situation, neither affording due prospect of the garden, nor adjacent country, besides being liable to unwholesome dampness, and sometimes inundation in winter : there are, however, many level situations, forming plains or flats, that possess great advantages both of soil and prospect, and the beauties of water, without too copious moisture ; there are also sometimes large tracts of ground, consisting both of low and high situations, as level plains, hollows, eminences, and declivities, and other inequalities which may be so improved, as to make a most desirable spot for a pleasure-garden, as the scene may be varied in the most beautiful manner imaginable. However, the choice of situation and scope of ground is not always attainable, so every one will regulate his plan in the most commodious manner possible, agreeable to the above hints.’—

—‘ But with respect to the arrangement of the several divisions, the following general sketches are on a supposition of a considerable tract of ground ; and if the plat of ground is small, a greater simplicity of design must be observed in proportion.

‘ First, a noble open lawn of grass ground, is extended on one of the principal fronts of the mansion or main house, directed either towards the open fields, park, or adjacent country, or towards the garden, if the situation requires it ; or may be extended a little more or less each way, according as the situation and extent of ground may admit, or require ; but, if possible, always considerably the most extensive on the principal front ; and should be considerably wider than the house, if possible ; and twice as long as broad at least ; or if the scope of ground admits it, may even be extended in length, as far as the extreme boundary of the garden : or carried over ha-ha’s, to the adjacent park or pasture-grounds, &c. widening gradually in irregular

gular windings, from the house outward; having each side bounded by various plantations of trees, shrubs, and flowers; in groves, clumps, thickets, and other elegant compartments, exhibited in a variety of rural forms, by various irregular, concave, and convex curves, and projections, to break all appearance of too stiff uniformity; introducing also between the plantations at intervals, breaks, or opens, of grass-ground, communicating with the lawn and internal divisions, in some places widely spread, in others more contracted; leaving also tracts for serpentine gravel-walks, winding under the shade of the plantations, so conducted as to command views of the lawn, and the interior divisions occasionally; observing, the homeward part of the plantation should be inclined a little toward each wing of the house that company may sooner arrive in the walks of the shrubbery; wildernets, and groves, under the shade and shelter of the trees: but the outward extension on each boundary should widen gradually towards the extreme termination, to give an air of grandeur, and admit of a full prospect from and to the mansion. Each boundary being planted with a choice variety of ornamental trees and shrubs, deciduous, and ever-greens, arranged principally in separate clumps, and other compartments, alternately, some consisting wholly of lofty trees, arranged sometimes in regular groves, and some in groups or clumps, irregularly; other compartments being entirely of the shrub kind; and others consisting of trees, shrubs, and herbaceous perennials together: in all of which, arranging the taller growth backward, and the lower forward, according to their gradation of height; embellishing the fronts with the more curious low flowering shrubs and ever-greens, interspersed with various herbaceous flowering perennials, all open to the lawn; and the termination of the lawn at the farthest extremity, if extended considerably outward to some agreeable prospect, is generally continued open the whole width, by sinking a ha-ha at the limits of the garden, to unite the view with the adjacent pastures, plantations, and the open country, as well as admit of a grand view to and from the mansion.

In a future Number we shall proceed to consider the operative parts of gardening, &c. laid down in this work, having already extended this article to a sufficient length.

Sermons on several Subjects, by Zachary Pearce, D. D. late Lord Bishop of Rochester. Published from the original Manuscripts, by John Derby, M. A. 4 vols. 8vo. 1l. 1s. in boards. Robinson. [Concluded from p. 145.]

THE third volume contains thirteen sermons on the following subjects: The Duty of confessing and forsaking our Sins; The Immortality of the Soul; The Wedding Garment; Vol. XLVII. March, 1779. O Riches

Riches an Obstruction to the Profession of Christianity in the Days of our Saviour and his Apostles, and the Source of many Vices in the present Age; The Inspiration of St. Paul, and his Power of working Miracles; Humility; The various Sorts of corrupt Communication;—and *five* Discourses, preached at the Chapel Royal, St. James's—On the Call of Sinners to Repentance; The Inordinate Love of Pleasure; The miserable State of the Wicked; the Duty of immediate Repentance; and the pernicious Communication of those, who attempt to subvert the Doctrine of a future State.

The greatest part of the fourth volume consists of Discourses on the Errors of Popery; the last of which is an excellent sermon on these words of St. Paul: ‘A man that is an heretic, after the first and second admonition, reject: knowing, that he that is such is subverted, and sinneth; being condemned of himself.’ Tit. iii. 10, 11.

This passage has given room for great variety of opinions among the interpreters of Scripture. Even in the reformed churches disputes have been raised about the true notion of a heretic, and the manner of treating him, as intended by the apostle: men, according to their different ways of thinking, having taken different sides in the question, and drawn very different doctrines from this description of a heretic. But the church of Rome has gone the most unwarrantable lengths on this occasion, and built upon the mistaken sense of this passage such persecuting principles, as subject all, whom she calls heretics, to every punishment which man can inflict in this world, and God in the other.

We shall subjoin the most material part of his lordship's observations on this subject.

‘To shew you what St. Paul most probably meant by an heretic in this place, we must look to the words immediately preceding the text, which, we may fairly suppose, led the apostle to give this direction to Titus. His words are these, “Avoid foolish questions and genealogies, and contentions, and strivings about the law: for they are unprofitable and vain.” From whence we may gather that the persons who are charged as introducing into the church of Christ these “foolish questions and strivings about the law,” were some of the Jewish converts to Christianity; no others, but these, having any such zeal for the law of Moses, here called *the law*. And this we find confirmed by what St. Paul says in his Epistle to Titus; where he expressly warns him, “not to give heed to Jewish fables and commandments of men that turn from the truth:” and farther says, that “there were then many unruly and vain talkers, and deceivers, especially they of the circumcision.”

From

From all which laid together, it seems highly probable, that the man, whom St. Paul in the text distinguishes by the name of heretick, was one of those Judaizing Christians, who, living in communion with the church of Christ, taught such things for duties under the gospel, as had no warrant from the doctrine of the gospel: particularly, that some of the Mosaic laws and ceremonies were necessary to be observed and practised by all Christians.

Every one who reads St. Paul's Epistles with any attention, will find, that some of those Jewish converts insisted upon it as a necessary duty, that the Gentile converts should be circumcised, that they should keep the feasts of the new moons, and should observe the Mosaic distinction of meats: and he will there see, with what zeal and what force of reasoning the apostle endeavours to throw this yoke from off the necks of those heathens who had embraced Christianity.

Such then was the heretick most probably of whom St. Paul speaks in the text; and his heresy consisted in his raising such foolish questions, and giving occasion to such strivings about the law, as tended to make men look upon those things as the will of God, which, under the gospel-covenant, were no better than the unwarranted commandments of men.

The author proceeds to shew in what sense it seems most probable, that St. Paul represents this judaizing heretic as one, whom Titus *knew* to be not only *subverted*, but condemned of himself.

The chief difficulty in the words of the text is, to find out what the apostle meant by this heretic's being condemned of himself, in such a sense, as that Titus might be supposed to know it. Is it, that this heretic taught for the true doctrines of the gospel what he himself knew in his own conscience to be false doctrines? In this sense he was properly condemned of himself: but then it may be justly observed, that Titus could not know it, as he was not acquainted with the secrets of men's hearts.

Or, is it St. Paul's meaning, that such a heretic accused or bore witness against himself, because he openly maintained his false doctrine, and endeavoured to propagate it to all around him? This sense Dr. Foster, and other learned men have given to the words 'condemned of himself.' And it is true, that Titus, or any one else, without knowing that the heretic knew his doctrine to be false, might know, that he was thus condemned. But then in this case the heretic was only condemned of his actions, not *of himself*, i. e. not by the testimony of his own mind. He might believe his doctrine to be *true*, though his actions condemned him, or witnessed against him for openly teaching and spreading it.

• To find out then the true meaning of the expression, as applied in the text to an heretick, it must be remembered, that it is a Judaizing heretick, of whom the apostle speaks, one who endeavoured to lay upon the Gentile converts to Christianity, as a necessary part of their duty, those observances which at that time stood only upon the foundation of the commandments of men.

• Very few of the books of the New Testament were written at the time when St. Paul gave this rule to Titus; and it is not improbable that in the island of Crete where Titus was then bishop, Christianity was no otherwise known than by teaching, I mean teaching in opposition to writing. But, however that was, we find the apostles always laying it down as a sure rule, whereby their converts might distinguish between what were the doctrines of the gospel, and what were the mere commandments of men, that those converts had been taught and had received the doctrines of the gospel from the apostles themselves, or from such teachers as had been sent to them by the apostles: whereas such as were the mere commandments of men had never been taught to them by any apostle, or preacher authorized by an apostle: but were, in those who taught them, the entire fictions of their own brains, the workings of their own fancies.

• On this account St. Paul commends the Corinthians for keeping the ordinances, as he had delivered them unto them... St. John advises, that if any man brought not the doctrine, which they had learned of him, they should not receive him into their houses. And when St. Jude exhorts Christians, that they should earnestly contend for the faith, he points out the true faith, by saying, that it was that, which was once delivered to the saints.

• Whatsoever Christian therefore in Crete (under Titus's government) or in any other part of the church, taught as an article of faith or rule of practice received by him from some apostle or apostolical preacher, what he had not received as such from any apostle or apostolical preacher, was subverted and turned from the truth; as they are said to subvert men's souls, who taught as necessary to be practised by the Gentile converts, what the apostles gave no such commandment for; and such an heretick sinned, likewise being condemned of himself, because he knew in his conscience, that he had received no such doctrine, and had been taught no such practice from any person authorized either by Christ or by his apostles, to teach the will of God to mankind. So that he was self-condemned in the strict sense of the word, because he taught a lie: even if the doctrine itself were supposed to be true, yet it was false that he had received such a doctrine from them; and therefore when he taught it as thus received, he stood condemned by the testimony of his own mind.

• And this Titus might very well know, as the text says he did, and as the passages which I just now cited from the epistles
of

of three apostles suppose, that every one of their converts might do; without our supposing him to have any knowledge of the heretick's heart: for the question is about a fact; not about the truth of the doctrine which the heretick taught, but about this point, whether he had ever received any such doctrine as he taught? and Titus could be very sure, that he could produce no authentic and inspired teacher of the gospel for his author, and that therefore he was condemned of himself, or, in other words, that he was inwardly conscious of his having no such warrant for his doctrine as he pretended.'

Having thus seen what most probably this heretic was, of whom St. Paul speaks in the text, and in what sense he is not only represented-as self-condemned, but Titus likewise as knowing it, his lordship considers the rule, which the apostle has here given for Titus's conduct towards this heretic.

'Titus is directed only to admonish him, and (if that, when repeated, did not reclaim him) then to reject, or rather to avoid * him, as one, whose evil communications would corrupt the good faith and practice of Christians: as one who deserved to be marked out by such a censure, lest the unwary, for want of such proper direction from their governors, might be drawn in to hearken to his dangerous deceits.

'The substance of what I have hitherto said is this: it seems most probable, that the words of the text are to be restrained to such a Judaizing heretick only, as taught that for a doctrine of the gospel received by him from some apostle or apostolical teacher, which he had not received for a doctrine of it from any such person; and that this being a falsehood as to the matter of fact, the heretical teacher did himself know, that he had no such warrant as he pretended, and was, therefore, in this instance, condemned of himself; and that, as the heretick knew this, Titus too could know it, and consequently could know, that he was self-condemned: in which case there was no room for his giving him any lessons of instruction. Admonition was all that a ruler of the church could offer on the occasion: and this Titus is commanded to do a first and a second time; which, if it proved ineffectual, he was then to avoid such an obstinate sinner; that so all those who held the same common faith with him might follow his example, and shew, by this visible act of theirs, that they had no religious communion or intercourse with the perverse maintainers of falsehoods.

'This seems to me to have been St. Paul's heretick in the text; this the true nature of his crime, and this the rule of every Christian's behaviour towards him.'

* The original word *παραιτω*, which is here rendered by *reject*, may as well, or better be rendered by *avoid*, as it is in the Vulgate, and other translations.

His lordship's inferences from this text are so reasonable and just, that the reader cannot but be pleased with his observations at full length.

• We may learn, first, from hence, not rashly to apply all that St. Paul here says in the text to every one whom any particular Christians, or societies of Christians, shall pronounce to be an heretick.

• That there are heresies and hereticks in the Christian church, is a truth too clear to be denied, and sadly to be lamented : for all such as teach doctrines plainly contrary to the fundamental truths of the gospel of Christ, are most certainly hereticks, and are spoken of in the New Testament under that title, even by St. Paul himself, though, in my text, the person whom he describes has been shewn to be one of a very different complexion.

• Admitting therefore that there are heresies in the Christian church, as St. Paul foretold that there would be, "that those which are approved, might be made manifest among Christians;" yet we ought not to give that odious name to every difference of opinion from the received one in an established church, even though that difference of opinion relate to some of the doctrines of Christianity, provided they be not fundamental ones. For in these times, Christians have no warrantable guide to revealed truths, but the holy scripture, and as particular passages in all written accounts are in some degree liable to various interpretations, there is room for men to differ, for even honest and sincere searchers of truth to differ, in some points which they find written there ; so that here is foundation, here is even necessity for all men's exercising charitable dispositions towards those who agree not with them in some points of doctrine; and every reasonable man will find it his best employment, to follow the apostle's rule of "proving all things, and holding fast that which is good;" or, in other words, of making use of the best means which he can get of finding out the truth, and then of adhering not only with modesty, but with steadfastness, to what the judgment of his mind offers him as truth.

• With still less certainty can it be pronounced of any man, that he is an heretick self-condemned, and that we know him to be such, because we have not the same means of knowing this as Titus had in the case referred to in the text ; when the sin and the self-condemnation of the Judaizing heretick related to a certain and undoubted fact ; and when the question was, whether such a one had received the doctrine, which he taught, from any apostle or apostolical preacher ; not whether the doctrine which he taught was in itself sound and true.

• We may learn, secondly, from hence to judge aright of the true state of the church of Rome and of the reformed churches of Christ.

• If I have explained St. Paul's words in the text according to their true meaning, the church of Rome has little reason to pro-

pronounce us hereticks for quitting their communion and withdrawing ourselves from it. We do but follow the apostle's advice in what we do, and forsake or avoid a church which gives us too much reason to conclude, that its behaviour has a great resemblance to that which the heretick of the text had practised. He taught doctrines, for which he had no warrant, as having not received them: and does not the church of Rome do the same? To us they must ever seem to do so, when they teach transubstantiation, purgatory, indulgences, and many other things, for which they have not only no authority from scripture, but not even from the channel of ancient tradition. We know the precise time, and a late one it was, when some of these corrupt doctrines first began in the Christian church; and with regard to others, though we cannot so exactly point out the age in which they took rise, yet we can shew from the most primitive and genuine records, that there was a time, and that the earliest and the purest time of the Christian church, when they were not in being. And this is sufficient to shew, that the present church of Rome teaches some things for doctrines of the gospel, as received by that church from the apostles and their successors, which they have not received, no not by tradition, that uncertain means of information.

• If this church therefore teaches what appears to us to be only the commandments of men, and yet teaches them as the commandments of God conveyed to them, though, upon the best search that we can make, they have no marks of being such: do we not in this follow the advice of the apostle, when we avoid them and their communion? leaving them to their mistaken notions, after having frequently admonished them of their errors, and with great appearance of reason shewed them how little foundation those novel doctrines have, except in the power and profit which they manifestly bring to the governing part of that church?

• The members of the reformed churches were ever backward for the reasons before given, to charge any particular Christians or churches with heresy; but when our adversaries (such I call them, for such they make themselves to us) never think or speak of us, but as of hereticks, we may be excused, I think, before God and man, if we look a little more carefully into the marks of heresy, and if, where we see so much appearance of it on the side which is always reproaching us with it, we place it to the account of the church that seems so much to deserve it. and choosing this text for our ground, we take the apostle St. Paul himself for our voucher.

• Lastly, Let us learn from hence the meek and mild nature of our holy religion. In so flagrant a case as this, which St. Paul points at in the text; when the crime was in all respects a voluntary one; when there was no room for the heretick to plead mistake or ignorance, but he stood condemned by his own conscience, yet even here the apostle directs, that two admonitions

should precede. "Count him not an enemy, but admonish him as a brother," this is his direction in another instance; and it is likely, that the admonition here spoken of, was meant to be of a nature not wholly different: and, after all, when the heretick of so black a dye continued obstinate, nothing more is recommended to be done, than to reject or avoid him. A mild behaviour for such a crime; a prudential method, which every society has a natural right to use; and all that our holy religion now a-days allows: with him that will not hold the common faith, we are to forbear communion, that we may not have the scandal and the mischief of holding with such a person any religious fellowship.

This shews, as I said, the meek and mild nature of our holy religion; but we know that such religion and some who profess to be Christians, differ very widely in this point: for the church of Rome thinks it not enough to do what Titus was directed to do: it is not content to avoid or reject such as it reputes to be hereticks. Alas! they would be glad to be so avoided or rejected, and left to God and their own consciences. But popery is not so merciful; it imprisons men who are charged with heresy, where its hands are not held by the wisdom of the civil magistrate, it confiscates all their substance; and, in many countries, destroys their lives by all the means which an invention, fruitful in cruelty, can contrive. Even silence will not always gain them safety: let them forbear to preach what is called heresy, let them try to enjoy their opinions in their own breasts, yet an inquisition will not hold them guiltless, and the most secret thoughts of their hearts will be forced out from them by the terrors or the tortures of a rack. Nay, where popery has no civil power and authority on its side, yet has it ever been restless in its attempts to root out all those that are branded with the name of hereticks, and as such are proscribed by the church of Rome, and marked out for destruction, whenever a seasonable opportunity of effecting it offers itself.

Let it never be said, for the credit of Christianity let it never be said, that there is any warrant in the gospel of the blessed Jesus for such cruelties as they put in practice. Let it be called the humour and passion of the nations where these are seen, or the reason of state, or whatever may screen our holy religion from the infamy of encouraging such a behaviour. Let no such blot be thrown on the gospel in which meekness and gentleness are every where recommended: by which, when rightly understood, a savage may be tamed, but a civilized creature can never be rendered worse than a savage.

And let us endeavour to shew in all parts of our behaviour, that we are the followers of that Christ, who neither strove nor cried, as St. Matthew expresses it; nor did he break even a bruised reed. So great was his patience and forbearance to-

wards

wards his adversaries. And such as are of the contrary character, such as think that they do God service, when they destroy his creatures upon pretence of religion, let us ever esteem them as the worst fellow-subjects in Christ's kingdom, if they can be called fellow-subjects who thus exercise dominion where they should only practise obedience.'

The remaining sermons in this volume are upon the following subjects: 'Is any sick among you,' &c. James v. 14, 15. The Son of Man came to save that which was lost; If in this Life only we have Hope in Christ, we are of all Men most miserable; Christ, a true and proper Object of Divine Worship, and God properly and truly, by Nature and from all Eternity; The Scriptural Rule of Submission to Government explained.

Our author's general sentiments on this head are contained in the following paragraph.

'In arbitrary governments, neither the consent of the people is asked, nor always their inclination considered. There the law is forced upon them; and it *is*, it *must* be their rule, whether they think it reasonable or not, prudent or the contrary.

'This was the case of the Roman empire when Christ and his apostles lived and gave the rules which I before mentioned to you, about the duty of subjects to their princes: the will of the sovereign was the law at that time, or if the senate of Rome had any share in the confirming any law, yet the great body of the Roman empire had nothing to do with it, but to receive it when published, and obey it when transmitted to them; but in a free and limited monarchy like ours, the people's consent is necessary before any law can be established; and therefore the more share we have in the making the law, the less we should have in the breaking it, and he surely cannot be thought to practise the scriptural rule of submission who will not be obedient even to the laws which he himself has made, nor be subject even to those whom he himself has helped to ordain the higher powers.'

These are the subjects, which his lordship has discussed in the present collection of sermons. His mode of writing is calm and argumentative. His reasoning clear and obvious to the meanest capacity. His practical inferences and exhortations are serious and important, but seldom animated. His explanations of Scripture are in general learned and judicious, His notions of Christianity, and its peculiar doctrines, are of an ambiguous nature, for the most part rational, but sometimes intermixed with the relics of Calvinism, the doctrines of original sin, the reconciliation of God to man, the satisfaction

satisfaction made by Christ to Divine justice, and the like. In the popish controversy he has produced his authority for the errors which he ascribes to the Roman Catholic church, and has refuted them in a masterly manner.

A Philosophical Inquiry into the Cause of Animal Heat : with incidental Observations on several physiological and chymical Questions, connected with the Subject. By P. Dugud Leslie, M. D. 8vo. 6s. Boards. Crowder.

TO determine the cause of animal heat is a problem which has much exercised the invention of physiologists, and given rise to various hypotheses. Mechanical and chemical powers have each had their respective abettors, whose theories, however, are liable to so many strong objections, that they can afford but little satisfaction to an inquisitive mind. The author under consideration seems to have entered upon this curious enquiry with a thorough knowledge of all that has been written on the subject, and a decisive opinion, founded on arguments, of the fallacy of every hypothesis which has hitherto been proposed. The work is divided into two parts, each of which is subdivided into chapters, and these occasionally into sections.

The first chapter treats of animal heat in general, and the second, of the phenomena of animal heat. The latter is divided into four sections, in the first of which the author evinces, that the latitude in the temperature of animals is considerable ; and in the second, that there is a remarkable uniformity in the temperature of animals.

Though we have found, says our author, a considerable latitude of temperature in the different classes of animals, there is a surprising uniformity in that, which is peculiar to each genus and species. The difference between the species of the same genus never exceeds a few degrees ; and the distinction between the lowest genus, and the highest, is not greater. Thus in the whole variety of the bird kind, the temperature is nearly one and the same ; and as far as our experiments go, it is likewise steady in the amphibia. With respect to the more imperfect animals, they are too dependent on the influence of external circumstances to preserve uniformity of heat.

But one of the most remarkable properties of animal heat, is the uniformity which it is observed to maintain under the greatest irregularity of size. In all the variety of quadrupeds, birds, and cetaceous fishes, we find nothing depending on that circumstance ; for the thermometer rises to the same degree, whether applied to the mouse or the elephant, the wren or the ostridge,

ostridge, the sea-calf or the whale; and we cannot perceive that age, size, or temperament, produce any material difference. That this at least is the case with respect to man, De Haen has rendered sufficiently plain, by a course of accurate experiments on subjects of both sexes, from the earliest infancy, to extreme old age: And if we be allowed to reason from analogy, we must suppose that the same uniformity of temperature extends to all the more perfect tribes of animals.

'Before the days of the immortal Harvey, it was the general opinion of physiologists, that certain parts of the body, in particular the thoracic viscera, were a temperature superiour to the other parts of the animal; but it is now, I think, evinced by the most accurate observations, that in every individual, it is uniformly the same over the whole body; and if any difference has at any time seemed to subsist in a healthy animal, between the external and internal parts, it is to be entirely attributed to the communication with the colder surrounding medium, and the difficulty of preventing the thermometer from being affected by it. With respect to those parts, which are without the course of circulation, the cuticle, hair, nails, &c. they are always at a mean degree betwixt the heat of the animal and the ambient air.'

In the third division of this chapter Dr. Leslie displays the connection between the state of respiration, the colour of the blood, and the degree of heat in animals; and in the fourth he considers the connection, between the state of circulation, and the degree of heat in animals.

After these preliminary enquiries, the author proceeds, in the third chapter to take a view of the prevailing opinions on the cause of animal heat; and of these the first that he refutes is the doctrine of chymical mixture.

'When Chymical Philosophy, says he, came into vogue, and prevailed in the theory, as well as the practice of medicine, almost every operation in the animal machine was attributed to the effect of ferment, or mixture. We need not be at all surprized that men, who never extended their views beyond the bounds of their laboratory, nor ever contemplated the other parts of nature, became possessed of the idea of the universal application of those energies, which they had perceived in such a variety of instances; and that imagining their influence unbounded, they attempted to explain even the functions peculiar to life, on principles deduced from their acquaintance with that one set of causes.

'Thus, from observing that on mixing certain bodies far below the temperature of the human body, a degree of heat sometimes rising to actual inflammation was produced, they, without farther investigation, pronounced mixture the sole cause of animal heat. Various, however, were the opinions not only
respect-

respecting the place where the mixture happened, but also concerning the nature of the fluids of which it consisted.

Vanhelmont, Sylvius, and several other chymico-physiologists, supposed that the mixture took place in the intestinal tube, and ascribed it to an effervescence betwixt the pancreatic juice and the bile. Others discovered acids in one place, and alkalis in another; but the general opinion for near two centuries was, that acescent fluids taken in, meeting with alkaline already prepared in different parts of body, gave rise to the degree of heat peculiar to animals. But all who are in the least conversant with the laws of the animal economy, need not be told that these opinions are mere conjectures, founded on facts gratuitously assumed. No experiments have shewn either an acescency or alkalescency in the bile, that is sufficient to unite with the other animal juices, and generate the heat of animals. But to avoid much discussion, did we even admit the supposition in its full extent, still it would be found by no means sufficient to account for the stability of animal heat in different climates and seasons; its equability all over the body when in health; its partial increase in topical inflammations, or hardly indeed for any one phenomenon attending its production.

Since then it appears that the fluids supposed to be mixed, the place in which the mixture is made, and every other circumstance pertaining to it, are equally ill ascertained, and seconded by analogy, none will, we presume, hesitate to reject every hypothesis of the cause of animal heat, founded on the effects of mixture.

The theory which succeeded to the former was that of fermentation; and of this opinion, as our author observes, there were various modifications; but of late the putrefactive species of fermentation has been most generally adopted. He justly observes, however, that the efficacy of this process in producing animal heat, is far from being well ascertained.

In the third section Dr. Leslie enquires into the mechanical generation of animal heat. From observing that the circulation of the blood, and the temperature of the body are closely connected with each other, physiologists have been induced to ascribe the generation of heat in animals to the more mechanical effects of motion. The inquirer admits this principle to have the force of a secondary cause, but rejects the opinion of its being sufficient for solving the problem. He considers this doctrine under the two divisions into which it has been distinguished. The former supposes animal heat to depend on the reciprocal action of the fluids upon the solids; and the other upon the intestine motion of the globules of blood among themselves. Both these opinions our author endeavours to refute.

The

The next opinion noticed is that of Dr. Cullen, which is delivered only as a conjecture, in the following terms.

"May it not (says he) be supposed, that there is some circumstance in the vital principle of animals, which is in common to those of the same class, and of like economy; and which determines the effect of motion upon the vital principle, to be the same, though the motion acting upon it may be in different circumstances."

By this, says our author, Dr. Cullen means, for to those who never heard him on the subject some illustration of the text may not be unacceptable, that the different temperature of different animals is owing to a difference of the vital principle, inasmuch, that the velocity of the blood may be the same in a frog, as in a man, yet in consequence of the different vital principle, the heat produced be different. The facts, upon which he seems to lay greatest stress are, that neither where the surrounding medium considerably surpasses the temperature of the living body, nor where it is far below it, is there any sensible change in the heat of animals. These, and some similar facts, seemingly countenance his hypothesis, but they will, it is presumed, be hereafter explained on principles more obvious, and consistent with the simplicity of nature; for while we admire the singular ingenuity, which stamps every part of the Cullenian doctrine, we must be permitted to consider it, in this particular, as founded on a more specious, than solid basis. What just grounds have we to imagine the principle of life different in different animals? And how are we to conceive, that the same degree of motion should in one class of animals always produce a certain degree of heat, and in another class as regularly a different? A proposition of such a nature should, no doubt, require the most obvious facts and conclusive arguments to establish it; but in the present instance we do not even perceive any probable reason from analogy. Besides, to say that the principle of life can generate heat or cold, independent of chymical or mechanical means, is contrary to experience, and seems in itself absurd. Upon the whole, from these few of the many objections that tend to overturn Dr. Cullen's theory of animal heat, we do not hesitate to account it a mere hypothesis, and entirely abandon it.

The examination of the various hypotheses concludes with that of Dr. Black, which is the last, and Dr. Leslie acknowledges, perhaps, the most ingenious and best supported theory which has ever been proposed on the subject of animal heat. Dr. Black having observed, that not only breathing animals are of all others the warmest, but also that there subsists so close and striking a connection, betwixt the state of respiration and the degree of heat in animals, that they appear

to be in an exact proportion to one another, was led to believe that animal heat depends on the state of respiration; that it is all generated in the lungs, by the action of the air upon the principle of inflammability, in a manner little dissimilar to what occurs in actual inflammation; and that it is thence diffused by means of the circulations over the rest of the vital system. This hypothesis Dr. Leslie examines with a degree of attention proportioned to its ingenuity, and the great reputation of the author. In the first place, he contends, that, though there subsists a very striking connexion between the state of respiration and the degree of heat in animals, and that they are even in proportion to each other, yet it by no means ensues, that the former is positively the cause of the latter; for, were that really the case, those animals which are destitute of the organs of respiration, would generate no heat.

In the second place, our author observes, that if the heat of living animals be generated solely in the lungs, two things necessarily follow, the former, that it can only be communicated to the other parts of the body through the channel of the arterial system; and the latter, that it must decrease as it recedes from its supposed centre; but neither of these propositions is, he thinks, sufficiently ascertained to confirm the theory of Dr. Black.

Under the third argument our author endeavours to show, that the vital fluid, so far from acquiring all its heat in its passage through the pulmonary system, communicates no inconsiderable portion of what it had received in the course of circulation, to the atmospherical air alternately entering that organ, and issuing from it.

Under the fourth head is considered Dr. Black's hypothesis, so far as it denies the generation of heat to the fœtus *in utero*. This opinion Dr. Leslie endeavours to invalidate, by observing, that the chick *in ovo* generates heat for some time before it can have any communication with the atmospherical air; and that a full grown fœtus may subsist several hours after birth without respiration, yet preserve its natural temperature.

The author having, by a variety of ingenious arguments, endeavoured to overturn the several theories which have hitherto been invented respecting animal heat, proceeds to deliver and establish, in the second part of the work, a theory of his own; and his idea is briefly this: 'That the subtle principle, by chemists termed phlogiston, which enters into the composition of all natural bodies, is, in consequence of the action of the vascular system, gradually evolved throughout every part of the animal machine, and that, during this evolution, heat is generated.'

The

The limits of our Review will not permit us to enter upon a detail of the arguments by which this theory is supported, and we shall therefore only inform our readers, that it is established upon the demonstration of the following propositions : 1st, the blood contains phlogiston ; 2d, the action of the blood-vessels evolve phlogiston ; 3d, the evolution of phlogiston is attended with heat ; 4th, the heat, thus generated, is sufficient to account for the heat of living animals ; 5th, the most striking phenomena of animal heat evince the truth of these propositions. We have only to add, that the author discovers an ingenuity and acuteness that entitle him to a distinguished rank among physiological writers.

Shenstone-Green ; or, the New Paradise Lost. Being a History of Human Nature. Written by the Proprietor of the Green. The Editor Courtney Melmoth. 3 vols. small 8vo. 7s. 6d. sewed. Baldwin.

THIS novel is founded upon a benevolent suggestion, which, though in its nature exceedingly romantic, is described by the author in such a manner as gives to fiction the air of probability and truth. A gentleman of a very affluent fortune, and who has no other child but one daughter, is seized with a strong desire of rendering a number of persons happy, by placing them in a state of ease and genteel independence.

The project is not much sooner conceived than it is carried into effect, with the utmost ardour, in opposition to all the remonstrances of the gentleman's steward, whose shrewd remarks, and peculiar manners, afford entertainment throughout the piece. An elegant town, under the name of Shenstone-Green, is quickly erected, and planted with inhabitants ; in the choice of whom the benevolent frenzy of the founder is more conspicuous than his judgement. The time is now come when he hoped to behold virtue and uninterrupted happiness prevail in those peaceful abodes which he had destined for their future security. But short is the elysian scene. Dissipation and luxury succeed to independence and ease ; the natural gradations of refinement take place in their turn ; and the visionary notions of felicity terminate in the prospect of vice and wretchedness.

We shall lay before our readers part of a chapter, in which the steward sets out on a journey to procure inhabitants for Shenstone-Green.

‘ One fair morning, preparations having been made, Mr. Samuel Sarcaſm clapped the saddle-bags acroſs his favourite pad, and was as well laden with letters as any mail whatſoever.

But, he had not been absent three days before we received from him the following epistle:

To Sir B. Beauchamp,

Sir,

Looking upon it that I am charged with such a commission as no steward had ever before in trust, I am willing it should be so done as to hand down my name to posterity in a way to do it honour. Being now, as I take it, on the road of immortality, it behoveth me not to stumble. It is to this end that I am baiting my horse at a hedge ale-house, in my way to London, where most of your letters are directed. The horse, I say, *sir*, eateth while I write to know the *full extent of my commission*. I forgot to ask certain particulars before I set out; so pray tell me if I am to go to London *right on*; or, whether I may make such excursions as seem to promise me, in the vagabond-way, any success? Am I to take notice of any ragged tatterdemallions that I may meet, overtake, or follow upon the road—such as beggars, gypsies, &c.—or am I to let them alone? I have already passed several very ill-looking fellows, and as many dirty huffcys, who, I verily believe, would not refuse to become our pensioners. There was particularly a man with a shock head of hair, and two wooden legs, who accosted me yesterday, in God's name, to give him a shilling. By the splendour of his demand, (being eleven times more than ordinary beggars have the impudence to ask) I am persuaded he would like to lay his stumps upon *the Green*. If I had given him any encouragement, he would certainly have undertaken to hop to you in about forty eight hours; nay, he worked away upon his timber ten or a dozen paces to show me how he could move; but I have let him slip through my fingers. If you think he is a prize, *sir*, I will contrive to pick him up and pack him in a cart; or, if your honour chooseth, in a coach, as I come back. Even in this pot-house, (where I am using the vilest pen and most polluted paper upon the most virtuous subject) there are half a score as pretty, that is to say, as ugly, objects for the pension as you could wish. I do not believe there are twelve ounces of wholesome human flesh amongst the ten; and, to all appearance, not above a shirt and an half, were one to tack all their slips of linen together. If these would not be glad of your honour's patronage, I do not know who would. From what has been said then, *sir*, you will perceive that I could get a number of recruits (and almost all such as are too frightful for any hospital but your honour's) as I go along. Fail not then to let me know the bounds of my authority, and I remain, in the mean time,

Your honour's

Most faithful servant and steward,

SAMUEL SARCASM.

The following letter from the clergyman of Shenstone-Green gives an account of one of the earliest pests that entered this happy retreat.

To

• To Sir B. Beauchamp.

“ Honoured Patron,

“ The abandoned women, whom a certain young *Shenstonian* first countenanced and then dismissed, have not yet quitted the village, though, we understand, they were furnished by Mr. Danby with money sufficient to take them to whence they came. Seeing them stare about the neighbourhood from day to day, to the great annoyance of female virtue, which is under the shadow of Sir Benjamin's wings, I sought out the haunt which they frequent and by virtue of mine holy office, exhorted them to quit our *Paradise*, threatening, at the same time, that if they did *not*, they should be first excommunicated, and then driven out by the angel of our garden with a flaming sword. They answered hereunto very unseemly, first, saying that they had as much right to live in *Paradise* as a parson, and, that as to excommunication, that would only be to forbid them going to a place, which is the last public exhibition they should at any time think of troubling. After this they changed their address, and desired me to sit sociably down. Albeit my profession might be degraded, and my cloth stained by sitting me down amongst the naughty ones; I resolved for once to approach pollution in the hope of wiping it away with holy exhortation. Hereupon, I rehearsed that chapter of the everlasting volume, which the scriptural sage in the character of a father, giveth to young men. I began with *My son, my son*, hearken unto the words of my mouth, &c.—and went quite through.—But mark the progress of abandoned hearts. All the time I was predicating, they assumed an affected gravity, which imposed upon my simplicity. One of them patted me upon my cheek, under pretence of praising the voice with which I exhorted, and squeezed my hand, while she declared I had the true pulpit deportment. A second stroaked my chin, and observed, that, as eloquence was apt to parch the tongue, it might be as well if I were to call for my bottle; while the third—for the fourth had fled elsewhere for shame—drew her palm along my knee, and even to the taper of my thigh, saying, she wished her *eyes might drop out of her head* if I was not a very proper man. Now it was that I perceived I had got into a den of thieves, who wanted to steal away the virtue, which I came to inspire. Yes, my honoured patron, three pair of black eyes,—sent their flames at my honour; and it was only by a precipitate retreat, after being much stirred, in which I left my hat and wig, which they swore should pay for my priggish impertinence, that I could save mine integrity from the snare. As I ran bald-headed from the door, they hooted me with one accord; and, strange to tell, I have been scarce out of my bed since.

“ It is incumbent that these evils be done away, and that these fair devils be cast out of Shenstone-Green, which otherwise will be like unto the Strand, where once upon a time, I was carried

VOL. XLVII. March, 1779.

P

ried

210 Gilpin's *Lectures on the Catechism of the Church of England*.
ried off in my canonicals, and stripped of every thing but—
MY PURITY.

“ I am, honoured patron,

“ Your humble servant,

Parsonage-Place.

CHARLES CUSHEON.”

Besides a variety of incidents, this novel contains a picturesque description of several characters, which are well supported; and the author has adhered to nature in delineating the progress and the series of events.

Lectures on the Catechism of the Church of England. By William Gilpin, M. A. 2 Vols. Small 8vo. 7s. Blamire.

THESE Lectures were composed for the use of the young gentlemen educated at Cheam school; and form a plain, familiar explanation of the catechism of the church of England. But the author has not confined himself to the mere words of the Catechism; he has taken a larger compass, illustrated many points, which were only alluded to, or taken for granted, and has laid before his readers the evidences of the gospel history, as well as the principal doctrines of our religion.

In the course of this performance he has endeavoured to shew, that scarce any of the great truths of Christianity were so wholly new, but that some notices of them, or at least some resemblances, may be traced even among the heathen nations, especially among those, which were more polished; and perhaps among all, if we were more intimately acquainted with them. This, our author thinks, is an argument which carries great conviction, as it implies, that there is either a perfect harmony between reason and revelation; or, that these preparatory notices originated immediately from the Deity. If we even suppose, these notices to have been wholly of Jewish origin, still the unforced adoption of them shews strongly their agreement with reason; and therefore opposes strongly the endeavours of those, who labour to set reason and revelation at variance.

In this light, continues Mr. Gilpin, a very late ingenious and distinguished writer seems to build a part of his theory upon false ground, when he tells us, that from the New Testament ‘ may be extracted a system of religion entirely new, both with regard to the object and the doctrines of it, and totally unlike every thing, which had ever before entered into the mind of man.’ Jenyns’s Evid. p. 17.

In this passage Mr. Jenyns probably alludes to certain speculative doctrines, which have been supposed to form a considerable

able part of the Christian system. He seems to have taken his notions of our religion from the writings of certain Calvinistic divines, who have imagined, that original sin, irresistible grace, imputed righteousness, vicarious atonement, vicarious punishment, &c. were some of the most essential doctrines of the gospel. These, we confess, are entirely new; but every rational advocate of Christianity is at this day very clearly convinced, that they are nothing but the dreams of injudicious writers, without any foundation in Scripture.

Mr. Gilpin introduces his Lectures with the following short history of the Catechism:

‘ It was among the earliest cares of the first promoters of the reformation, to provide a catechism for the instruction of youth. But the same caution, with regard to the prejudices of men, was necessarily to be used in this matter, as had been used in all the other religious transactions of those times. At first, it was thought sufficient to begin with such common things, as were acknowledged both by Papists and Protestants. The first catechism therefore consisted simply of the creed, the ten commandments, and the Lord’s prayer: and it was no easy matter to bring even these into general use. They were received by the people, in the midst of that profound ignorance, which then reigned, as a species of incantation; and it was long before the grossness of vulgar conception was even enlightened enough to apprehend, that the creed, the ten commandments, and the Lord’s prayer, meant simply to direct their faith, their practice, and their devotion.

‘ This was all the progress, that was made in catechetical instruction from the beginning of the reformation, till so late a period as the year 1549. About that time a farther attempt was made by archbishop Cranmer, as it is commonly supposed. He ventured to add a few cautious explanatory passages; which was all the prejudices of men would yet bear. The great prudence, indeed, of that wise and good man, appeared in nothing more, than in the easy movements, with which he introduced every change.

‘ In the year 1553, a farther attempt was hazarded. A catechism was published by authority, in which not only the creed, the ten commandments, and the Lord’s prayer were more fully expounded; but a brief explanation also of the sacraments was added. This bold work, however, was not ventured in the English tongue; but was published in Latin, for the use of schools. Archbishop Wake, whose authority I chiefly follow, supposes this catechism to be the first model of that, which is now in use.

‘ Thus the matter rested, till the reign of Elizabeth. In the mean time, the violent measures of her predecessor, had tended greatly to open an inquisitive temper in the age; and to abolish its prejudices. Men began to have some notion of thinking

for themselves; and it was no longer necessary to observe that extreme caution, which had hitherto been observed, in addressing them on religious subjects. The catechism therefore was now improved on a more liberal plan; and having undergone several reviews, was at length published by authority, nearly in its present form, in the year 1563. It ought to be mentioned, that the person principally concerned in this work, was Nowell, dean of St. Paul's.

This work being chiefly calculated for young readers, we only subjoin two short extracts, as a small specimen of the author's propriety of sentiment and manner of writing.

'In the phrase of the world, good company means fashionable people. Their stations in life, not their morals, are considered; and he, who associates with such, though they set him the example of breaking every commandment of the decalogue, is still said to keep good company.—I should wish you to fix another meaning to the expression; and to consider vice in the same detestable light, in whatever company it is found; nay, to consider all company in which it is found, be their station what it will, as bad company.

'The three following classes will perhaps include the greatest part of those, who deserve this appellation.

'In the first, I should rank all who endeavour to destroy the principles of Christianity—who jest upon scripture—talk blasphemy—and treat revelation with contempt.

'A second class of bad company are those, who have a tendency to destroy in us the principles of common honesty and integrity. Under this head, we may rank gamesters of every denomination; and the low, and infamous characters of every profession.

'A third class of bad company, and such as are commonly most dangerous to youth, includes the long catalogue of men of pleasure. In whatever way they follow the call of appetite, they have equally a tendency to corrupt the purity of the mind.

'Besides these three classes, whom we may call bad company, there are others who come under the denomination of ill-chosen company: trifling, insipid characters of every kind; who follow no business—are led by no ideas of improvement—but spend their time in dissipation and folly—whose highest praise it is, that they are only not vicious.—With none of these, a serious man would wish his son to keep company.'

After a concise explanation, the author gives us this accurate paraphrase of the Lord's Prayer:

'O thou beneficent Being, our creator, preserver, and father, have mercy upon the whole race of mankind. May we all have just sentiments of thee. May thy true religion be established throughout the world; and may men feel its influence
live

'live suitably to its precepts; and emulate, in their obedience, the blessed spirits of heaven.—Grant us such a share of this world's good, as thou seest most proper for us. We ask not for wealth; or power. Grant us the necessities of life—the rest we submit to thee: and may we never, through the influence of the world, forget our dependence upon thee.—Grant, O Lord, that we may make ourselves proper objects of thy mercy and forgiveness. May we have a thorough sense of our own unworthiness; and may that lead us to contrition, penitence, and steady resolutions of amendment. And may we never presume to ask thy forgiveness in an unforgiving temper.—Amidst all the temptations and difficulties of this world, be thou present with us. Let us not be tempted above our strength; but let thy gracious spirit always conduct us. May we exert our own best endeavours in resisting the temptations which arise from the various deluding objects of the world; and may thy gracious aid render those endeavours successful. So that finally having finished our course, we may, after this state of trial upon earth, be received into the eternal mansions of thy heavenly kingdom. Hear our petitions, O Lord, which are put up in the fullest confidence and faith in thee. We acknowledge thy power, and trust in thy goodness, for a proper supply of all our wants.'

Before we quit this article, we shall take the liberty to make some cursory observations on two or three passages, which we shall entirely submit to the consideration of the learned author.

'St. Paul, says Mr. Gilpin, seems to lay the whole stress on faith, in opposition to works, Rom. iii. 28, &c.—But it is plain, that St. Paul's argument requires him to mean by faith, *the whole system of the Christian religion*, and by works, which he sets in opposition to it, the moral law.'

We do not apprehend, that faith in this place (viz. Rom. iii. 28.) means the whole system of the Christian religion: for supposing, that good works or Christian virtues are to be comprehended under the idea of gospel faith, the apostle's argument is reduced to a mere quibble; and means no more than this, that justification may indeed be obtained by faith alone without works, because in the very notion of faith works are included.

The truth is, the words of St. Paul—'Man is justified by faith without the deeds of the law, or without the works of law'—are peculiarly applicable to the first promulgation of Christianity; and only mean, that all mankind were entitled to the blessings of the gospel covenant, by faith in Christ, without being obliged to plead a prior obedience to law. This justification by faith alone, without any previous works, is mentioned, Eph. ii. 8. Tit. iii. 5. and in several other parts of St. Paul's Epistles. There is however another justification

or salvation, which is not without works, but is the reward of an obedient and holy life. St. James speaks of it, when he says, 'by works a man is justified, and not by faith only,' c. ii. 24. This two-fold sense of the word justification shews us at once the consistency of the two apostles.

Suetonius, says the author, informs us, that the emperor Claudius drove all the Jews from Rome, who, at the instigation of one *Christ*, were continually making disturbances.*

These words are usually applied to Jesus Christ; but *probably* the historian refers to some of those *false Christs*, of which our Saviour forewarned his disciples; that is, to some impostor, who might, at that time, by pretending to be the Messiah, have excited tumults, and expectations of independency, among the Jews.

Justin Martyr and Tertullian, says Mr. Gilpin, in their Apologies, still extant, one of which was made to the senate of Rome, the other to a Roman governour, both appeal to the records of Pontius Pilate, as then generally known, which we cannot conceive such able apologists would have done, if no such records had ever existed.*

* —These acts of Pilate, says he, are often treated with contempt, for no reason that I know. I never met with any thing against them of more authority than a sneer. Probable they certainly were, and a bare probability, when nothing opposes it, has its weight. But here the probability is strengthened by no small degree of positive evidence; which, if the reader wishes to see collected in one point of view, I refer him to the article of "Christ's suffering under Pontius Pilate," in Bishop Pearson's Exposition of the Creed,* &c.

Notwithstanding what bishop Pearson has urged in their defence, the probability is on the contrary side. Their very existence can hardly be proved from either Justin Martyr, or Tertullian. Justin mentions τῶν ἐπὶ Ποντίῳ Πιλάτῳ γενομένων ἀκρίων, actorum, quæ facta sunt sub Pontio Pilato. Apol. ii. and again refers to the same acts or transactions, when he says, ἐκ τῶν ἐπὶ Ποντίῳ Πιλάτῳ γενομένων ἀκρίων μαθεῖν δύνασθε. Potestis cognoscere ex actis, confectis sub Pontio Pilato. It is very probable, say the advocates for these acts, that Pilate wrote to Tiberius an account of Christ; for Tertullian says, 'Ea omnia super Christo Pilatus, & ipsa jam pro sua conscientia Christianus, Cæsari tunc Tiberio nuntiavit.' Apol. c. 21. And, in another place: 'Tiberius *annunciata* sibi, ex Syria Palestina, quæ illic veritatem istius divinitatis revelarant, detulit ad senatum, cum prerogativâ suffragii sui.' Ib. c. 5. These are all the testimonies we have in favour of the Acts of Pilate, till we come to Eusebius, who tells us, that Pilate communicated the

the miracles of Christ to Tiberius, and that Tiberius proposed to the senate, that he should be placed among the gods; for which Eusebius quotes Tertullian. Euseb. Chron. ed. 1606, p. 391; &c. Tertullian however says not a syllable about any writings or record, but makes use of an expression, which rather implies a mere verbal information, *nunciavit*. And it is observable, that Eusebius has not given us the least extract from any such record, or epistle. The testimony therefore chiefly depends upon Justin Martyr; but by what means he obtained a sight of the imperial records, or the governor's letter, or whether there were any *genuine* records, or not, is very problematical.—Pearson concludes with observing, 'that these Acts, in the time of Maximinus, were adulterated, and filled with many blasphemies against our Saviour, as appears by Eusebius, Hist. Eccl. l. 9. ix. 5.' And Dr. Lardner speaks the sentiments of almost all the learned, when he says: 'The acts and letters which we now have, are manifestly spurious.' Heath. Test. Vol. I.

There are some speculative points in the course of this work, particularly in the eighth Lecture, which are very controvertible.

These Lectures, however, upon the whole, form a useful and agreeable compendium of the principles and doctrines of the Christian religion. Mr. Gilpin does not, like many preceding commentators, overwhelm the text he attempts to explain, and tire his readers with a minute and tedious exposition, or a long train of quotations from Scripture; he dispatches every article with great conciseness; he explains the difficulties which occur, in a few sentences; in the argumentative part, he produces only the most obvious and striking reasons; and subjoins only two or three short and pertinent inferences at the conclusion. The style, in which he writes, is perfectly correct, and distinguished by an elegant simplicity, which is extremely proper and agreeable in this species of composition.

Remarks on that Kind of Palsy of the Lower Limbs, which is frequently found to accompany a Curvature of the Spine, and is supposed to be caused by it. Together with its Method of Cure. To which are added, Observations on the Necessity and Propriety of Amputation, in certain Cases, and under certain Circumstances.
By Percivall Pott, F. R. S. 8vo. 1s. 6d. Johnson.

MR. Pott begins these Remarks with apologizing for having hastily communicated to the public his observations on the use of opium in mortifications of the toes and feet; as if any apology could be requisite from a person so eminent in his profession. Those observations, though recent, were so far

from being crude that they have been confirmed in a variety of cases; and to have published them without delay, for the benefit of others, deserves rather to be applauded, than censured as an act of precipitancy. The good effects of this early communication have been already experienced; for we are informed that Mr. Pott has received intelligence from different quarters, that among cases in which the above mentioned method of cure has been tried, it has in several succeeded. This is a matter of the greater importance, as we know of no other remedy on which any reliance, or hardly any hope can be placed.

The observations in the present treatise have also been recently made, and are, like the former, expeditiously published, with the view not only of communicating to the world a most useful discovery, but of exciting practitioners to the trial of a method of cure, which the author has found successful in another disease that has hitherto obstinately resisted every medicinal application. This complaint is generally called a palsy, as it consists in a total or partial abolition of the power of using, and sometimes of even moving the lower extremities, in consequence, as is generally supposed, of a curvature of some part of the spine. This curvature is commonly attributed to some previous violence, but Mr. Pott seems to be of opinion that it proceeds more frequently from a predisposing cause, which he refers to a disordered state of the ligaments and bones.

Though in this disease the lower extremities be rendered almost, or totally useless, there are some essential circumstances in which this disorder differs from a common nervous palsy. The legs and thighs become unfit for loco-motion, and also lose much of their natural sensibility; but they have neither the flabby feel of a truly paralytic limb, nor that looseness of the joints which accompanies the latter complaint. The disease, however, varies considerably in different persons, in respect of the power of motion, some retaining this capacity in a certain degree, and others in particular situations.

Mr. Pott informs us, that in a conversation on this disease at Worcester with the late Dr. Cameron of that place, the latter mentioned a circumstance which made a strong impression on our author. It was, that he remembered some years ago, to have noted a passage in Hippocrates, in which he speaks of a paralysis of the lower limbs being cured by an abscess in the back or loins; and that taking thence a hint, Dr. Cameron had, in the case of a palsy of the legs and thighs, attended by a curvature of the back bone, endeavoured to imitate this act of nature by exciting a discharge near the part, which had proved

proved very advantageous. This narrative was confirmed by Mr. Jeffrys of the same place, a surgeon, who assured our author that he had found the method equally successful.

In several cases of this disease which afterwards occurred to Mr. Pott, he availed himself of the information he had received, and gives the following account of some of his patients.

The first that offered was in an infant, whose curvature was in the middle of the neck, and who had lost the use of its legs for about two or three months. I made an issue by incision on one side of the projection, and gave strict charge to the mother to take care that the pea was kept in; the woman, who had no faith in the remedy, did not take the proper care, and consequently the discharge was not equal to what it should, and might have been; but, notwithstanding this neglect, at the end of about three weeks or a month the child was manifestly better, and began to make use of its legs; it was then seized with the small-pox and died. The bodies of the vertebræ concerned in the curve, were larger than they should be, and than those above and below were, and their texture much more open and spongy, which difference appeared immediately, before the parts covering them were dissected off.

Some time passed before I had another opportunity. My next patient was a tall thin man, about thirty-five years old, who thought that he had hurt himself by lifting a heavy weight: his legs and thighs were cold, and what he called nummy, but not absolutely useless: he could with difficulty go about the room with the help of a pair of crutches, but he could neither rise from his chair, nor get on his crutches, without the assistance of another person, nor could he without them walk at all.

I made a seton on each side of the curve, which was in his back, about the middle, and having given his wife directions how to dress them, I called on him once in three or four days. At the end of six weeks he had recovered the due degree of sensation in his limbs, and found much less necessity for the use of his crutches; he could rise from his bed, and from his chair without assistance, and by means of one crutch, and an under-hand stick, could walk for an hour, or more, without resting, and without fatigue. The setons had now, from not having been properly managed, worn their way out, and I would have converted each of them into an issue, but as neither the patient nor his wife had ever believed that the discharge had had any share in his amendment, but on the contrary that he would have been better without it, he would not submit to what I proposed, and I left him. At the distance of about three weeks from the time of my leaving him, I met him in the street walking very stoutly, with a common cane, of which he made little or no use. I asked him what he had done: he told me that the sores had

had continued to discharge till within a few days, but that he had drank a great deal of comfrey-root tea, with isinglass, and he supposed that had cured him.

‘ I believe that the cure of this man will, by all who know any thing of medicine, be thought to be so unlikely to have been affected by the comfrey and isinglass, that my inference in favour of the seton will not be thought unreasonable, and that my determination to prosecute the method, from what I had heard and seen, was well founded.

‘ Within the course of the last ten or twelve months, I have had several fair opportunities of doing this, both in St. Bartholomew’s hospital, and out of it, and am very happy to be able to say, that it has not only always answered, but in some instances greatly exceeded my most sanguine expectations, by restoring several most miserable and totally helpless people to the use of their limbs, and to a capacity of enjoying life themselves, as well as of being useful to others.

‘ I have now in the hospital a boy about twelve years old, whose case was so truly deplorable, that I made the experiment merely to avoid the appearance of inhumanity, by discharging him as incurable, without trying something. The curvature was in his back, and consisted of three or four vertebræ, but by means of the weakness thereby induced, the whole set of dorsal bones had so universally and gradually given way, that he was exceedingly deformed both behind and before; he was so absolutely incapable of motion, that he could neither turn himself, nor sit up in his bed: his feet were pointed downwards, and his ancles so stiff, that when he was held up under the arms, the extremities of his great toes touched the floor, nor could his feet be brought flat to the ground by any means, or force whatever. In short, he was as perfectly and as totally helpless as can be supposed, and at the same time in an exceeding general bad state of health, from disorders of the thoracic and abdominal viscera. In this state he had been more than a year: it is now about three months since the caustics were applied; he is become healthy, and free from most of his general complaints, has the most perfect use of his legs while he is in bed, can walk without the assistance of any body, or any thing to hold by; and from his manner of executing this, will, I make no doubt, in a very short space, recover perfectly the use of his legs—to this I ought to add, that notwithstanding a considerable degree of deformity does, and I suppose will, remain, yet the spine in general is so much strengthened, that he is some inches taller than he was four months ago.’

Mr. Pott observes, that the remedy for this disease consists entirely in procuring a large discharge of matter, by suppuration, from underneath the membrana adiposa on each side of the curvature, and in maintaining such discharge until the patient shall have perfectly recovered the use of his legs. To

ac-

accomplish this purpose he has made use of different means, such as setons, issues made by incision, and also by caustic, the latter of which he prefers. Notwithstanding Mr. Pott, in consequence of various experiments, is fully of opinion that the discharge above recommended is the only effectual method of cure, yet he has no objection to using likewise every other means that can be supposed to expedite in the smallest degree the patient's recovery; such as bark, cold-bathing, frictions, &c.

The new and valuable observations on this disease are followed by remarks on the necessity and propriety of amputation, in certain cases, and under certain circumstances. In these the author animadverts with great force of argument on the ignorance of those chirurgical writers who affect to invalidate the expediency of this operation in every case; and he proves beyond contradiction, that humanity, as well as judgement and knowledge, demand the performance of it.

An Essay on the Cure of Abscesses by Caustic, and on the Treatment of Wounds and Ulcers; with Observations on some Improvements in Surgery. By P. Clare, Surgeon. 8vo. 2s. 6d. Cadell.

THIS Essay contains several judicious observations in surgery, tending to evince the superiority of lenient applications, to those of an irritating nature, in the cure of ulcers. But what chiefly merits attention, is a new method of introducing mercury into the circulation, for the cure of the lues venerea. This is performed by the patient's rubbing with his finger, moistened with saliva, three or four grains of calomel every day on the inside of the cheek. Mr. Clare is convinced from experiments that this method of introducing mercury is practicable; and in order to procure it a more favourable reception from the public, there are added a few remarks on the plausibility of the proposal, by Dr. Hunter, and a variety of similar observations by his anatomical coadjutor, Mr. Cruikshank, in a letter to Mr. Clare. As Mr. Cruikshank appears to have considered the merit of the practice with great attention, we shall present our readers with some of his pertinent remarks.

• The absorption of calomel from the inside of the mouth, in your method, appears, from the testimony of many of your patients, undeniable. For if your patients rub three grains of calomel every day on the inside of the mouth, and it does not gripe or purge; and if the common effect of three grains, taken into the stomach, is, that it certainly gripes and purges; then we must conclude, that the three grains, given in your way,

way, have not gone into the stomach, whilst their producing evident effects on the disease, for which they were exhibited, shews, that they have certainly got into the habit; or, in other words, that they have been absorbed by the surface to which they were applied. One of your patients informs me, that he saw you weigh eight grains of calomel, that he employed all this quantity, in your way, at once; and that he went through this process three succeeding mornings without being sick, griped, or purged. On what other supposition, shall we be able to say, why these eight grains of calomel did not purge or gripe, but that, having been absorbed from the mouth, they became milder in their operation, in the same way as we know the divided quicksilver becomes milder when absorbed by the skin.

‘ If calomel may be absorbed in your way, it must be the most eligible method, because it is less apt to irritate the stomach and intestines, and, by purging, to destroy its proper effect, than it would be if its first action was to be immediately on these parts. There are some preparations of mercury which may be taken into the stomach without irritating too much, provided opium is exhibited along with them; but there are many constitutions which will not bear opium; and if mercury cannot be exhibited properly without it, patients possessed of such constitutions must be extremely unfortunate, especially if to the former peculiarity of habit is joined another, viz. an antipathy in the skin to every thing oily. How many, originally vigorous, deduce their present weak bowels, and crazy constitutions, from the mischief occasioned by the action of mercury on the *primæ viæ*! Now, whether the calomel is here absorbed from the mouth, or not, supposing it actually goes into the stomach, but that the circumstance of its being given in a liquid form, diffuses its particular stimulus, or that this stimulus is blunted by its ropy vehicle the saliva, and that thus only it becomes milder in its operation: still the fact is, that it really is milder, and of course, as the medicine is allowed to be equally efficacious, this method is to be preferred to any other mode of exhibiting mercury internally.

‘ With those who believe that the calomel is actually absorbed from the inside of the mouth, and that it does not pass into the stomach and intestines, there will be still less doubt with respect to the propriety of employing this method rather than the giving calomel, or indeed any other commonly prescribed preparation of mercury, in form of draught, bolus, or pill; for though these preparations, taken into the stomach and intestines, may sometimes be absorbed from their internal surface as well as from any other, yet, from the greater irritability

stability of these surfaces, the stimulus of the calomel, or of the other preparations, is more likely to prove too great; to produce sickness, griping, and purging, and to occasion their being hurled out of the body before sufficient time has been allowed for their absorption. In this way the remedy runs a greater risk of being entirely lost, and of producing as little effect on the disease, for which it was exhibited, as the Peruvian bark would do an intermittent, if, instead of staying in the stomach, it was constantly running off by stool. Or though it should not actually purge, yet, from its particular stimulus, the digestive organs, with whose state the functions of the body are so much connected, are more apt to be thrown into disorder; during which period, the attempts of nature to relieve herself against any disease, if not altogether prevented, must, at least, be extremely imperfect. On the contrary, if calomel is rubbed on the inside of the mouth, it is applied to a surface, which happens to be alternately exposed to heat and cold, and to considerable friction in chewing our food and cleaning our teeth; of course to a less irritable surface, and capable even of bearing moderate friction. The calomel will here be mixed with the saliva during the friction, will be diffused over the whole mouth, and absorbed from the inside of the lips, surfaces of the tongue, roof of the mouth and fauces, as well as of the cheeks. Thus, its first effects will not be in the way of stimulus on the primæ viæ, but it will be gradually and equally applied to the general system.

We cannot dismiss this article without acknowledging that Mr. Clare has discovered a method of administering mercury, which affords the strongest reason to expect that it will be productive of great advantages in practice; and the singular modesty with which it is recommended by the author, entitles it to the more candid examination.

The Female Congress, or the Temple of Cottyto: a Mock Heroic Poem, in four Cantos. 2s. 6d. T. Davies.

WE have seldom received a greater degree of entertainment from any metrical composition, than from the *Temple of Cottyto*. It is indeed such a poem as the gay, the elegant Petronius would have written, had he flourished in this kingdom during the present times of licentiousness and dissipation. The following extract however will prove more favourable to the reputation of our anonymous author, than the utmost commendations we are able to bestow on his performance.

‘ Were

' Where London, haughty bride of ocean, stands,
 Fraught with the treasures of a thousand lands,
 And boasts her pious kings, aerial spires,
 Her wealthy merchants and poetic fires,
 In that blest region, where to purer air,
 The place and square, sublimer souls repair,
 Who seldom pay their debts, and roll afar
 From hated creditors, the gilded car;
 Within a temple rais'd by potent spells,
 In pomp barbaric, dark Cotytto dwells.
 A murky queen, she flies the chearful day,
 Yet wide her rule, and mighty is her sway.
 From eyes profane, a broad and lofty mound
 Conceal'd the cincture of her chosen ground:
 A single wicket, hid from vulgar view,
 An entrance yielded to the favour'd few.
 Within, the temple rose, a gorgeous frame
 Of jetty lava from Vesuvio's flame;
 And tower'd aloft in meretricious stile,
 A mingled Roman, Grecian, Eastern pile.
 The mighty columns shone, a glaring mass
 Of kindling sulphur and Corinthian brass.
 Their order too, bespake the town unchaste,
 For am'rous feat renown'd in ages past;
 Save that the capitals nor foliage crown'd,
 Nor vines nor ivy wreath'd the clusters round.
 Far other sculptures ev'ry pillar grac'd
 In order meet mysterious figures plac'd.
 Such were the symbols, as in days of yore
 The trophy'd columns of Sesostris bore;
 And quaint device was grav'd, and form of love,
 On pedestal below, and frieze above.
 For years on years the gazer's eye might roam,
 And find new wonders in th' enchanted dome.
 ' Comus and Circe by the portal stand,
 To welcome strangers with their cup and wand.
 With leaden eyes that ever love the floor,
 The god of silence guards the trusty door.
 On downy carpets sloth within was laid,
 And beds and couches were around display'd;
 The sportful Flora heap'd her softest flowers,
 And naked satyrs trim'd sequester'd bow'rs.
 High-rear'd the youth of Lampascus was seen,
 The child of Bacchus and the Paphian queen.
 With kindling eyes and throbbing breasts, a croud
 Of pious dames before his standard bow'd,
 Naked were all th' attendants, or array'd
 In gauze, that while it veil'd but more display'd.
 The goat and monkey sported o'er the ground,
 And wanton sparrows skimm'd in airy round;
 The cantharis that loves th' Hesperian plain,
 With airy hummings sooth'd the gladsome train.
 There might you see old Aretine advance,
 The feast to marshal, and direct the dance;
 Here foul Torrentius with his pencil stands,
 To sketch polluted lectures for the bands.

Ten

Ten thousand mirrors o'er the walls were bright,
Ten thousand tapers pour'd a flood of light;
Where'er his eyes th' astonish'd stranger threw,
Reflected pleasures struck his kindling view.
Responsive gurgling to the matron's sighs,
Ten thousand founts of cordial waters rise,
Then fall in lavers of Etruscan ware,
Where lovers rolling sleep their am'rous care.
' A wond'rous fountain 'midst the fane arose,
The tepid stream, involv'd in vapours, flows;
A subtle demon o'er the well presides,
And guilty flames inform the boiling tides.
Two mighty baths receiv'd it's parted course,
Of various poison, but of equal force;
Their potent magick chang'd the votive race,
And either sex usurp'd the other's place:
One, white as milk, subdued the manly kind,
To female organs, with a female mind;
It's neighbour, ruddy like the wine-press ran,
And bade the woman rise a daring man.
But both alike enkindled foul desires,
The stormy passions, and the raging fires;
Quick, bursting, trembling, flashing on the soul,
No thought, no pause, no measure, no controul.
New from the spring, before the goddess' eye,
Their alter'd pow'rs exulting myriads try.
' In speaking tints, the painted cieling told
Cotyto's triumphs in the years of old.
Her lov'd Canopus in perspective seen;
Th' unnumber'd husbands of th' Assyrian queen;
The beds, the blissful bow'rs, for Ninus dress'd;
How Myrrha burn'd; how glow'd Pasiphae's breast;
Idume there, her palmy vale displays,
And dames of Palestine their orgies raise;
And here, from Caprea's rocky winding caves,
The lustful tyrant sways his trembling slaves,
Thro' new delights th' inventive Spintrice roam,
And Elephantis holds th' instructive tome;
Here livelong nights amidst the venal band,
Th' imperial harlot takes her public stand:
The guilty scenes that stain the Roman page,
Poppœa's softness and Faustina's rage;
The vile extremes of Bassianus' life,
By turns a husband, and by turns a wife;
How Borgia mix'd the lover and the fire,
Parental fondness, and incestuous fire;
All this and more the gay compartments show,
Instructive lesson to the train below.
The train below th' instructive lesson caught,
And freely acted what the pencil taught.
Within a nook retir'd the goddess dwelt,
Her form they view'd not, but her influence felt.
Eternal night th' unseemly pow'r conceal'd,
Yet mortals found her in her works reveal'd.
' Where such the temple rear'd it's gorgeous pride,
A votive band with stealthy footsteps hid;

(The

(The day-star slumber'd in his ocean bed,
 The moon thro' clouds a doubtful lustre shed)---
 Gorgopis, Lycis, with Cynopis old,
 Bacchante frolic, and Thalestris bold;
 Fair Hippia, that domestic shame disdains,
 And hunts for infamy on distant plains,
 To list'd fields the torch of Venus bears,
 And loves with cannon thund'ring in her ears,
 Till common tales, that quench the soldier's flame,
 Stand wond'ring at her bold contempt of shame;
 Atossa, newly freed from nuptial vows,
 And fell Locusta, murders of her spouse;
 Flush'd with the fires their hardy mother gave,
 The pert Porneia, Philomise's grave;
 Demure Berinthia, and Flippante gay,
 Fam'd for her perfum'd lacqueys' long array;
 The brown Andromana, whose prurient mind
 Glows with the gen'ral love of all mankind;
 Aspasia wanton, with Glycerias young,
 And proud Diabolis, by poets sung.
 The chaste Diana sicken'd at the view,
 And as the matrons pass, her light withdrew.*

Having presented our readers with this specimen, we shall conclude by recommending the entire Poem to their perusal.

The Injured Islanders; or the Influence of Art upon the Happiness of Nature. 4to. 2s. 6d. Murray.

THE *Injured Islanders* is an epistle from Oberea to captain Wallis. The production does honour to the feelings, as well as to the genius of the author. He has rescued a subject from the hands of ridicule, which appears to have deserved a better fate. To what has hitherto been represented only in a ludicrous point of view he has given delicacy and sentiment.

We are informed in the preface that 'a remembrance of their mutual affection; a sense of her subsequent misfortunes; and a patriotic feeling for the fate of her country, are the basis of the following poem.' In the finishing of this sketch the author, generally keeps out of sight, and allows the plaintive queen of O'Taheité to paint her sorrows in all the native glow of local colouring: there is perhaps an instance or two where she appears rather too well acquainted with the history and politics of the old world. We have great respect for royal talents, and for the instructing powers of captain Wallis, but we very much question whether Omiah, after having, in this country, mixed with the *great and learned*, these fountain-heads of knowledge, could have given us such a description of the vicissitudes and revolutions of our hemisphere, as we meet with in p. 18. of the *Injured Islanders*; neither do we imagine that

'And glean'd the Gothic relics of the storm'
 would have presented to him the idea meant to be conveyed, nor indeed any idea, till after a very long, a minute explanation.

After

After having made this remark, it gives us pleasure to observe that Oherea succeeds extremely well in painting the happy simplicity of her country, the evils arising from the introduction of new wants, new hopes, new fears, and consequently new vices; that the *costume* is, in general, well preserved, and that there is nature and warmth in the descriptions, while the flow and harmony of the numbers are much beyond what we usually meet with.

The island, with the innocent and heart-felt enjoyments of its inhabitants, are thus described :

' Can'st thou forget, how chearful, how content
Takeitee's sons their days of pleasure spent!
With rising morn they sought the healthful stream;
And walk'd, or work'd till sultry noon-tide came;
Then social join'd; from vain distinctions free,
In mirth convivial round the spreading tree,
While tuneful flutes, and warbling wood-notes near,
In rival strains still charm'd the list'ning ear:
At grateful eve they mix'd the artless tale,
The jest, the dance, the vegetable meal;
Paid the last visit at some fountain's head,
To cleanse, and cool them for the peaceful bed;
Deem'd the bright sun declin'd for them alone,
These isles the world—and all the world their own:
—Where smiles the land where fewer ills assail?
Where fewer fears, or passions can prevail?
No serpents here their poison'd volumes wreath,
No tainted gales with fell diseases breathe,
No varying arts to multiply desires,
No av'rice chills, and no ambition fires;
Each blessing granted as our wishes rise,
We live, and love—the fav'rites of the skies."

The lines that immediately follow are in the style of Shakspeare's fairy poetry: whether the author had that great high priest of nature in view, or whether he drew from the source, we shall not take upon us to determine.

' While kind * *Etuas* watchful still preside,
And nature's tasks th' aërial bands divide,
Some o'er the sea control the tempests' roar,
Impell the tides, or shove them from the shore;
Some o'er the land exert their genial powers,
Deck the bright year, or guide the fleeting hours,
With lib'ral hand dispense profusion round,
With fragrant breath perfume the fertile ground,
Gild the gay grove with fruits' refreshing cheer,
Nor ask from toil the products of the year;
And pleas'd, or anger'd, as the work they find,
In rain-bows smile, or murmur in the wind.

The evils which arose from intercourse with the Europeans, and which at once blasted every pleasure of incorrupted nature, are no less happily described;—the following lines are afterwards

* Beings resembling our fairies.

introduced, which may appear to some descriptive of scenes rather nearer home.

Nor here alone commotion's hostile hand
 With rage, and rapine wastes a trembling land,
 'Gainst other shores what fatal projects rise!
 What fleets tremendous fill my wond'ring eyes!
 Already launch'd I see their awful form
 Mount the high waves, and dare the threat'ning storm;
 See their full purpose freedom to o'erwhelm,
 Pride at the prow, presumption at the helm.
 See subject isles, late objects of our care,
 Mark'd out for plunder, servitude, despair;
 Invading power imperial rights define,
 Asserted liberty these rights decline;
 Discord and war in dread confusion rise,
 With widow's wailings, and with orphan's cries;
 The ravag'd plains to desolation given,
 And every crime that calls the wrath of heav'n.
 Ah! what a change from all that charm'd before,
 When kindred love connect'd ev'ry shore,
 When mutual interest, spreading unconfin'd,
 Parental care, and filial duty join'd.
 Such were the bands that held our happy state,
 Ere lux'ry taught ambition to be great,
 Ere lust of power to deeds oppressive led,
 Ere Europe's crimes with Europe's commerce spread.*

This poem is decorated with an elegant vignette, designed by Hamilton; and engraved by Is. Taylor.

MONTHLY CATALOGUE.

P O L I T I C A L.

Genuine Abstracts from Two Speeches of the late Earl of Chatham and his Reply to the Earl of Suffolk. 8vo. 1s. 6d. Dodsley.

THE Speeches which furnish these Abstracts, are those delivered in the house of lords on the 20th of January, 1775, and the 20th of November, 1777; each of them relative to America, and remarkable for that figurative and vehement oratory which distinguished the noble lord.

A Vindication of the Lords of the Admiralty, on their Conduct towards Admiral Keppel. 8vo. 1s. Bowen.

This pamphlet relates to the conduct of the board of admiralty, in giving orders for the trial of admiral Keppel upon the charge preferred against him by sir Hugh Palliser. Though a legal trial has clearly ascertained this charge to have been void of foundation, we cannot consider the board of admiralty as blameable for listening to an impeachment which nothing less could seem to frustrate than an insatiation of the accuser, and the attention to which afforded not only an opportunity of doing justice to private character, but to vindicate that of the nation from a supposed disgrace.

Re-

Remarks on the Proceedings of the Court Martial at Portsmouth on the Hon. Augustus Keppel. 12mo. 1s. 6d. W. Brown.

This is rather an abstract of the trial than remarks upon it, and contains little more than what was published in the newspapers. *The Indictment, Trial, and Condemnation of Admiral Keppel, &c.* 8vo. 1s. Johnson.

A burlesque performance, not void of humour; in which the admiral is indicted for 'wearing his natural countenance,' and for other equally atrocious behaviour during his trial.

A Memorial to the Public, in Behalf of the Roman Catholics of Edinburgh and Glasgow, &c. 8vo. 1s. Coghlan.

All men of liberal minds must look with abhorrence upon the outrages lately committed at Edinburgh and Glasgow against the inoffensive Roman catholic inhabitants of those cities. An intolerant and persecuting spirit must ever reflect reproach on those who are influenced by its furious and inhuman dictates; and though the zeal of the first reformers was stained with excesses of this kind, a greater degree of moderation might be expected in times more enlightened and less fanatic. It appears that the offensive instigators to these riots were principally some obscure persons, who formed themselves into a society for exciting commotions among the populace; but we are sorry to find, that in some parts of the country, even the pulpit was prostituted to the same irreligious and shameful purpose. The great intrepidity shewn by the duke of Buccleugh in endeavouring to suppress the riot at Edinburgh, deserves the warmest encomiums; and if his generous ardour was not seconded by the lord provost of the city, there is reason for ascribing the conduct of this magistrate rather to caution, and the danger of exasperating the mob, than to the want of indignation at their tumultuous proceedings. The magistrates, we are glad to be informed, have voluntarily offered to indemnify those who have suffered on this occasion, the losses of whom, it is said, amount to upwards of two thousand pounds.

Considerations on the State of the Roman Catholics in Scotland. 8vo. 6d. Coghlan.

When it is known that the penal laws against the Roman Catholics in Scotland were enacted almost two hundred years ago, their severity may easily be imagined. It seems to be repugnant to the enlarged ideas of a civilized legislature, that they should have subsisted so long; and yet more repugnant to the humanity of the nation that the repeal of them should now be obstructed. It is however to be hoped, that this odious spirit of obstruction will in a short time subside; and that a quiet people will be restored to the rights of humanity.

A Seasonable Letter to the King. 4to. 1s. Robertson.

A short, weak letter from an intrusive person, whose impudence might entitle him to the notice of parliament, were he not protected by his own extreme insignificance.

A full Vindication of the right hon. General's Conduct against the Attacks of an anonymous Libeller, &c. 8vo. 1s. Bew.

An ironical panegyric, but too vague to imply particular censure.

Recantation; or, a Second Letter to the Dean of Guild and the Merchants and Manufacturers of the City of Glasgow. Small 8vo. 1s. Fielding and Walker.

Satire and ridicule again exerted, as in the former letter, on the subject of extending the Irish commerce, to the detriment of the trade of Great Britain.

P O E T R Y.

Momus, or the Fall of Britain. A Poem. 4to. 1s. Cadell.

The ingenious author of this piece represents the Stygian powers as plotting, from a spirit of envy, the destruction of Britain; which they determine to effectuate by extinguishing virtue in the nation, and scattering the seeds of internal discord.

We find the poetry much more correct than is usual among fugitive productions.

The Keppeliad; or, Injur'd Virtue Triumphant. A Poem. 4to. 1s. 6d. Harrison and Co.

This poem is otherwise, and very properly, named, *Injur'd Virtue Triumphant*; but we wish that the author, as such, had also some cause for triumph, of which, on the present occasion, he seems to be totally destitute.

An Heroic Congratulation addressed to the Hon. Augustus Keppel, &c. 4to. 1s. 6d. Doddsley.

A specimen :

' Since in each hour, their log-books have explain'd,
One knot at least the Formidable gain'd;
Can any reader after this conclude,
Sir Hugh cou'd wish to see the fight renew'd?
The log-books were produc'd, when all, surpriz'd!
Heard two had been corrected and revis'd!
The Formidable's, to enhance its worth,
Under the sanction of sir Hugh came forth!
Three leaves were from their proper places rent,
Which plainly indicated base intent !

This incomparable poet is not only qualified to sing the achievements of the British fleet on the memorable 27th of July, but to verify—their log-books.

The Scotch Hut, a Poem. 4to. 1s. Almon.

The author, in a note, gives the following account of the shed, which is the object of his animadversion.

' It is a low wooden building, built by the earl of C—n, at his seat [at Gisors] in Hertfordshire, of an oblong form, covered with thatch, and open at one side; it is called the Scotch Hut. Within, on the top, it bears the insignia of Scotland, dirk and broad-sword,

* Crit. Rev. vol. xlv. p. 393.

pistol and target, bonnet and bagpipes. Beneath these are folded curtains of plaid. Plaid also is painted, and glares on the *side* of this structure (for it has but one) and at each end. This monument of his lordship's taste stands on a quiet green spot by a pleasant wood.

In the dedication he insinuates, that it is 'a temple of political flattery to the earl of B.'

This publication is a short, satirical piece, containing a description of the Hut and its decorations, the emblems of Scotland; an expostulation with his lordship on the introduction of

'The starv'ling fiend, with hydra-head,

In Scotia's rocky caverns bred;

Of stony heart, and ruthless hand,

That stalks in ruin o'er the land.'

And a request, that he would remove,

'Far from the tread of every foot,

This scurvy, lousy, tawdry hut,

That looks more desolate and bare,

Than hall of Famine and Despair.'

It is, says the author,

'a place despised of all,

Where snails of spirit scorn to crawl;

And spiders, English spiders, grieve,

The felon web of death to weave.'

As we have never seen this curious edifice, we can only give this writer's account of it, without any remarks on the propriety or the impropriety of his animadversions.

Bath,—*A Simile.* Bath,—*a Conversation-piece.* Bath,—*a Medley.* *Preceded by a Prologue to the Critics; succeeded by a Rhapsody, on the Death of Mr. Garrick.* 4to. 2s. 6d. Whieldon and Co.

This writer seems unable to determine, whether he should call his performance a Simile, a Conversation-Piece, or a Medley. It is, indeed, a point of some difficulty to give it a proper appellation. It is a mixture (the author has taught us to make similes) resembling a dish that is made of chicken, veal, eggs, parsley, herring, anchovies, beet-root, and red-cabbage; and is usually called a *salmagundi*.

There is humour in the simile, in which the author compares Bath and its environs to a huge tea-equipage.

'Yon rim of hills, with fields inclos'd,

That landscape which afford,

For the first instance be suppos'd

An emblem—of the board.

'The furniture the board contains,

Thanks to the Maker's care!

Consistent with the taste that reigns,

Is all of yellow ware.'

'The baths where all together dash'd

In hot-water assemble;

Where many *dirty things* are wash'd,

The slop-basons resemble.'

The resemblance is carried on through a variety of other circumstances.

The Noble Cricketers: A poetical and familiar Epistle addressed to two of the idlest Lords in his Majesty's Three Kingdoms. 4to. 1s. Bew.

The two personages to whom this epistle is addressed, are much obliged to the author for the great zeal which he discovers in favour of their reputation; but if he meant to rally with success their attachment to cricket, he ought to have abstained, in our opinion, from the use of scurrility, which tends only to blunt the edge of satire.

An Epistle from Edward, an American Prisoner in England, to Harriet, in America. 4to. 6d. Fielding and Walker.

There is no passion so *writative* as love. Almost every whining swain, who is under an amorous influenza, pours out all his soul, his wit, and understanding, in billet-doux, elegies, or madrigals; and then perhaps imagines, that every gentle reader must be interested in his complaints.

The author of the present Epistle is one of those rhiming lovers; but a tolerable poet. He describes his parting from the favourite object of his affections with sensibility.

‘Ev’n now I hear the well-remember’d sigh,
And see the big tear trembling in thine eye;
While, as the fav’ring breezes fill’d the sail,
Thy hand thrice waving bade a long farewell.’

It must however be observed, that the idea of *bearing* and *remembering* the same sigh, at the same time, is absurd; and that the second line is borrowed from Mr. Pope’s translation of the episode of Hector and Andromache, in the Iliad.

‘Her bosom labour’d with a boding sigh,
And the big tear stood trembling in her eye.’ Il. vi. 508.

The author has destroyed the uniformity, and the merit of his Epistle, by changing the pathetic language of the heart into a satirical representation of what he thinks the present contemptible state of Great Britain.

The Patriot Divine to the Female Historian: an Elegiac Epistle. 4to. 2s. Fielding and Walker.

Ovid has given us an Epistle from Oenone to Paris, in which that nymph pathetically complains of his inconstancy in deserting her, and fetching Helen to Troy. The author of this Elegiac Epistle has imitated the tender touches of the Roman poet with delicacy and humour.

‘Nondum tantus eras, cum, te contenta marito,
Edita de magno flumine nympha fui.

Qui nunc Priamides, (ad sit reverentia vero)

Servus eras: servo nubere nympha tuli.

Sæpe greges inter requievimus arbore testæ;

Missaque cum foliis præbuit herba torum.

Sæpe

Sæpe super stramen sœnoque jacentibus. alto

Defensa est humili cana pruina casa.

Quis tibi monstrabat saltus venatibus aptos ;

Et tegeret catulos qua fera rupe suos ?

Retia sæpe comes maculis distincta tetendi ;

Sæpe citos egi per juga longa canes.

* Thou wast not rich (with reverence hear this truth)

Thou wast not in the heyday hour of youth ;

When, blest with wealth, and of a bishop born,

I took thee drooping on the widow'd thorn.

To my warm nest I bore thy languid head,

And bade thee sleep on Flattery's softest bed.

Secure from want, and safe from every storm,

In Alfred's hall I nurs'd thy tender form.

In History's field, who mark'd thy glorious game ?

Who taught thy grey goose-quill its noblest aim ?

Thro' darkest paths I shew'd thy pen its way,

And bade the skulking Tory be thy prey.

The Carmen Seculare of Horace translated into English Verse. By the Author of the Ode to the Warlike Genius of Great Britain.
4to. 1s. Doddsley.

The late performance of the *Carmen Seculare* of Horace at Free Mason's Hall, as it was adjusted by the learned P. Sanadon, and set to music by Mr. Philidor, has induced the author to publish this translation, for the benefit of those admirers of music, who do not understand the original. What Sanadon calls the Epilogue, beginning, 'Spiritus Phœbus,' &c. is here placed after the first stanza, 'Odi profanum ;' and perhaps not improperly. The spear of Achilles, by a slight inadvertency, or a typographical error, is called the 'Pylian javelin,' instead of the *Pelian* javelin. The author is certainly right in referring *Miles impar*, to Achilles, when he pursued Apollo in the shape of Agenor, Il. xxii. and not to his death in the temple of Apollo, as the expression is usually applied.—Though this is an extemporaneous production, it is executed with a considerable degree of spirit.

The Sacrifice : a Sacred Ode. To which is added An Elegy. By William Augustus Willis, M. D. 4to. 1s. 6d. Bew.

The subject of the Ode is the slaughter of infants at Bethlehem. The subject of the Elegy is the death of the author's wife, the daughter of the rev. Moses Browne, to whom it is dedicated. This Elegy seems to have been written about the year 1760 ; the author therefore has taken double the time to finish it, prescribed by Horace.—These pieces are the productions of piety and affection.

Parnassian Sprigs ; or, Poetical Miscellanies. By William Mavor.
4to. 2s. 6d. Bew.

The author informs us, that in this publication 'he has not trusted entirely to his own judgement ; but that his pieces have passed through the hands of several gentlemen, whose opinion he is inclined to think, is of some weight.' This we may ob-

serve, is a very equivocal proof of their merit. Not one *friend* in fifty will tell the poet a disagreeable truth; because not one poet in five hundred will condescend to hear it.

Mr. Mavor's works consist of a poem on Death; an Address to the Deity; a Pastoral; a Fragment, entitled, Melancholy corrected; an Ode on sacred Music; and a Description of the Spring.

The following lines are not the best, nor the worst, in this publication.

' As through the vale of life we *shape* our way,
He bade Religion shed her cheering *ray*,
Religion, *fountain* of eternal bliss!
The sure, the only *path*, to happiness,
The sole *supporter* of th' afflicted mind,
Ordain'd an *asylum* for all mankind.'

Mr. Mavor may be content with a sprig of bays, at the *foot* of Parnassus.

A remarkable Moving Letter! 4to. 1s. Faulder.

This Letter is supposed to have been sent by a celebrated female historian to her severend friend and platonic admirer. It is the production of some facetious bard, who frequently carries his allusions to the utmost verge of delicacy.

Verses to the Memory of Mr. Garrick. Spoken as a Monody, at the Theatre Royal in Drury Lane. 4to. 1s. T. Evans, Strand.

This is the most ingenious and pathetic encomium, that has been paid to the memory of Garrick. The sentiments are delicate, and the versification harmonious and animated. The author having observed, that the works of the painter, the statuary, and the poet, may be transmitted to future ages, and their honours perpetuated by some substantial testimony of their genius, proceeds to represent the disadvantages attending the actor.

' Such is their meed—their honors thus secure,
Whose arts yield objects, and whose works endure.
The actor only, shrinks from time's award;
Feeble tradition is his memory's guard;
By whose faint breath his merits must abide,
Unvouch'd by proof—to substance unallied!
Ev'n matchless Garrick's art to heav'n resign'd,
No fix'd effect, no model leaves behind!

' The grace of action—the adapted mien,
Faithful as nature to the varied scene;
Th' expressive glance—whose subtle comment draws
Entranc'd attention, and a mute applause;
Gesture that marks, with force and feeling fraught,
A sence in silence; and a will in thought;
Harmonious speech, whose pure and liquid tone
Gives verse a music, scarce confess'd its own;
As light from gems, assume a brighter ray,
And cloath'd with orient hues, transcends the day!
Passion's wild break—and frown that awes the sense,
And every charm of gentler eloquence—

ALL

All perishable!—like th' electric fire
But strike the frame—and as they strike expire;
Incense too pure a bodied flame to bear;
It's fragrance charms the sense, and blends with air.

Where then—while sunk in cold decay he lies,
And pale eclipse for ever veils those eyes!—

Where is the blest memorial that ensures

Our Garrick's fame?—whose is the trust?—'tis yours.

The conclusion is a beautiful and affecting application to the passions of the audience, before which this Monody was spoken,

The Shadows of Shakespeare: a Monody, occasioned by the Death of Mr. Garrick. By Courtney Melmoth. 4to. 1s. Dilly.

The author makes the characters of Shakspeare appear in shady forms, and in succession pay their homage at the tomb of Garrick, by the recital of some complimentary lines. This train is formed by Ariel, Prospero, Romeo, Coriolanus, Lear, Antony, Jaques, Hamlet, and others.—The thought is ingenious.

D R A M A T I C.

Garrick in the Shades; or, A Peep into Elysium; a Farce. 8vo. 1s. Southern.

The dramatic personæ are Minos, Æacus, Rhadamanthus, and Mercury: ghosts, Ryan, Quin, Woodward, Shuter, Weston, Foote, Barry, Moskop, Holland, Garrick; poets, whom no body ever heard of; and players, whom no body now remembers.

The dialogue is supported with some humour, and in a style suitable to the characters introduced. The infernal judges allow Mr. Garrick's unrivalled merits as an actor, and probity as a man, but injoin

‘ Frequent ablation in the infernal places,
Till every loathsome stain, and cankerous spot,
Of sordid av’rice is done away
And for his service Quin and Foote are nam’d
Inquisitors.’

M E D I C A L.

History of the Origin of Medicine. By John Coakley Lettison, M. D. 4to. 6s. Dilly.

We are here presented with an Oration, delivered by Dr. Lettison at the anniversary meeting of the Medical Society of London, January 19, 1778, and printed at the request of the Society. The design of it is to exhibit, so far as could be done in the compass of a discourse, the plan of a general history of physic, which the author seems to have in contemplation. It contains a brief account of the rise and progress of the various branches of medicine, in the following order, viz. the practice of physic, surgery, midwifery, anatomy, botany, and pharmacy, chemistry, and mystic medicine. The origin and advancement of each are traced in a natural manner, and though the narrative be succinct, yet, if we may judge from

the multiplicity of references at the bottom of almost every page, the author, in compiling it, has had recourse to a prodigious number of authorities, and those for the most part unnecessary.

A Treatise on the Hydrocele. By Lawrence Nannoni. 8vo. Printed for the Author.

The author of this Treatise, Mr. Nannoni, is professor of surgery to the grand duke of Tuscany's court. His experience in the hydrocele appears to be extensive; and, in most cases, he prefers incision, for the radical cure of the disease.—As Mr. Nannoni is a foreigner, and seems to have been only a short time in England, should he favour the public with any more productions, it would be proper to have them previously revised by some literary person of this country; as very trifling errors in language are often highly prejudicial to perspicuity. Of this we meet with an instance in the following paragraph, in the word *altic*, which is not marked among the *errata*.

‘The hydrocele that appears on the decline of an inflammatory tumor of the testicle and its membranes, dissipates without mercury; for if this mineral any way contributes to it, it is only by destroying the *altic* venom which is often the cause of it.’

We should suppose that the author meant *septic*; but we question whether this idea be supported by authenticated observation.

Thesaurus Medicus: sive Disputationum, in Academia Edinensi, ad Rem Medicam pertinentium, a Collegio instituto ad hoc usque Tempus delatus, a Gulielmo Smellie, S. P. E. S. habitus. Tom. II. 8vo. 6s. boards. Murray.

The former volume of this collection was noticed in our Review for September last. The inaugural dissertations contained in the present are the following:—De incubo, by J. Bond; De lienteria, by J. Scanlan; De auditu, by J. F. Sleigh; De coceptione, by S. Merriman; De hydrope-anasarca, by R. Langlands; De asthma, by G. Abernethie; De Ferri historia naturalis, præparatis, & usu medico, by E. Wright; De hydrope, by D. Monro; De amaurosi, by A. Ross; De humore acido a cibis orto, & magnesiâ alba, by J. Black; de ulcere uteri, by W. Broughton; De testibus & de semine in variis animalibus, by A. Monro; De morbo hypochondriaco, by W. Turner; de mercurio, by P. Owen; De bile, by R. Ramsay; De cataracta, by J. Lander; and De catarrho, by G. Fordyce.—We observe that the editor has omitted some of the most curious dissertations, to give room to those which are most useful.

Remarks on Dr. Lettsom's Letter to Sir Robert Barker, and Geo. Stacpoole, Esq. upon General Inoculation. By the Hon. Baron Dimfdale. 8vo. Owen.

In this pamphlet baron Dimfdale clearly evinces the danger that might arise to the community, by the infection of the small-pox,

pox, upon the plan proposed of inoculating the poor at their own houses. But that the public may be enabled to judge for itself, the baron has determined to present the pamphlets, which contain his opinions on the subject, to some coffee-houses, and other places; where, if the gentlemen who have written on the other side of the question, will follow his example, a decisive judgement of this important dispute may be formed.

Observations on the Plan proposed for establishing "A Dispensary and Medical Society for the private and only immediate Use of the Subscribers, &c." 8vo. 6d. Dilly.

There are such objections against the Plan of the Dispensary, which has been proposed, that it probably will never be carried into execution; and therefore any observations upon it may appear unnecessary.

A Dissertation on the Teeth and Gums, and the several Disorders to which they are liable. By W. Bennet, Surgeon. 8vo. 1s. Harrifon.

This little treatise contains a description of the teeth, with an account of dentition, the tooth-ach, the tartar of the teeth, the cure of the tartarous concretion on the teeth, the injurious effects of scaling the teeth, and an analysis of the common tooth-powders and tinctures: in place of which the author recommends a Dentilave and Dentifrice of his own.

Observations on the Efficacy of a new Mercurial Preparation for the Cure of the Venereal Disease. By Henry Wallell, Surgeon. 8vo. 2s. Murray.

To acquire the reputation of great proficiency in curing the venereal disease, is a particular object of regard among many practitioners in the capital. The author before us is one of the candidates for this species of fame, which he endeavours to obtain, in the usual method, by a general account of the disease, and the recommendation of a medicine prepared by himself.

D I V I N I T Y.

An Essay towards a Demonstration of the Trinity. By the late Dr. Daniel Scott. Third Edition. 8vo. Goadby and Berry.

To this treatise is prefixed a short account of the author; in which, among others, we have the following particulars. Dr. Scott was the son of an eminent merchant in London; was educated, with archbishop Secker and bishop Butler, who were afterwards his friends and correspondents, under Mr. Sam. Jones, at Tewkesbury, in Gloucestershire. From thence he removed to Utrecht in Holland. Upon his return to England he settled in London or Colchester, and devoted his time and abilities to the publication of several learned and useful works: particularly, A New Version of St. Matthew's Gospel, with critical Notes, 4to. 1741; and An Appendix to H. Stephens's Greek Lexicon, 2 vols. folio, 1745. The present Essay was first published in

1734

1724 or 1725, without the author's name; and with some enlargements in 1738. He continued single, and died suddenly in a retirement near London, in 1759.

His father by his first wife had a son, Mr. Thomas Scott, a dissenting minister at Norwich, who published several occasional sermons. This gentleman last mentioned had, besides other children, two sons of considerable note in the learned world; viz. Mr. Thomas Scott, a dissenting minister at Ipswich, author of a *Poetical Version of the Book of Job*, with critical notes, and some other poetical pieces; and Dr. Joseph Nicol Scott, who was first a dissenting minister, and published two volumes of Sermons. He afterwards practised physic in London, and was well-known by several ingenious and useful publications.

In this tract the author maintains the following sentiments: that our Lord existed before his birth of the virgin Mary: that he was formerly distinguished by the denomination of the Logos; that the Logos by assuming a human body, became a real man; that our Saviour was and is a compound of no more than one single intelligent agent or spirit and a human body; that he is a distinct person from the Father; and inferior to the Father with respect to his original, and the natural endowments of his mind, his knowledge, his power, his will; that his mission from the Father is an evidence of his inferiority to him; that his dominion and authority were derived from the Father, and are likewise evidences of his inferiority; that the Son's own confession puts his inferiority past all dispute; and lastly, that the Father alone is properly God.

These propositions are stated with accuracy, and supported in an able manner. At the same time, the author treats the learned, from whom he differs, with an amiable spirit of candor, humility, and respect.

A Sermon preached at the Chapel Royal of St. James's Palace, on Ash-Wednesday, 1779. By Robert Lord Bishop of London.
4to. 11. Cadell. T. I. I. I.

This excellent writer takes his text from Luke xiii. 1, 2, 3. 'There were present at that season some that told him of the Galileans,' &c. and considers some of the reasons, upon which we may presume this determination of our blessed Saviour to be founded, that we are not warranted to infer from great and signal calamities any great and uncommon wickedness in the sufferers.

1. We are directed to look upon those things only as really good or evil, which promote or obstruct our eternal salvation.
2. Were worldly prosperity and affection the proper rewards of virtue, and the punishments of vice, they could not be applied and administered consistently with the present order and constitution of things, established by the will of God; because no man stands single and alone; what greatly concerns one must, in

in some degree, affect a multitude. 3. Providence administers and dispenses the several evils of this life by different measures, and in various ways, as best may answer his wise, his righteous, his good and merciful designs, to try, to improve, and to perfect our virtues. 4. Granting, that great afflictions are chastisements of sin, we ought not to conclude, that the unhappy sufferers are more wicked than others; or that we, who escape, are more righteous than they. We all deserve punishment, and God, as a tender father, may correct them, and warn us. As a warning, the sufferings of the eminently righteous may have a better effect, than the punishment of the notoriously wicked. In the latter case, we may flatter ourselves, that we are not like them; but in the former we cannot but ask ourselves, 'if the righteous scarcely be saved, where shall the ungodly and the sinner appear?' and if judgment begin at the house of God, what shall be the end of those who obey not the gospel?'

Having shewn, that our Saviour disapproves of and rebukes the presumptuous practice of interpreting God's visitation of particular persons, and uncharitably inferring, from signal calamities, great wickedness in the sufferers, his lordship proceeds to the latter part of the text, in which our Saviour threatens the whole nation of the Jews with temporal judgments of the like kind, unless they should avert God's wrath by an immediate reformation. This denunciation naturally leads him to consider the moral and religious state of this country, and the necessity of a sincere humiliation and repentance.

A Sermon preached before the Lords Spiritual and Temporal, on Wednesday, Feb. 10, 1779. Being the Day appointed for a General Fast. By Beilby, Lord Bishop of Chester. 4to. 1s. Rivington.

His lordship makes some observations on the situation of our public affairs, and the state of religion amongst us; he then demonstrates the necessity of a serious and effectual reformation; the importance of a religious principle in all orders of men, from those who direct our public measures, to the lowest members of society; and the infinite advantages which would naturally flow from a general obedience to the laws of the gospel.

A Sermon preached in the Church of St. Ann, Dublin, on Wednesday, Feb. 10, 1779, &c. By Thomas Leland, D.D. 4to. 1s. Conant.

Dr. Leland takes his text from *Ezekiel xxviii. 17*, and from the opulence, the splendor, the pride, the depravity, and the fall of Tyre, deduces a very reasonable lesson of instruction to the people of these united kingdoms.

A Sermon delivered to a Congregation of Protestant Dissenters, at Hackney, on the 10th of February, &c. By Richard Price, D.D. 1s. Cadell.

From the destruction of Sodom, and the adjacent country, the author takes occasion to inculcate this important instruction, that

that the providence of God guides the course of nature; and that his love of righteousness and hatred of iniquity are the springs of all the blessings enjoyed by nations, and of all the calamities which befall them. In the latter part, where he proceeds more immediately to the consideration of the text, Gen. xviii. 32. he sets before his readers the chief particulars in the character of those righteous men who are a blessing to their country; and points out the necessary dependence of the salvation of a country on such characters.

In describing the righteous citizen, he tells us, that 'the sovereignty in every country belongs to the people; and that it is a sad mistake to think, that private men have nothing to do with the administration of public affairs, or that there are *myseries* in civil government, of which they are not judges.'

Here we beg leave to ask, how the sovereignty of a country can properly belong to the people, when they have transferred it to the care and conduct of a sovereign? How a private man can immediately interfere in the administration of public affairs, when he has assigned all his power to a representative in parliament? Or how every little factious politician in ordinary life, can be a competent judge of the great and extensive operations of government, or expect to be made acquainted with the schemes of the cabinet? If every man were to assume the seat of judgment, and take upon him the superintendence of public power, all order would be confounded, and every end of government defeated.

'In the last war, says our author, I remember, that only the loss of Minorca threw the kingdom into a commotion; which cost an admiral his life, and produced a change of measures. But now, though in a condition *unspeakably worse*, the kingdom is insensible. . . . The same measures go on; the same ministers direct these measures.'

In the first place, the state of the nation is not so desperate as this ill-boding augur pretends. In the next place, it must be allowed, that no human foresight can guard against the common errors of humanity; and lastly, there is not the least ground to imagine, that public affairs would be more ably conducted in any other hands.

The truth is, the crown must relinquish all claim to the dominion of America, before certain disaffected and discontented patriots can be satisfied. But it is to be hoped, that such a tame, such a cowardly, such an inglorious resignation, will never disgrace the annals of the present reign.

These righteous patriots, it seems, hope to find 'a *Zoar*, or an *Ark*, from whence they may view the storm,' and escape from the ruin of this country. 'Methinks, says our author, the friends of truth and virtue may now look across the Atlantic, and entertain some such hope.'

On this passage we shall only remark, that we wish them a speedy voyage to this happy asylum; that their departure,

before the commencement of the war, would have been no detriment to this kingdom; and that most probably we should not have envied their situation, if America had obtained its expected independency.

A Sermon preached in Monkwell-Street, on the 10th of February last, being the Day appointed for a General Fast. By James Fordyce, D. D. 8vo. 1s. Cadell.

An animated representation of the delusive and persecuting spirit of popery, and a warm admonition against the artifices of Romish priests and jesuits.

The Spoilers Spoiled; A Discourse delivered on Feb. 10, 1779, the Day appointed for a General Fast. By Peter Petit, A. M. 4to. 6d. Baldwin.

This writer pursues the injunction, which was laid upon the Jewish prophet, 'Spare not,' with a warmth and earnestness, which some of his more moderate readers will disapprove, especially in a sermon. But there is a great deal of truth in his representations; and, without doubt, faults on every side. If he stigmatizes 'the treachery, ingratitude, and wanton cruelty of the rebellious Americans,' the perfidy of our inveterate enemies, the dangerous artifices of popish emissaries, and the ungenerous, unnatural, and pernicious machinations of our *false brethren* at home, he condemns with equal severity the general corruption and licentiousness of the age, and 'the crying sin of the nation.'

Thoughts on the Fast for the 10th of February, 1779. 8vo. 1d. Rivingtons.

This fugitive piece seems to be written with a good design, viz. to give the common people a notion of the temper and views, with which they were to observe the day appointed for a general fast: though there are some passages in it, especially in the postscript, which make it appear an equivocal performance.

A Sermon preached at the Asylum for Female Orphans, at the Anniversary Meeting of the Guardians, May 19, 1778. By Robert Markham, D. D. 8vo. 1s. Rivingtons.

"It is not the will of your Father, which is in heaven, that one of these little ones should perish." Matt. xviii. 14. In discoursing on these words Dr. Markham sets forth the importance of guarding the minds of youth from the contagion of bad examples, and the beneficial effects of an early instruction in the principles of virtue and religion. He particularly enlarges on the wisdom and utility of an institution, which is calculated, not so much to correct vice as to prevent it.

A Charge, delivered at several Visitations of the Clergy held at York, &c. in the Year 1778. By William Cowper, D. D. Archdeacon of York. 4to. 1s. Cadell.

The author introduces this seasonable and useful Charge with some remarks on the depravity of the present age; he then suggests a variety of important considerations, calculated to put his

cls-

clerical readers upon their guard, and induce them by their learning, their pious labours, and their exemplary deportment, to endeavour, in their respective districts, to put a stop to those evils, which threaten no less than the entire subversion of every thing held good and sacred among men.

Letters to Mrs. Kinderley. By the rev. H. Hodgson, B. A. 8vo. 6d. Wilkie.

These Letters were printed at different times in the London Chronicle, during the last year, and contain a proper and spirited answer to the following observations in Mrs. Kinderley's Account of the Brazils, &c.*:—The negro-slaves are all made Christians as soon as bought; and it is amazing to see the effect the pageantry of the Roman Catholic religion has upon their uninformed minds; it inspires them with all the *enthusiasm* of devotion. . . . Gilded processions, *mysterious* rites, reverence of their ghostly fathers, conspire to render them *devout*. . . . The plain good sense of Protestant worship is much wanting in glare and show.

CONTROVERSIAL.

An Essay on the Simplicity of Truth, &c. 8vo. 1s. 6d. Dilly.

An excellent tract, on the pernicious consequences of church discipline, carried beyond its proper limits; and the unreasonableness of the Quakers refusing to pay tithes.

Though it is said to be written by a Quaker, and is addressed to the members of that particular society, yet the liberal principles, which are maintained in it, are well worth the attention of readers of every other denomination.

MISCELLANEOUS.

The Life and Death of David Garrick, Esq. &c. &c. 8vo. 1s. 6d. Pridden.

The biographical account of Mr. Garrick is here very imperfect; but, to compensate this deficiency, a detail is given of his funeral procession, and an abstract of his will; which are followed by prologues, epilogues, bon-mots, &c.

The Maritime Campaign of 1778. Folio. 6s. Faden.

This pamphlet contains a collection of all the papers relative to the operations of the English and French fleets; with pertinent remarks upon the accounts published in France, by order of the ministry, of the engagement on the 27th of July. The narrative is illustrated by six copper plates, exhibiting the respective situation of both fleets.

* See Crit. Rev. vol. xliii. p. 439.

T H E

CRITICAL REVIEW.

For the Month of *April*, 1779.

The History of the Common Law, by Sir Matthew Hale, Knight, Lord Chief Justice of England in the Reign of Charles the Second. The Fourth Edition Corrected. With Notes, References, and some Account of the Life of the Author. By Charles Runnington, Esq. 8vo. 10s. 6d. boards. Cadell.

ONE of the most popular, esteemed, and useful works on our jurisprudence, is this History of the Common Law by that great man, and respectable judge, sir Matthew Hale.

‘It is needless’ (to use the sensible and manly language of the editor) ‘to mention the rapid success which attended, or the generous applause which was bestowed on its first publication. It is sufficient to observe that it has ever been justly held in the highest estimation; and, like the virtue of its author, been universally venerated and admired. Here the student will find a valuable guide—the barrister a learned assistant—the court an indisputable authority.’

The last edition of this work was published so long since as the year 1739, and for many years past has been out of print. A new impression of it has been therefore much called for: and the learned barrister whose name appears to this edition, has executed the task of editor with great care and attention. He has enriched this valuable work with a great variety of learned and useful notes, which the length of time elapsed since sir Matthew Hale composed, and the variety of alterations which our laws have gradually undergone since that time, made in some degree necessary. But in order that these might not be incorporated with the text of sir Matthew

VOL. XLVII. *April*, 1779.

R

Hale,

Hale, or divert the attention of those who may prefer an uninterrupted perusal of it, he has thrown the most weighty and material of them together at the end of each chapter. These, we may venture to affirm, form a very curious appendix to the History of the Common Law, and will amply repay the attention either of the diligent student, or the more enlightened barrister. Sir Matthew Hale's Analysis (which the learned author of the Commentaries has pronounced the most natural and scientific, as well as the most comprehensive) of the Laws of England, is subjoined; and the editor has been at the pains to form two correct Indexes, (one of the History and the other of the Analysis,) which are presented to the public, in place of those very imperfect tables which accompanied the third edition of these works.

A biographical account of sir Matthew Hale is prefixed, which exhibits the picture of that excellent judge and pious man in very amiable colours, and will afford an instructing and animating lesson to those who apply themselves more particularly to the study and practice of the law.

In our humble opinion, this work is not confined to the professors of the law, but seems well worthy of the most serious attention of every gentleman in the kingdom. That our readers may form some judgement of the style and ability of the editor, we submit the following quotations to their perusal.

‘ Towards the end of the life of sir Matthew Hale, he remarks that—though religion is the most animating persuasion that the mind of man can embrace,—though it gives strength to our hopes and stability to our resolutions—though it subdues the insolence of prosperity, and draws out the sting of affliction; yet such was the profligacy of the reign of Charles II. so far removed from sound policy and from good manners, that, at this period of ease and politeness, religion was not only grossly neglected, but was daily exhibited as an object for the exercise of ridicule. To lessen that veneration which is due to religion, is a kind of zeal which no epithet is sufficient to stigmatize;—it is attacking the strongest hold of society, and attempting to destroy the firmest guard of human security. So alarming was this advance of impiety to sir Matthew, that he often deplored it with unaffected sorrow.—Were it necessary to evince his abhorrence of it, I might content myself with appealing to the bright example of his life; but however sufficient that might be for the purpose, it would yet be doing great injustice to his memory not to mention that he employed some time in elegant instructive disquisition on the most interesting topics of the Christian religion. Minutely observant of the rituals of devotion,

votion, he was, perhaps, singular in his deportment; but let it not be forgotten, that he for a long time concealed the consecration of himself to the stricter duties of religion, lest by some adventitious action he should bring piety into disgrace.

‘ He held nothing necessary but his duty, nothing amiable but integrity, nor any thing shameful but what was vicious. By being ingenuous, he not only secured his independency, but raised himself above flattery or reproach, above menace or misfortune: and thus the rectitude of his conduct, added to the greatness of his abilities and the ease of his deportment, not only gained him universal respect, but rendered him more conspicuous than any of his contemporaries.’

Our author’s report of the Dutcheſs of Kingſton’s Caſe, is introduced in the following manner :

‘ Though numerous authorities may be educed to prove that the power of the courts eccleſiaſtical has been recognized by the courts of common law, and that their deciſions have ever been conſidered as concluſive upon every queſtion over which they have been accuſtomed to exerciſe original juriſdiction; yet, the recent caſe of the dutcheſs of Kingſton, has thrown ſuch a glare of light upon the ſubject, that I have taken the liberty to ſubjoin a trifling report of that memorable tranſaction.

‘ Her grace was tried before the peers, in parliament, for bigamy; the indictment ſtating that ſhe “ being the wife of Auguſtus John Hervey, feloniouſly did marry and take to huſband Evelyn Pierrepont, duke of Kingſton, her former huſband being then alive.” After her grace had pleaded to the indictment, and before the caſe on the part of the proſecution was entered into, ſhe obſerved that in reſpect to the ſuppoſed contract of marriage with Mr. Hervey, and which was the ſole ground of proſecution, ſhe had, prior to her marriage with the duke of Kingſton, inſtituted a ſuit in the conſiſtory court of the biſhop of London, cauſa jaſtitationis matrimonii; that in that ſuit Mr. Hervey was the party libelled, and of courſe the party defendant; that though in his defence he inſiſted on the marriage, yet the court eccleſiaſtical declared that ſhe was free from any matrimonial contract with Mr. Hervey; that the ſentence being unreverſed and unimpeached, was, as ſhe humbly conceived, concluſive; that therefore no other evidence ought to be received by their lordſhips in reſpect to that pretended marriage; for that a court of competent juriſdiction having decided the point, it would not only be illegal, but in vain, to call parol evidence to ſubſtantiate the fact.

‘ After ſome altercation, the proceedings in the ſuit of jaſtitation were permitted to be read *de bene eſſe*. By the ſentence it was in form decreed that the preſent defendant was “ free from all matrimonial contracts or eſpouſals; more eſpecially with the ſaid Auguſtus John Hervey,” who was by the ſen-

tence enjoined to "perpetual silence as to the premises is bellate."

This sentence being read, the counsel for her grace, after stating that the noble prisoner had, subsequent to the sentence, and in confidence of its legality, married the late duke of Kingston, observed that they did not know of any court, in which the constitution of this kingdom had vested any authority to decide on the rights of marriage, but the ecclesiastical; and they believed that it would not be contended, that the courts of common law had any such original jurisdiction. They admitted that marriage might incidentally be determined in the courts of common law, as absolutely necessary to the due administration of justice; but, they insisted, that whenever the proper forum had decided on the question, the courts of common law had never taken upon themselves to examine into the grounds, nor in the least to question the validity of that determination. Hence they submitted that the sentence, being unimpeached and not reversed, was conclusive so long as it remained in force, and that of necessity it must be received in evidence in all courts and in all places, where the subject of that marriage should become a point of litigation; on the whole, therefore, they trusted, that it would reject all testimony, and, of consequence, make it improper to state any.

A question of this magnitude required more than ordinary time for elucidation and decision. On the first day, (Monday the 15th of April, 1776,) it was very ably argued by Mr. Wallace, Mr. Mansfield, Dr. Calvert, and Dr. Wynne, in support of the sentence; all of whom contended, that from the legal authorities which they had adduced, in support of the position which they had advanced, there was no ground to impeach the sentence; that it was final and conclusive; that the indictment was therefore indefensible; and that as no evidence could be received, it would be idle and impertinent, and of no use to state any.

On Tuesday, the 16th of April, the counsel for the prosecution were heard in answer to these objections.

After premising that the debate was of a very singular complexion, upon a point perfectly new in experience, not analogous to any known rule of proceeding in similar cases, nor founded on any principle which had been stated, they insisted, that if the sentence was a definitive and preclusive objection to all enquiry, the prisoner ought to have pleaded in bar of the indictment; or have relied upon it in evidence under her plea of not guilty. To say that such a motion was wholly unprecedented, went, as they contended, a great way in conclusion against it. To say that such a rule would be inconsistent with the plea, and repugnant to the record, seemed to them obviously decisive. "After putting herself, (continued these ingenious advocates) for trial upon God and your lordships, she beseeches you

you not to hear her tried." By this mode, added they, "every species and colour of guilt, within the compass of the indictment, is necessarily admitted; the crime must therefore be taken as proved, in its greatest extent, with every base and every hateful aggravation, that it can possibly admit; the first marriage solemnly celebrated, perfectly consummated; the second, wickedly accomplished by practising a concerted fraud upon a court of justice, and that in order to obtain a collusive sentence against the first." After thus expatiating in general terms, they proceeded to controvert the principles and the authorities which had been advanced in favour of the prisoner; and after establishing the positions for which themselves contended, they inferred that the motion was wholly inadmissible; that it was inconsistent with, and repugnant to all order, and every mode of trial, to debate on imaginary topics of defence, before the charge was publicly and fully heard, and that it was equally so, for the court to resolve abstract questions, upon hypothetical grounds.

The judicious manner in which this argument was maintained on the part of the prosecution, reflects the highest honour on the gentlemen who conducted it: The advocates were, Mr. attorney-general Thurlow *, Mr. solicitor-general Wedderburn †, Mr. Dunning, and Dr. Harris.—Mr. attorney-general, in concluding his speech, remarked, that the sentence was conclusive upon the prisoner, but merely void as against the rest of the world; "she is therefore (continued this learned and eloquent lawyer) a wife, only for the purpose of being punished as a felon. The crime has been detected. The inconvenient consequences of guilt are the bars which God and the order of nature have set against it: but they have not been found sufficient. It demands the interposition of public authority, with severer checks, to restrain it. Why is she thus hampered with the sentence which she fabricated? because she fabricated it: because justice will not permit her to alledge her own fraud, for her own behoof: nor hear her complain of a wrong, which *she* herself has wantonly committed.

"Is a sentence pronounced between two certain persons admissible evidence against others? Is this species of sentence so? Is either admissible against the king in any public prosecution—in this particular sort of prosecution? Is such evidence probable only, or conclusive,—against the parties to it—against strangers—against the king—and in what cases? What, if it were obtained by collusion? What, if by *her* collusion? Will it serve *her*? May *she* offer it safely? How much will it prove against her? What evidence will do to prove the collusion? There is no end of such questions. Were it possible for your lordships to stop this prosecution here, I have no desire to wound the mind of any person, unnecessarily, if so painful a duty may be dis-

* Now chancellor.

† Now attorney-general.

pensed with. But I have rather wondered to hear such hopes as these thus far encouraged, or even entertained, on the part of the prisoner; with confidence enough to make it worth her while to avow, in this stage of the business, that she had rather have every thing presumed against her, than hear any thing proved; and to disclose to your lordships, not an anxiety to clear her injured innocence, but a dread of the enquiry."

The editor then states the questions which were submitted to the judges, with their opinions, as delivered by the chief justice of the common pleas.

What follows is a very full, accurate and entertaining note on the subjugation of the Welsh.

"Though Wales, says the editor, unconquered and uncultivated, for ages preserved its independence against the continued attempts of a great, and of a powerful people, to subject it; yet whether this may with greater propriety be ascribed to courage, to the situation of the country, or to a want of that, whatever it may be, which stimulates the ambition of conquerors, is not perhaps so easy to determine; certain however it is, that the Saxons, instigated more by revenge, than by any solid advantage which could possibly have been derived from the conquest of such a country, continually exerted every effort to subdue it.

"At what period the Britons were first called Welsh, or from whence the word Wallia is derived, is not, I believe, as yet ascertained: laborious may have been the researches, various, no doubt, are the conjectures. From whatever origin the word may have been derived, it is not, however, unreasonable to suppose that it was at first a term of reproach applied by the Saxons; the Welsh having almost invariably denominated themselves Cymry."

He then proceeds to controvert the opinion of Mr. justice Blackstone, that "the king of England's eldest son became, as a MATTER OF COURSE, their titular prince."

As to the expression *jure feudale subiecta*, in the statute of Rhudlan, the editor considers it to be very remarkable:

"As it is believed that no instance can be found of a jure feudale prevailing in ENGLAND; we hear indeed of the word *feodum*, and the distinction between the *feodum novum* and the *feodum antiquum*; but of a REGULAR SYSTEM of feudal law, which this expression seems to indicate, there are but very slight traces. Edward however was a conqueror, and had a right to make use of his own words in the preamble to his own law.

"It may not be impertinent to observe that though of late years some very ingenious attempts have been made to explain our ancient common law, by feudal principles, yet it is evident, that neither Littleton nor his learned and laborious commentator,

scdm

seem to have known that such a law had ever had any prevalence in any part of Europe.'

In treating of the union of Wales with England, Mr. Runnington remarks that,

'In the reign of Henry the VIIth. who was descended from the princes of North Wales, the Welsh experienced greater favour; and by his son and successor Henry VIII. the union of England and Wales was happily and politically effected. Previous steps having been taken to introduce a union of laws between the two countries, the finishing stroke to the independency of the Welsh was, as Dr. Blackstone remarks, given by the stat. 27 Hen. VIII. cap. 26. which at the same time gave the utmost advancement to their civil prosperity.—The statutes 34 and 35 Hen. VIII. cap. 26. confirms the same. This act not only adds farther but also contains a more complete code of regulations, for the administration of justice, with such precision, and such accuracy, that no one clause of it, according to Mr. Barrington, hath ever yet occasioned a doubt, or required an explanation.

'Thus were united a people hitherto distracted with continual animosity, and thus, (to use the words of the elegant commentator,) were this brave people gradually conquered into the enjoyment of true liberty; being insensibly put upon the same footing, and made fellow-citizens with their conquerors.

'With the greatest deference to such respectable authorities as Mr. justice Blackstone, and Mr. Barrington, the statute of 34 and 35 Henry VIII. cannot now be deemed a complete code of regulations for the administration of justice in Wales; in truth, whoever attentively considers the mode of judicial proceedings as conducted in Wales, compared with that which is pursued in this kingdom, must immediately acknowledge the manifest superiority of the latter. It is true that they have in Wales a court which is somewhat improperly nominated the court of grand sessions, in which is transacted, all professional business, either at law, or in equity. It is equally true that in general the learned judge, in the trial of a cause, will deliver an elaborate speech to the jury,—all this is true; but if it is apparent, that the common people are in general ignorant of the English language—that in Wales they are not, as I apprehend, permitted to try causes by special juries—that where the cause of action exceeds ten pounds, the parties may try it at the next English county, by which means either the plaintiff or the defendant is frequently obliged, at a great expence, and at great trouble, to bring witnesses from a very distant part, to try a very trifling cause, and by such means affording to the opulent too frequent opportunities to harass and oppress the indigent—it must be obvious that what was originally intended as a benefit, is now become a grievance—and that as the reason for trying causes in the next English county has long since ceased, the practice should cease also.—Were the judicial proceedings in every

respect the same as in England, and Wales joined to the English circuits, there would not then, perhaps, exist any partial distinction between the inhabitants of England and of Wales—they would then have the same laws, the same justice, the same government, and, in time, the same language. It is true that the natives of this country are somewhat untractable in their dispositions, and to which it may be attributed that they seldom, however deserving, rise to eminence in any department;—it may, however, be the most pleasing reflection to the gentlemen of Wales, that, unplaced and unpensioned, they are perhaps the only part of the state, who have not had some share in the profits of government, and enjoyed some part of the public spoils. On the whole, it is to be hoped by every one who understands, and understanding wishes to promote the real interest of the principality, that every distinction between England and Wales, whether arising from a difference of manners and of customs—from the mode of administering justice, or even from the language itself, may be entirely done away.

The History and Practice of Civil Actions, particularly in the Court of Common Pleas. By the late Lord Chief Baron Gilbert. The Third Edition. 8vo. 5s. Uriel.

IT is a circumstance much to be lamented, that those books which are necessary to the study of the law, are in general worse edited, than any others. Of this remark, there cannot be a stronger instance, than the present edition of "*The History of Civil Actions.*"—Though this was originally a posthumous publication, yet there is not a doubt but the greatest part of the work was composed by the learned judge whose name it bears, and to whose genius and ability it is an high and indisputable testimony.—The imperfect and unconnected state in which the author left it, induced a very probable, indeed we may say, an incontrovertible conjecture, that he never intended it for publication.—After his decease, however, it unluckily fell into the hands of persons who were totally unacquainted with either its merits or its defects; who, in hopes of acquiring something from the sanction of his name, soon after published it, "with all its imperfections on its head."—Its errors were soon discovered—and the temerity and ignorance of the publisher were universally reprobated and condemned.—The first edition going off, a second was published;—in this indeed, some, but very few, errors were corrected; and, strange to tell! the greater and more palpable ones were suffered to remain: notwithstanding which, in the course of a few years, the second edition was entirely dis-

disposed of. Such being the case, the profession were not too sanguine in hoping that as the glaring as well as the trivial errors of the book had been repeatedly pointed out, that it would be minutely corrected; and the third edition be what, in honour to the author, and in justice to the profession it ought to have been, as near perfection as possible.—The third edition is now published. On this edition we have bestowed the most serious perusal, and are sorry to inform our readers that it is equally deficient as the preceding one; with this unpleasing circumstance, that it is burthened with a number of unnecessary and inelegant intrusions, which the editor is pleased to term ‘notes.’—Grammatical inaccuracies, impertinent authorities, strange positions, and unwarrantable conclusions, are too apparent to escape the notice of an attentive editor.—Errors of this complexion, however, still continue to disgust the learned and judicious; and though more than one half of the chapters ought to have been transposed, yet they still remain in their original state of impropriety and disorder.

The Universal Gardener and Botanist; or, a General Dictionary of Gardening and Botany. Exhibiting in Botanical Arrangement, according to the Linnæan System, every Tree, Shrub, and Herbaceous Plant, that merit Culture, either for Use, Ornament, or Curiosity, in every Department of Gardening. Together with Practical Directions for performing the various Mechanical Operations of Gardening in general. By Thomas Mawe, Gardener to his Grace the Duke of Leeds; and John Abercrombie, Authors of Every Man his Own Gardener, &c. 4to. 11. 7s. bound. Robinsan. [Concluded from p. 193.]

IN our last Review we entered on the examination of this comprehensive system of practical gardening and botany, which abounds with a vast variety of useful matter, and appears evidently to be the work of men of great experience in those departments.

From the operative part of gardening, where the most plain and explicit directions are every where given by these authors, we shall present our readers with some passages relative to Pruning.

‘Pruning is an operation of the knife performed upon trees occasionally, in order both to give them any desired form, and to retrench or reduce irregular and redundant or superfluous growths, or whatever creates confusion and disorder.

‘ But

‘ But this operation is particularly necessary to be practised on many sorts of fruit-trees, more especially the dwarf sorts, such as all kinds of wall and espalier fruit-trees; it is also necessary to be performed occasionally upon standard trees, both dwarfs and half and full standards, to all of which proper pruning is necessary; some sorts annually, as all kinds of wall trees, espaliers, and most other dwarf or trained fruit-trees; which being requisite in order to preserve the proper figure, and to keep them within their limited bounds, as well as to promote fruitfulness; but as to common standards whose heads having full scope of growth every way, they require but very little pruning, except just to retrench any occasional redundancy, ill-growing branch, and dead wood. Wall trees and espaliers however, require a general regulation of pruning twice every year, in summer to retrench the evidently superfluous and ill-placed shoots of the year, and to train in a supply of the most regular ones; and in winter to give a general regulation both to the supply of young wood left in summer and to the old branches where necessary.

‘ For in pruning wall trees and espaliers it is to be observed, that as these trees having their branches arranged with great regularity to the right and left one above another parallelly, about five or six inches asunder, forming a regular spread, so as the branches of each tree completely covers a certain space of walling, &c. and as the whole spread of branches constantly send forth every year a great number of unnecessary and useless shoots; and that as each tree being limited to a certain space, as just observed, an annual pruning is consequently most necessary to retrench the redundancies, and all irregular and bad shoots to give the proper bearing branches due room, as well as to enable us to confine each tree within its allotted limits, consistent with its regular form.’—

—‘ We must therefore be careful to ease the trees of every thing that is either superfluous, irregular, or hurtful, by pruning twice every year, a summer and a winter pruning. We call that superfluous which though good and well placed, yet are more than are wanted or can be properly laid in, and that irregular which is so ill placed as it cannot be trained with regularity to the wall or espalier, such as all fore-right shoots, being such as grow immediately from the front or back of the branches in a fore-right direction, which though good of themselves, yet their situation renders them irregular or unfit for training; and we call that hurtful which is in itself of bad growth, such as all very rank or singularly luxuriant rude shoots; so that the superfluous or redundant growths should be thinned by pruning out all that seem to cause confusion, and the irregular and hurtful rank shoots should be displaced, cutting every thing of all these sorts off quite close to the place from whence they proceed, leaving however a proper supply, more or less, of the regular or best placed side-shoots where necessary, so as to preserve every part well

well furnished with bearing wood, trained straight and close to the wall or espalier at equal distances; observing some sort of wall-trees, &c. require a general annual supply of young wood, such as peach and all other trees which bear only on the shoots of a year old; others require only an occasional supply of wood, such as apples, pears, &c. and all other kinds that bear on the old wood of from two or three to ten or twenty years old or more, so that the same branches continuing in bearing many years, the trees require only a supply of young shoots now and then to replace any worn out and dead branches.

For the mystery of pruning consists in being well acquainted with the nature of bearing of the different sorts of trees, and forming an early judgment of the future event of shoots and branches, and many other circumstances, for which some principal rules may be given; but there are particular instances which cannot be judged of but upon the spot, and depends chiefly upon practice and observation.

The nature or mode of bearing of the different sorts of wall and espalier trees, &c. is materially to be considered in pruning.

For example, peaches, nectarines, apricots, &c. all produce their fruit principally upon the young wood of a year old, that is, the shoots produced this year bear the fruit the year following, and the same of every year's shoots, so that consequently, in all these trees, a general supply of the best regular shoots of each year must be every where preserved at regular distances quite from the very bottom to the extremity of the tree on every side in such order as to seem coming up regularly one after another, which being trained principally all at full length all summer: but in winter pruning, a general shortening less or more, according to the strength of the different shoots, is necessary, in order to promote their throwing out more effectually a supply of young wood the ensuing summer, in proper places for training in for next year's bearing, the fruit being generally produced all along their sides immediately from the eyes, they rarely forming any considerable fruit-spurs, as in the apple, pear, &c. but the same shoots both produce the fruit and a supply of shoots at the same time for the succeeding year's bearing.

Vines also produce their fruit always upon the young wood, shoots of the same year arising from the eyes of the last year's wood only, and must therefore have a general supply of the best regular shoots of each year, trained in, which in winter pruning must be shortened to a few eyes in order to force out shoots from their lower parts only, properly situated to lay in for bearing the following year.—

— And as to apple, pear, plum, and cherry trees, they generally bear principally on spurs arising in the wood of from two or three to ten or twenty years old, the same branches and spurs continuing bearing a great number of years, so that having

ing once procured a proper set of branches, in the manner already directed, to form a spreading head, no farther supply of wood is wanted than only some occasional shoots now and then to supply the place of any worn-out or dead branch as before hinted; the above mentioned spurs or fruit-buds are short robust shoots, of from about half an inch to one or two inches long, arising naturally in these trees, first towards the extreme parts of the branches of two or three years old, and as the branch encreases in length the number of fruit-buds encrease likewise accordingly: this therefore determines, that, in the general course of pruning all these kind of trees, their branches that are trained in for bearing must not be pruned or shortened, but trained at full length; for if they were shortened it would divest them of the very parts where fruit-buds would have first appeared, and instead thereof, would throw out a number of strong unnecessary wood-shoots, from all the remaining eyes; therefore let all the shoots or branches of these trees be trained principally at full length, and as they advance still continue them entire, thus they will all readily form the afore mentioned little spurs or fruit-buds from almost every eye; when indeed there is a vacancy, and there is only one shoot, where two or three may be requisite, in which case only pruning or shortening is allowable in these trees, to force out the supply required.—

—‘ Summer pruning.—The summer pruning is a most necessary operation; every one must know that in spring and summer wall and espalier trees abound with a great number of young shoots that require thinning and other reforms to preserve the beauty of the trees and encourage the fruit, and the sooner it is performed the better; it is therefore adviseable to begin this work in May, or early in June, and timely disburthen the trees of all evidently redundant or superfluous growth and ill placed and bad shoots, which may be performed with considerably more expedition and exactness than when after the trees have shot a considerable length and run into confusion and disorder by their shoots forming a thicket, when it will in a manner be impossible to see what you are about; besides the disadvantage of choking up the fruit behind such a thicket of wood and leaves: it is therefore of great importance to perform this operation in the month of May or early in June, or when the same year’s shoots are sufficiently formed to enable you to make a proper choice, and tender enough as to require no other instrument than the thumb to displace the bad growths and superfluities.’—

—‘ In performing this work of winter pruning, it is proper to unnailed or loosen great part of the branches, particularly of peaches, nectarines, apricots, vines, and such other trees, as require an annual supply of young wood.

‘ First look over all the principal or mother branches, and examine if any are worn out or not furnished with parts proper for bearing fruit, according to the rules before illustrated with

re-

respect to the nature of bearing of the different sorts of trees; and let such branches be cut down to the great branch from which they proceed, or to any lower shoot or good branch they may support toward their bottom part, leaving these to supply its place; likewise examine if any branches are become too long for the allotted space either at sides or top, and let them be reformed accordingly by shortening them down to some lower shoot or branch properly situated to supply the place, being careful that every branch terminates in a young shoot of some sort for a leader, and not stumped off at the extremity, as is too often practised by unskilful pruners.

From the principal or larger branches pass to the shoots of the year, which were trained up in summer, first cutting out close all fore-right and other irregular shoots that may have been omitted in the summer pruning; likewise all very weak shoots, and those of very luxuriant growth, unless it be necessary to keep some to supply a vacant place; then of the remaining regular shoots, you are to select a greater or smaller portion to leave either as a general supply for next year's bearing, as in the case for peach, nectarine, apricots, vines, and figs; or only some occasional shoots, as in apples, pear, plum, and cherry trees, to supply the place of any bad or dead branch.

But as peach, nectarines, apricots, vines, and figs, always bear principally on the year-old wood as before noticed, a general supply of young shoots must be left in every part from bottom to top at regular distances, all of which, except the fig, must be more or less shortened according to their situation and strength to encourage their furnishing more readily a proper supply of shoots in spring and summer for next year's bearing, as before observed, leaving the strongest shoot always the longest, as is more fully explained under each of their respective genera; but as the figs always bear towards the end of the shoots they must not be shortened.

And with respect to the apples, pears, plums, cherries, &c. as they continue to bear on the old branches of from two or three to many years standing, they only require an occasional supply of young wood, according as the branches become unfit for bearing and want removing, so should accordingly train in here and there in proper places some good regular young shoots towards the lower part, to be coming gradually forward to a bearing state; to be ready to replace worn out and other useless branches; and what shoots are not now wanted for that purpose cut them out close, not leaving any spur or stump, as every one of which, as we before observed, would push out several strong unnecessary shoots the next spring to the prejudice both of the trees and fruit; have particular regard to preserve the shoots at the termination of all the already trained branches entire, not however suffer more than one shoot to terminate each branch; preserve also carefully all the proper fruit-spurs; likewise observe, that the supply of young wood occasionally re-

served,

served, and the branches in general of these trees, should all be trained in at full length, and continued so in future, as far as the limited space will admit, and according as any extend above the wall or espalier or any where beyond their proper limits, they should be pruned down with discretion to some convenient bud, or lateral shoot, or lower branch, which train also entire.

‘ In this pruning, as in the summer dressing, it is of importance to have a strict eye to the lower parts of wall-trees, &c. to see if there is any present vacancy or any that apparently will soon happen, in which cases, if any good shoot is situated contiguous, it should be trained in, either at full length, or shorten it to a few eyes to force out two or more shoots if they shall seem necessary; for precaution should ever be observed in taking care to have betimes, a sufficient stock of young wood coming forward to fill up any casual vacancy, and substitute a new set of branches in place of such as are either decayed or stand in need of retrenchment.’—

—‘ Bad pruning ruins many a good tree, as is observable in numerous gardens, where the wall trees and espaliers appear as a stumped hedge, pruned every year, yet never produce any tolerable crop of fruit.

‘ The reason is, the operation or art of pruning is much more generally practised than understood; different pruners have different ideas of pruning: many proceed upon little or no principle, and often prune all trees alike; and their idea of pruning often consists in retrenching annually most of the young shoots, and shorten all the branches of every tree without exception, to the great injury of some sorts, and retarding their bearing: likewise many pruners, in retrenching the superfluous and irregular shoots, instead of cutting close, as formerly observed, they often stump them off to about one or two inches long; these remaining stumps shoot out again from every eye, and fills the tree with more numerous useless shoots than before, which being also pruned down to stumps of an inch or two long, as above, practising the same every pruning, so as in the course of a few years every branch is loaded with clusters of large rugged barren spurs, formed wholly of the stumps of shortened shoots, occupying the places where fruit-buds might be expected: it is also observable, that many pruners think every branch of all sorts of wall trees whatsoever must, in the annual pruning, undergo the discipline of the knife, so shorten all without distinction and reluctance, often too with so much severity on trees that should not be shortened, as to destroy the very parts where fruit-buds would have been produced, they thinking this general shortening necessary to strengthen the branches, which, however, in many sorts, promotes a too vigorous growth, particularly in trees that produce their fruit on natural spurs, forming themselves gradually all along the sides of the branches, first towards the extreme parts; that shortening not only cuts
off

off these first fruitful parts of the branches, but throws the sap back with so much vigour to the remaining buds, that instead of forming fruit spurs almost every bud pushes out luxuriant shoots, and the trees are continually crowded with unnecessary wood, causing a great annual trouble to retrench it, without the pleasure of having a quarter of a crop of fruit: besides the annually cutting out so much strong wood is very prejudicial to some sorts of fruit-trees.

In the botanical department of this work the authors have strictly adhered to the sexual system of the late celebrated Linnæus, as laid down in his *Genera & Species Plantarum*. They observe that a genus of plants, however numerous the species may be, and however different in their growth, external habit, and duration, comprises such as agree in all the parts of a flower; and these affording the only generical characters, on them is founded the principle of distinction now universally established by the Linnæan system of botany.

‘ The characters of the genera, say they, contain a description of each particular part of the flower, as the calix, corolla, stamina, pistillum, pericarpium, semen, and receptaculum; which being the seven parts of fructification, and the most essential and invariable parts of plants, and consequently the only parts that can determine the generical characters; and the striking singular mark of each of the above parts of the flower, must run through all the species of each respective genus, according to the descriptive characters in the beginning of every genus throughout this work; whereby, as afore-mentioned, every such assemblage of plants, however few or numerous, so agreeing in their fructification, form a genus.

‘ By arranging every assemblage of plants agreeing in their fructification, under one denomination or generical name, renders botany more simple and easy, which by the ancients was but little understood; as with them, almost every species was a genus, and they had no conception of giving one common or general name to a number of plants, which although agreeing in their flower, they could not discover possessed any thing in common; for the minute parts of the fructification which lay the foundation of our present systems, were then but little known, and as little attended to, as in fact the root: port or external habit of plants, their duration, mode, and times of flowering, and their uses, both medicinal and oeconomical, formerly furnished the sole characteristical distinction, all of which however, are vague and indeterminate; but as the fructification is constantly the same in every respective genera, nothing but these parts can with certainty be employed in determining each separate genus.

‘ Plants and trees of the same genus generally possess like medicinal powers. As for example, garlick, onion, and leek, belong

long to the genus *allium*; cinnamon, camphire, and saffras belong to the genus *laurus*; southernwood, wormwood, mugwort, &c. belong to the genus *artemisia*.

‘ Trees which belong to the same genus, will also all take by grafting or budding upon each other: as for instance; pear, apple, and quince, being all of the genus *pyrus*, take freely upon one another; plum, apricot, cherry, and bird cherry, &c. being all of the genus *prunus* also, grow upon stocks of each other; almond, peach, and nectarine belong to the genus *amygdalus*, and grow upon one another; currant and gooseberry belong to the genus *ribes*, and all the varieties will grow upon each other; as will also most other trees of the same genus.

‘ The number of known genera is upwards of twelve hundred, and above twenty thousand different species, besides varieties; all of which are found growing in their natural state of wildness in some part of the globe or other, and most of them may be naturalized in our gardens, some in the open ground, others in the green-house and stove; but the gardener is not to be intimidated at the sight of that great number, as if the care of so great a family was to fall to his lot; since our real valuable cultivated species fall vastly short of that number, yet sufficient to furnish our gardens most amply, both for oeconomic and ornamental purposes.’

So numerous are the varieties in the vegetable kingdom, and so inadequate the utmost industry of botanical investigation, that, though these experienced authors have judiciously availed themselves of the information communicated by former writers, yet we observe that there are several *genera* which they have omitted to insert; exclusive of non-descripts, and of those new *genera* and species, which, within these few years, have poured in upon us, like an inundation, from the different quarters of the globe.—But at the same time that we make this remark, we must acknowledge that it will equally apply to other botanical writers; and it is more a matter of approbation that so great a multitude of plants should be accurately described, than it can be of censure, that any, especially the exotic, should be overlooked amidst the prodigious and inexhaustible stores of nature.

As a system of botany, this work is entitled to great praise; and in respect of gardening, we need not hesitate to affirm, that, in many parts of practical and useful knowledge, it is superior to any that has hitherto been published.

A Voyage

A Voyage to New Guinea, and the Moluccas, from Balambangan including an Account of Magindano, Sooloo, and other Islands; and illustrated with Thirty Copper plates. Performed in the Tartar Galley, belonging to the Honourable East India Company, during the Years 1774, 1775, and 1776, by Captain Thomas Forrest. To which is added, A Vocabulary of the Magindano Tongue. 4to. 11. 11s. 6d. boards. Robinson.

THIS Voyage was performed by captain Forrest, at the command of the East India Company, with the view of making discoveries in the Indian seas. After giving a chronological detail of former voyages to those parts, and reciting the commission from the India Company, the author describes the Tartar galley, the vessel in which he sailed, the shape and size of which he demonstrates to have been the most proper for the execution of the design. The crew consisted of twenty-two persons, of whom the captain and two others were the only Europeans. Tuan Hadgee, one of the Mahometans, was a person of rank and education, who had made a pilgrimage to Mecca. He had on board several of his slaves and vassals; and from his acquaintance with the language and customs of the Indians, was of great use to the captain on the voyage.

The narrative begins with the departure of the ship from Balambangan. After leaving this place, the voyagers pass a variety of islands, some of which they touch at; and these are for the most part described with peculiar accuracy. One of the most noted is Magindano or Mindano, vulgarly Mindanoo, an island adjacent to the Philippines. Captain Forrest appears to have been very successful in gaining and preserving an intimacy with the sultan and other princes of this country; an advantage which he owed to his own circumspection and prudence. Of his descriptive manner, the following account of a festival held at the sultan's palace, may serve as an example.

• On Friday, the 10th, the day was ushered in at the sultan's, by beating of gongs, large and small, and firing of great guns. At one side of the street, was erected the tripod mast of a large Mangaio covered with alternate rounds of red, white, and blue calico, a foot broad each to the top; and booths for the accommodation of spectators were reared on three sides of a square, leaving room for the street that passed close to the sultan's palace; the long front of that edifice making the fourth side. The floors of these temporary structures were four foot from the ground.

• All this was prelude to a festival given by the sultan, in honour of Chartow's daughter, and his own grand-daughter, Noe's

VOL. XLVII. April, 1779.

S

coming

coming of age to have her ears pierced, and her beautiful white teeth filed thin, when stript of the enamel, in order to be stained jet black.

‘ This rite is performed on the Mindano ladies at the age of thirteen ; and the ceremony is sumptuous in proportion to the rank of the person.

‘ From all quarters were numbers invited. I saw many Illano prows enter the river ; particularly one, composed of two canoes, fixed parallel to each other.

‘ The figure of a camel was put on board ; two feet in one canoe, two in the other. The camel is an animal much respected by Maly Mahometans, as they never, perhaps, in their own islands saw one alive. In the body of the camel was a person, who gave movement to its neck, and it sometimes lolled out a long red tongue. There was also an entertainment, that put me in mind of what we read in story of tilts and tournaments.

‘ Behold, a champion, armed capapee, with a brass helmet, a lance, sword, target, and cress. On his helmet nods generally a plume of feathers ; sometimes a bird of paradise.

‘ Thus accoutred, he enters the square before the sultan’s, with a firm step, and look of defiance. He presently seems to discover an opponent, advances towards him ; steps back, jumps on one side, and then on the other ; sometimes throws down his spear, and draws his sword, with which, fore stroke and back stroke, he cleaves the air.

‘ When he is thus sufficiently tired, and worked up to an apparent frenzy, the spectators shouting, according as his agility pleases, his friends rush in, and, with difficulty overcome his reluctance to quit the combat. The female spectators often applaud as loud as the men.

‘ I observed a boy of about ten years, who had worked himself up to such a frenzy. When his friends took him off, he so struggled in their arms, that I feared he would have fallen into a fit.

‘ The sultan and Fakymolano entered the square, to show their agility : Fakymolano preceded. Their attendants, however, took care that they should not too long exert their exhibition of youth. The sultan returning to his palace, passed me, where I stood on the ramp. He seemed much fatigued. Datoo Utu also appeared, and gave great satisfaction. I had presented him with a bird of paradise, which he wore in his helmet. He made his lance quiver in his hand.

‘ Uku, Topang’s brother, the person who took Mr. Cole’s schooner, also exhibited with abundant agility. Neither Rajah Moodo, Topang, nor Chartow, appeared in the square : they were contented with being spectators.

‘ At night, little boys displayed their nimbleness in the outer hall, at the sultan’s : they would sometimes fall suddenly plump upon both knees, and seem to fight in that attitude. They brandished their little swords with fury, and their targets jingled with ornaments of brass.

‘ During

During this merriment, which lasted ten days, a number of guests were daily entertained with sweet cakes and chocolate. Rajah Moodo's guards, directed by the Spanish sergeant, fired musketry; as did about sixteen soldiers of Topang's, and the same number of Chartow's.

We are afterwards presented with a short narrative of the laws and government of this island.

Though laws, says our author, are similar in most countries, each has some peculiar: the principal of Magindano are these. For theft, the offender loses his right hand, or pays threefold, just as amongst the Mahometans of Atcheen. For maiming, death: adultery, death to both parties: fornication, a fine. Inheritance goes in equal shares to sons, and half to daughters; the same to grand-children. Where are no children, whole brothers and sisters inherit. If there are no brothers or sisters, or nephews, or nieces, or first cousins, the sultan claims it for the poor. It is the same, ascending even to the grand-uncle. If a man put away his wife, she gets one third of the furniture; also money, in proportion to his circumstances. A child's name is not given by priests, as in the Molucca islands, and in other Mahometan countries. The father assembles his friends, seizes them; shaves off a little lock of hair from the infant head, puts it into a basin, and then buries it, or commits it to the water.

The form of government at Magindano, is somewhat upon the feudal system, and in some measure monarchical. Next to the sultan is Rajah Moodo, his successor elect. Then Mutusungwood, the superintendant of polity, and captain Laut, overseer of the sultan's little navy, are both named by the sultan. There are also six Manteries, or judges named by the sultan, and six Amba Rajahs, or asserters of the rights of the people: their office is hereditary to the eldest son.

Although the sultan seems to act by and with the advice and consent of the Datoos, not only of his own family, but of others; yet, this compliance is perhaps only to save appearances. When he can, he will doubtless be arbitrary.

The vassals of the sultan, and of others, who possess great estates, are called Kanakan. Those vassals are sometimes Mahometans, though mostly Haraforas. The latter only may be sold with the lands, but cannot be sold off the lands. The Haraforas are more oppressed than the former. The Mahometan vassals are bound to accompany their lords on any sudden expedition; but the Haraforas being in a great measure excused from such attendance, pay yearly certain taxes, which are not expected from the Mahometan vassals. They pay a boiss, or land tax. A Harafora family pays ten battels of paly (rough rice) 40 lb. each; three of rice, about 60 lb; one fowl, one bunch of plantains, thirty roots, called clody, or St. Helena yam, and fifty heads of Indian corn. I give this as one instance of the utmost that is ever paid. Then

they must sell fifty battels of paly, equal to two thousand pound weight, for one kangam. So at Dory or New Guinea, one prong, value half a dollar, or one kangam, given to a Harafora, lays a perpetual tax on him.—

— The currency in most parts of the country, is the Chinese kangam, a piece of coarse cloth, thinly woven, nineteen inches broad, and six yards long; the value at Sooloo is ten dollars for a bundle of twenty-five, sealed up; and at Magindano much the same: but, at Magindano dollars are scarce. These bundles are called gandangs, rolled up in a cylindrical form. They have also, as a currency, kousongs, a kind of nankeen, dyed black; and kompow, a strong white Chinese linen, made of flax.

The kangams generally come from Sooloo; so they are got at second hand: for the Spaniards have long hindered Chinese junks, bound from Amoy to Magindano, to pass Samboangan. This is the cause of so little trade at Magindano, no vessels sailing from Indostan thither; and the little trade is confined to a few country Chinese, called Oran Sangly, and a few Sooloos who come hither to buy rice and paly, bringing with them Chinese articles: for the crop of rice at Sooloo can never be depended on.

In the bazar, or market, the immediate currency is paly. Ten gantangs of about four pound each, make a battel; and three battels, (a cylindrical measure, thirteen inches and five tenths high; the same in diameter) about one hundred and twenty pounds of paly, are commonly sold for a kangam. Talking of the value of the things here, and at Sooloo, they say, such a horse or prow, &c. is worth so many slaves; the old valuation being one slave for thirty kangams.

They also specify in their bargains, whether is meant matpo (eye) kangam, real kangam, or nominal kangam. The dealing in the nominal, or imaginary kangam, is an ideal barter. When one deals for the real kangams, they must be examined; and the gandangs, or bundles of twenty-five pieces, are not to be trusted, as the dealers will often forge a seal, having first packed up damaged kangams. In this the Chinese here, and at Sooloo, are very expert.

Rajah Moodo, heir elect to the crown of Magindano, is thus delineated.

Rajah Moodo, with the full stature of a man, has the eye, as well as the nose of an eagle; his understanding is quick as his eye: he preserves a constancy of good humour, which renders his manners open, as has been before acknowledged. Once, indeed, when one of my people struck another, in presence of his father, Rajah Moodo coming in, and being told of it, a cloud overcast his countenance. But, as I immediately begged the favour of being allowed to punish him, by confinement in irons, a smile returned; and he said; “Do, punish your own way.” Next day, however, he desired the release of the culprit.

Prit. Another time, I was told, his armourer, or blacksmith, a Bisayan captive, being drunk, had dared to affront the Spanish envoy: Rajah Moodo so lost his usual self command, that, had it not been for the interposition of his lady, it was thought he would have put the miscreant to death on the spot. Among secondary qualifications, Rajah Moodo had that of a good mechanic: I was surprised to see the engines for raising heavy pieces of timber. He also made drums, like those in Europe, and was pleased to hear them used by his guards.

To the friendship of this prince for captain Forrest, does the India Company owe the grant of the isle of Bunivoot.

As the natural history of the islands which our author visited formed a principal object of his attention, he describes with great accuracy the produce of each; and among other articles delivers an exact account of the various species of the cinnamon tree. To the manners and customs of the people he has also been particularly attentive; and where he perceives any coincidence with those of other nations, he remarks the similarity by quotations from the ancients. Thus the native songs of the Indians he compares with the *Celeusma* of the Greeks and Romans, and illustrates his comparison by the following epigram of *Martial*.

‘*Cessatis, pueri, nihilque mœstis?
Vatreno, Eridanoque pigriores?
Quorum per vada tarda navigantes,
Lentos figitis ad celeusma remos.
Jam prono Phaëthontē sudat Ethon;
Exaristque dies, et hora lassos
Interjungit equos meridianā.
At vos tam placidas vagi per undas,
Tuta lauditis otium carinae:
Non nautas puto vos, sed Argonautas.*’

‘*Why, my lads, more sluggish go,
Than Vatrenus, or the Po?
Think ye through their still ye steer,
Drawling oars to wait the chear?
Phaeton begins to fire,
Ethon lo! in full perspire;
Now the noon-tide hour proceeds,
To repose the panting steeds,
Ye, serene upon the wave,
Sun, and wind, and water brave.
No mere navigators now,
Ye are Argonauts, I vow.*’

This narrative is distinguished by a correct and elegant simplicity of style; and captain Forrest appears to have spared no expence in enriching the volume with charts and excellent drawings.

ings. From the nautical observations with which the work abounds, it must prove highly useful to navigators in the Indian ocean. Every circumstance concurs to demonstrate that the author has paid the greatest attention to the object of his voyage; and we therefore cannot doubt of his receiving from the Company the reward that is due to his faithful services.

A Treatise on Government. Translated from the Greek of Aristotle.

By William Ellis, A. M. 4to. 13s. boards. Payne.

NO writer ever possessed a more extensive reputation than Aristotle. During the classical ages of antiquity, his profound and comprehensive genius was held in the highest estimation by a judicious and enlightened people. And when, from barbarism and false taste, the writings of most of his contemporaries were gradually sinking into oblivion and disuse, his fame seems to have shone forth with increasing lustre. In the early period of the Byzantine empire he seems to have been the favourite author; and, by a kind of fascinating power, to have ingrossed the attention of the learned world in a great measure to himself. About the beginning of the eighth century his works fell into the hands of the Arabians, who studied them with the most unremitting assiduity. From the Arabians, who were at that time settled in Spain, and had erected a royal seat at Cordova, they were transmitted, through the medium indeed of a miserable translation, into Europe. Then it was that the authority of the Stagyrte became as unbounded and absolute in the literary, as his royal pupil's had been in the political world. And this authority was not confined to those provinces in which he had an indisputable title—the regions of philosophy and criticism: it was extended also to matters of a higher nature. The scholastic theology of the middle ages is entirely built upon, and interwoven with, the metaphysics and philosophy of Aristotle. He was the grand luminary to whom in those times of darkness every eye was directed, and however they might differ in other points, in this at least all were agreed, that from the authority of Aristotle no appeal could be made. No wonder then that even so late as the fifteenth century in a charge of heresy which was preferred, if we mistake not, against the celebrated Picus Mirandula for asserting the *probability* of the soul of Origen being saved, it should be considered as an unpardonable aggravation of the crime, that he had asserted also the *possibility* that the spirit of Aristotle might err. When, at the revival of letters, new sources of information were opened, and the human intellect,

from

from a consciousness of its own powers, began to expand itself, it is natural to suppose that mankind, as they grew more enlightened, would endeavour to shake off the fetters by which their minds had so long been enslaved, and to think for themselves. Finding the dogmata of Aristotle in possession of the schools, his pretensions were examined; and as they attributed to him all the errors and absurdities which his ignorant translators and commentators had fastened upon him, we are not to be surprised that general indifference should succeed to blind and superstitious veneration. There is a principle in mankind, which seems in some degree founded in justice, though, indeed, it may proceed from a different motive, which is to withhold from those, whom they find to have acquired a reputation greater than their merits intitle them to, that share of fame which their just claims might reasonably demand. To this it is owing, rather than to the causes assigned by his translator, that his works have fallen into undeserved neglect. The attempt to restore this valuable ancient to that rank in the world of letters, to which he is so eminently entitled, is undoubtedly meritorious. In what manner Mr. Ellis has succeeded, our readers will judge by perusing the following chapter on the government of Carthage.

‘ The government of Carthage seems well established, and in many respects superior to others; in some particulars it bears a near resemblance to the Lacedæmonians; and indeed these three states, the Cretans, the Lacedæmonians, and the Carthaginians are in some things very like each other, in others they differ greatly. Amongst many excellent constitutions this may shew how well their government is framed, that although the people are admitted to a share in the administration, the form of it remains unaltered, without any popular insurrections, worth notice, on the one hand, or degenerating into a tyranny on the other. Now the Carthaginians have these things in common with the Lacedæmonians; public tables for those who are connected together by the tie of mutual friendship, after the manner of their Phiditia; they have also a magistracy, consisting of an hundred and four persons, similar to the Ephori, or rather selected with more judgment; for amongst the Lacedæmonians, all the citizens are eligible, but amongst the Carthaginians, they are chosen out of those of the better sort: there is also some analogy between the king and the senate in both these governments, though the Carthaginian method of appointing their kings is best, for they do not confine themselves to one family; nor do they permit the election to be at large, nor have they any regard to seniority; for if amongst the candidates there are any of greater merit than the rest, these they prefer to those who may be older; for as their power is very extensive, if they are persons of no account, they may be very hurtful to the state, as they have always been to the Lacedæmonians;

nians ; also the greater part of those things which become reprehensible by their excess, are common to all those governments which we have described. Now of those principles on which the Carthaginians have established their mixt form of government, composed of an aristocracy and democracy, some incline to produce a democracy, others an oligarchy : for instance, if the kings and the senate are unanimous upon any point in debate, they can chuse whether they will bring it before the people or no ; but if they disagree, it is to these they must appeal, who are not only to hear what has been approved of by the senate, but are finally to determine upon it ; and whosoever chuses it, has a right to speak against any matter whatsoever that may be proposed, which is not permitted in other cases. The five, who elect each other, have very great and extensive powers ; and these chuse the hundred, who are magistrates of the highest rank : their power also continues longer than any other magistrate, for it commences before they come into office, and is prolonged after they are out of it ; and in this particular the state inclines to an oligarchy : but as they are not elected by lot, but by suffrage, and are not permitted to take money, they are the greatest supporters imaginable of an aristocracy.

The determining all causes by the same magistrates, and not one in one court and another in another, as at Lacedæmon, has the same influence. The constitution of Carthage is now shifting from an aristocracy to an oligarchy, in consequence of an opinion which is favourably entertained by many, who think that the magistrates in the community ought not to be persons of family only, but of fortune also ; as it is impossible for those who are in bad circumstances to support the dignity of their office, or to be at leisure to apply to public business. As chusing men of fortune to be magistrates make a state incline to an oligarchy, and men of abilities, to an aristocracy, so is there a third method of proceeding which took place in the polity of Carthage : for they have an eye to these two particulars, when they elect their officers, particularly those of the highest rank, their kings, and their generals. It must be admitted, that it was a great fault in their legislator not to guard against the constitution's degenerating from an aristocracy ; for this is a most necessary thing to provide for at first, that those citizens who have the best abilities should never be obliged to do any thing unworthy their character, but be always at leisure to serve the public, not only when in office, but also when private persons ; for if once you are obliged to look among the wealthy, that you may have men at leisure to serve you, your greatest offices, of king, and general, will soon become venal ; in consequence of which, riches will be more honourable than virtue, and a love of money be the ruling principle in the city ; for what, those who have the chief power, regard as honourable, will necessarily be the object which the citizens in general will aim at ; and where the first honours are not paid to virtue, there

there the aristocratic form of government cannot flourish: for it is reasonable to conclude, that those who bought their places should generally make an advantage of what they laid out their money for; as it is absurd to suppose, that if a man of probity who is poor, should be desirous of gaining something, a bad man should not endeavour to do the same, especially to reimburse himself; for which reason the magistracy should be formed of those who are most able to support an aristocracy. It would have been better for the legislature to have passed over the poverty of men of merit, and only to have taken care to have ensured them sufficient leisure, when in office, to attend to public affairs. It seems also improper, that one person should execute several offices, which was approved of at Carthage; for one business is best done by one person; and it is the duty of the legislator to look to this, and not make the same person a musician and a shoemaker: so that where the state is not small it is more politic and more popular to admit many persons to have a share in the government; for, as I just now said, it is not only more usual, but every thing is better and sooner done, when one thing only is allotted to one person: and this is evident both in the army and navy, where almost every one, in his turn, both commands, and is under command. But as their government inclines to an oligarchy, they avoid the ill effects of it, by always appointing some of the popular party to the government of cities, to make their fortunes. Thus they consult this fault in their constitution, and render it stable; but this is depending on chance; whereas the legislator ought to frame his government, that there be no room for insurrections. But now, if there should be any general calamity, and the people should revolt from their rulers, there is no remedy for reducing them to obedience by the laws. And these are the particulars of the Lacedæmonian, the Cretan, and the Carthaginian governments, which seem worthy of commendation.*

To point out trivial imperfections in a translation from an author so difficult and abstruse as Aristotle, might seem to be invidious; yet we cannot help expressing a wish that our translator had paid greater attention to his style. Had he taken the author of *Hermes* for his model, he might have learned that neither *brevity* nor *analysis* are incompatible with elegance and ease. Should a future edition of this work be called for, we would recommend it to the translator to subjoin a few judicious notes, and to prefix also a preliminary dissertation, in which he might greatly elucidate his author, by bringing the leading ideas of others, who have written on the same subject, into one point of view. He might also mark out those parts of his system upon which succeeding writers, without reserve or acknowledgement, have built their own. Thus might he effectually shew the value and importance of Aristotle's work, and

and at the same time, by restoring what belongs to him, do him that justice which, as an original writer, he is entitled to. As a proof how freely men of the first name have borrowed from the storehouse of our author, take the following passage from the second chapter of the fifth book; it is too curious to be passed unnoticed.

'Tyrannies are preserved two ways most opposite to each other, one of which is, when the power is delegated from one to the other, and in this manner many tyrants govern in their state. Report says, that Periander founded many of these. There are also many of them to be met with amongst the Persians. What has been already mentioned is as conducive as any thing can be to preserve a tyranny; namely, to keep down those who are of an aspiring disposition, to take off these who will not submit, to allow no public meals, no clubs, no education, nothing at all, but to guard against every thing that gives rise to high spirits, or mutual confidence; nor to suffer the learned meetings of those who are at leisure to hold conversation with each other; and to endeavour by every means possible to keep all the people strangers to each other; for knowledge increases mutual confidence; and to oblige all strangers to appear in public, and to live near the city-gate, that all their actions may be sufficiently seen; for those who are kept like slaves seldom entertain any noble thoughts: in short, to imitate every thing which the Persians, and Barbarians do, for they all contribute to support slavery; and to endeavour to know what every one, who is under their power does, and says; and for this purpose to employ spies: such were those women whom the Syracusians called *Ποταρυγίδες*. Hiero also used to send out listeners, where-ever there was any meeting or conversation; for the people dare not speak with freedom for fear of such persons; and if any one does, there is the less chance of its being concealed; and to endeavour that the whole community should mutually accuse and come to blows with each other, friend with friend, the commons with the nobles, and the rich with each other. It is also advantageous for a tyranny, that all those who are under it should be oppressed with poverty, that they may not be able to compose a guard; and that, being employed in procuring their daily bread, they may have no leisure to conspire against their tyrants. The pyramids of Egypt are a proof of this, and the votive edifices of the Cypoclidæ, and the temple of Jupiter Olympus, built by the Pyisstratidæ, and the works of Polycrates at Samos; for all these produced one end, the keeping the people poor. It is necessary also to multiply taxes, as at Syracuse; where Dionysius in the space of five years collected all the private property of his subjects into his own coffers. A tyrant also should endeavour to engage his subjects in a war, that they may have employment, and continually depend upon their general.'

Can any one doubt whence Machiavel drew the materials of that system, of which he has arrogated to himself the merit of inventing?

Present State of Husbandry in Scotland. Extracted from Reports made to the Commissioners of the Annexed Estates, and published by their Authority. 2 vols. 8vo. 12s. Cadell.

SENSIBLE of the very imperfect state of husbandry practised on the annexed estates, the commissioners, from motives truly laudable and patriotic, have attempted a reformation. With this view they appointed our author, Mr. Andrew Wight, of Ormiston, to inspect them. So well satisfied were they with the manner in which Mr. Wight executed the trust they had reposed in him, that they gave him a further appointment, to extend his survey to the general state of agriculture through the principal parts of the kingdom. The publication before us gives us the minutes of his tour, and it also justifies the opinion the commissioners entertained of the abilities of their surveyor. His route commences with the Barony of Stobhall. What he says on the mode of culture which chiefly prevails there, will sufficiently evince the necessity of some effectual remedy.

‘ The farms of the late life-rented part of this estate are all run-rig or run-field, and divided in that manner into out and in fields. That which is called the infield, they crop with bear and oats alternately, always using the little dung they have to the bear-crop: sow a few pease, some half a boll, others one boll, and frequently lintseed upon their best land. The grounds called outfield are generally three year out, and three year in, as termed by the tenants; that is, three years running they take a crop of oats, then allowed to lie for three years to gather grass, in the most impoverished state; the surface a bare wore-out soil, exposed to be washed off by every fall of rain, especially in a sloping situation, which in most of the out-fields we find to be the case. From such practice in husbandry, the corn crops must be exceedingly small; and for grass, I cannot say they have any, though it is the universal practice to keep too great a number of cattle, whereby in winter the whole of the fodder is entirely eat up, and the beasts even starved. In summer the fields producing no grass, they are obliged to send all the yell cattle into the highlands, there to be grazed; for which they pay from one to four shillings per head; and receive them again, after the harvest, in a poor condition. Thus we find the ground in poverty, the tenants poor, the horses and cattle starved, no dunghill of any size for manuring of the ground, and the tenants in general unable to improve with lime or marl.’

From less respectable authority such a picture of modern agriculture might seem greatly overcharged. Yet whatever may be our idea of the Stobhall farmers, they have one custom which

which might be extended with advantage to every cultivated part of the British empire. This custom is what they call riding the guild, performed in the following manner.

A committee of their number, upon a certain day in August, examine every field of those that are under the guild-law; and for each stalk of that weed found at this time among the corns, the committee fine the tenant in one penny or two pence; which is paid most pointedly: and by the observance of this salutary practice, the whole lands under its influence are perfectly clean: whereas, if we turn our view to the neighbouring lands, many of the fields are covered with more guild than corn.

I inquired concerning the introduction of this law. The people have no tradition relative to the time and manner of its beginning; only that, in time out of mind, such has been the practice: and that in old times the custom was, to pay for each stalk of guild, a weather sheep, or two pence half-penny. If we judge by the money paid instead of a sheep, as to the era of this law, our conjectures must go many years back.

Mr. Wight speaking of the skill and judgement of Mr. Cunningham, of Lathriss, in feeding cattle, tells us a well-proportioned body (this conveys no very definite idea) a thin, small horn, and curled hair, denote the kind that are fittest for the purpose of fattening. And he adds, 'I was informed by one eminent in the knowledge of cattle, that a bullock which wears a curled coat of hair, will increase in size as long as he lives.' Mr. Wight hardly imagines his informer meant to be understood literally.

Speaking of the county of Forfar, he acquaints us that,

The lord privy seal possesses the unrivalled honour of having led the way to improvements in this county, and who has the satisfaction of seeing much good done by his example. His first attempt was, inclosing with ditch and hedge, building good houses for his tenants, and leasing at such rents as to excite industry, and discourage idleness. One of his great objects was a plan of improvements, which he bound his tenants to follow. This has produced good effects. The tenants are in a thriving way, and the country is greatly embellished. His lordship brought from England Mr. Batley, a man of thorough knowledge in agriculture, to manage his own farm, and to give instructions to his tenants. The lands round his lordship's dwelling-house were, under Mr. Batley's conduct, laid down in grass, and well fenced. The grounds are prepared for grass by summer-fallow and turnip, dunged and marled, and then laid down with grass-seeds. The old hedges were plashed in the English way, and the gaps made up with stakes so effectually as to keep in sheep.

From

• From an overseer Mr. Batley has become a tenant, and money is advanced to him by his lordship for stocking. The inclosures next to the house were first set to him to be pastured with sheep; and by the addition of another farm he now possesses 500 acres of corn and grass grounds, beside 200 acres of moorish land inclosed with a stone wall, and used only for feeding sheep and cattle during winter. The profit that Mr. Batley makes of his sheep is so considerable, that it deserves to be recorded. Sheep of all animals are the greatest improvers of land by pasture; and in the following instance the profit upon them will be found to be in proportion. Our improver purchases highland ewes about Michaelmas, from four to five shillings per head. These are brought into the large moor-inclosure above mentioned, covered with broom, whins, heath, and coarse grass, that had been shut up from pasture from the spring, when the former stock was removed. The ewes are kept there all winter, without being smeared, and without receiving any hay, which hitherto they have had no demand for. A ram or two of a large size are put to them at the ordinary time. The first week of March they are removed to good pasture bained for them, which, at the time of dropping lamb, puts them in excellent order. The lambs are sold in June for five shillings sixpence per head, and are all taken off at the end of that month. The ewes continue, till, after being fully fatted, they are sold from ten to eleven shillings per head, to be entirely removed before Christmas. Wedder-sheep are taken in at the same time with the ewes, wintered on the same ground, and removed with them to the fresh pasture in March; are fattened, and sold about the first of June, and removed by the middle of it. These widders, brought also from the highlands at eleven shillings sixpence per piece, are five years old, and sold for twenty shillings, weighing per quarter from twelve to fourteen pounds. The number of sheep that an acre will feed, depends on the goodness of the ground. With respect to a few fields of old grass near the house of Belmont, I have Mr. Batley's authority for saying, that five sheep were fed on each acre, and six in a remarkable good year; the sheep being laid on the pasture as early as the first week of March.

Improvements the most important and extensive were carried into execution by the earl of Strathmore.

• He possesses, says our author, an estate in Angus of 8000 acres arable, beside hills. Happy for Scotland is this nobleman's patriotic zeal for improving his estate, and enriching the country; and that his resolution and perseverance are equal to his zeal. I shall state the particulars, as an example to all. His lordship at first setting out, secured a vast fund of shell-marl, by draining the loch of Forfar, and putting locks in a drain from it, to carry the marl by water. The success of the undertaking, has proved the wisdom of it; for over and above what is necessary

cessary for his lordship's own improvements, he draws about 1000*l.* yearly for what he sells in the neighbourhood. Stop only a moment, to consider what a benefit such a quantity of shell-marl, properly laid out, will produce. The benefit cannot be computed at less than 10,000*l.* sterling yearly; and how much further beneficial it may be, by promoting industry and activity in agriculture, no man will venture to say. The soil of this country, at the same time, is finely adapted for shell-marl; and, when skilfully cultivated with that manure, produces great returns. The next step was, to erect good farm-houses, (upon which no expence has been grudged), and to divide his farms so as that the smallest occupies a plough. The whole of the farms are inclosed at the expence of the earl, the inclosures running from ten to twenty acres; the tenant paying five per cent. for the money laid out; and the fences being upheld the first seven years at the mutual expence of the earl and tenant. The hedges are well kept, and thrive exceedingly. The length of a lease is generally twenty-one years, with liberty to the tenant to quit the lease at the end of every seven years. The rents run from five shillings to six shillings per acre the first seven years; and rise progressively, so as at the expiry of the second seven years to give ten shillings per acre the meaner sort, and fifteen shillings the better sort.

To prevent indiscreet cropping after marl, which tenants are prone to, the following plan is prescribed in their leases, to which they are strictly bound, viz. to lay fifty bolls of marl on outfield land when in grass, upon which two crops of oats are allowed to be taken: the third crop turnip, beans and pease or potatoes, all in drills, and horse-hoed; or pease in broadcast: dung must be given whatever crop is chosen: fourth crop, barley and grass-seeds: fifth crop, hay, and pastured five more. The infield is summer-fallowed, and marled. First crop oats; second barley, to which dung must be given; third crop turnip, beans and pease, or potatoes; but that crop must be horse-hoed: fourth crop, barley and grass-seeds, as in the former case. Wheat is not permitted, the soil being too light for that grain. By the encouragement thus given, many substantial and active farmers have taken leases, and are going on rapidly in the plan of improvement prescribed to them.

The next step was, to bring in rough and coarse land into grass. About 2000 acres are selected for that purpose, and divided into four farms; upon which good farm-houses and offices are erected. I shall shortly state the plan of improvements, beginning with the farm nearest to the castle. Upon this farm is erected a very large court of offices, containing every convenience. The soil is by no means inviting; it is a soft moor, on a clay bottom; and by that means is pestered with moisture. The part nearest the village of Glammis is a free, dry, gravelly soil; and the lower fields are wetfish, and require draining. Inclosing with ditch and hedge is one branch of improvement, the

the inclosures being from fourteen to twenty-five acres. I have not seen any ditches better executed. They are well cleared out; and a large bank of earth thrown up; which, with a paling running along the top, is formidable. The quicks are laid on the best soil: and between them and the ditch there is a scarcement of about ten inches. The quicks are thriving exceedingly, being kept clean of weeds.'

After relating the management of some particular fields, our author proceeds to the general œconomy of the whole estate, which seems to be conducted with great spirit and judgement. Upon this estate a most beneficial and important regulation, and which few landlords sufficiently attend to, has been adopted. It deserves to be recorded.

'Formerly the half of the houses in that country were tippling houses, the resort of thieves, gypsies, tinkers, and beggars; and the bulk of the people were corrupted. To prevent that fore-disease for the future, no person on this estate is permitted to keep a tippling-house, under forfeiture of their tack or habitation; which already has had such effect, that there is not an idler to be found, and the people have all become sober and industrious.'

At the conclusion of the survey of this estate we are told,

'The author has been more diffuse than ordinary on the earl of Strathmore's improvements; because they far surpass any other that were ever carried on in Scotland. Much depends on that nobleman's life. Very lately he was in a languishing state; and if death had overtaken him, his valuable and extensive improvements would have gone as fast back as they have hitherto advanced. Good reason have his countrymen to pray fervently for the restoration of his health; for his life is invaluable. If Providence spare him to reach to the ordinary life of man, his improvements will acquire, under his tuition, a solidity and perfection, that will put them beyond the reach of chance.'

This was written in the year 1775. It is needless to hint the loss that this country has since that time sustained in the death of this excellent nobleman.

Turneps in a dry season are usually and with reason considered as a very precarious crop. Mr. Graham of Fintray recommends a method of sowing them which seems to be a rational one.

'He ploughs at evening, beginning at six afternoon, and continues till ten. The new-turned-up soil imbibes the dew. Early next morning, it is harrowed and drilled. The moisture thus imbibed during night, is sufficient to make the seed vegetate; and when once sprung, the ordinary dews of night will afford sufficient nourishment.'

In

In the second volume we enter upon the survey of *Midlothian* county. At the village of Laurencekirk, lord Gardenston has erected a commodious inn, where there is one particular which Mr. Wight says would be inexcusable in him (and, indeed, in us Reviewers also) to omit. Not satisfied to provide every conveniency for the body, he has taken care of the mind, by a very neat assortment of amusing books, which every traveller has access to. Go through Britain, you will not find another instance of the kind.

The practice of cutting red clover, as green food for horses, has been adopted, though, indeed, not frequently, in several parts of England. Lord Kaimes, from his own experience, recommends the more general application of it to the purposes of feeding cows and oxen; but, at the same time, he intimates his opinion that the trouble and expence of feeding sheep in the same manner, would not be counterbalanced by an adequate profit. Mr. Oliphant, of Rossie, thinks differently.

His sheep are kept upon a hill-farm, and about the beginning of June, or when his clover-crop is ready to be cut for green food, the old wedders, ewes, and lambs, are brought to a fenced place on the low farm, not exceeding three fourths of an acre, to feed upon green clover, which is regularly laid before them in racks: plenty of straw is laid under them, whence a rich collection of dung is gained, and the stock fully fattened. This device is excellent, and answers three good ends: first, a relief to the stock on the hill-farm. Second, to stock the market with full-fed mutton and lamb at a scarce time. And, lastly, a vast increase of rich manure: a practice highly worthy of imitation.

The only doubt respecting this practice which occurs to us, is, whether sheep would be equally thriving and healthy when cooped up and denied that privilege of selecting their food which they enjoy when feeding at large. It is well known, that sheep suffer from being confined in small enclosures more than any other cattle whatever. There can be no doubt but the clover, by the method which Mr. Oliphant recommends, would keep thrice the number of sheep that it could possibly do were it to be pastured upon. Should this experiment, upon repeated trials, be found to succeed, and in consequence of that success, should the practice it establishes become general, many and important are the advantages, beside those mentioned by Mr. Wight, which would result from it.

A very valuable improvement is recommended by a correspondent of Mr. Wight's, Mr. Givan of Kemflat.

‘ I have

* I have long suspected, says he, that the urine of turnip-cattle was of much greater value than was generally imagined, as it contained such a great quantity of active salts, oil, &c. proper for producing that fermentation which gives fertility to the earth. In order fairly to try the experiment, I procured, last year, some large punchons; and these I sunk behind the cattle which were feeding with turnips, in such a manner that all their urine ran into the casks, and the shed projected so far over as to prevent any rain-water getting amongst it. When they were full, I caused it to be thrown on a heap of earth, which I had digged for the purpose; and when this was properly saturated with the urine, I carted it out, and spread it over the land. I also took a quantity of the urine in its liquid state, and sprinkled it on the surface, carefully distinguishing what was done with the earth, from that done with the simple urine. That which was saturated with the earth is a very fine crop; that on which the simple urine was laid, is so strong, that part of it is rotten on the ground, which I attribute to its being sprinkled too thick; but the rest of the field, though the whole was in an equal condition, is but a middling crop. I am induced to think, that sprinkling it on the land is better than mixing it first with earth; for this reason, that the fermenting powers soon take place, and are soon over; so that when it is mixed with a small quantity of earth, it cannot rouse many particles to action, and its force is either checked or wasted: on the contrary, when spread on the land in its liquid state, it enters the surface, produces a strong fermentation through the whole mass, and rouses up the principles of vegetation, so as to be within the reach of any grain sown upon it. I am therefore determined to mix no more with earth, but to carry it out to the land in its original state. My method of laying it on is this: a punchon on a cart, to one end of which is fixed a long box, communicating with the cask by means of a cock, and driving the cart slowly, it flows out of the box, as from a garden watering-pot. If you have seen one of the carts they use in the south of England, for watering the roads when too dusty, mine is on the same principles.

* It is scarce credible the quantity of urine that is made by turnip-cattle in a day, and I am thoroughly convinced that it is of much greater value than their dung, though very considerable. A great quantity of land may be manured in this manner at a very small expence. For my part, I shall not lose a drop of this valuable liquor; but shall have the whole thrown upon my land. I rather overdid it last year; but shall lay it on thinner for the future. One observation is here necessary, that it can only be laid on dry land, as it cannot be carried on wet land for poaching it too much, except it be graze, and there I am persuaded it would answer very well.

Vol. XLVII. April, 1779.

T

In

In the course of these volumes Mr. Wight communicates many hints on the subject of planting. He relates a singular fact relative to a plantation of young oaks belonging to Mr. Bennet of Chesters.

'The oaks had been planted two years, when a parcel of sheep got among them, and eat the tops of a great number. These were all cut over by the ground, and are now thirty years old. Those in the plantation that were left untouched by the sheep are fine young trees; but far inferior to those that were cut. This looks as if young oaks thrive the better for being cut over.'

Toward the close of the last volume we meet with a very interesting letter from Mr. Maxwell to Lord Kaims, on the improvements introduced by that eminent patriot the duke of Buccleugh, in the parish of Cannobie. But as this article is already swelled to a considerable length, we must refer our readers to the book itself—as, indeed, we must for many other pieces of very interesting information. The long agitated question respecting the comparative use of horses and oxen for the purposes of tillage, is in the course of these volumes frequently resumed. The general *opinion*, though not countenanced by the general *practice*, preponderates in favour of the latter. Many hints on the properties of lime and marl are to be met with, which seem to throw considerable light on the application of manures, a mode of operation in general little understood.

Whoever reads this survey with attention, will find our northern neighbours, those of the lower class excepted, are no way behind us in the improvements that have been adopted in the modern system of agriculture. In some points, indeed, we should be guilty of injustice not to say they take the lead.—The horse-hoeing husbandry seems to have made greater progress with them than in England. But then, we are to observe, they wisely confine the application of it to the cultivation of what are properly called fallow-crops, such as turneps, cabbage, potatoes, &c. as also to legumes, which, producing their fruit laterally, require large intervals for the admission of sun and air to bring them to perfection. It is the indiscriminate application of this mode of cultivation that has brought it into disrepute, and not any defect in the mode itself. Another particular which does distinguished honour to the skill and address of the Scotch farmers, is their management of sheep. At the same time that they are curious in adapting them to the nature of the soil and climate where they are to be kept, they spare no expence in improving them by procuring rams from breeders of the greatest repute in England.

land. Amongst the foremost of these breeders, to whom Scotland, as well as his own country, has been indebted, is the celebrated, though unfortunate, Mr. Bakewell of Dishley in Leicestershire; a man, who in the compass of a small farm, has carried the breed of every species of farm-cattle to a degree of perfection unknown in any other part of the kingdom.

We cannot take leave of this very valuable repository of well-conducted experiments, without wishing it were better adapted to the mere *English* reader, who will meet with many terms and phrases which must, we fear, be unintelligible to him. To books of this kind, a glossary would be no unuseful appendage; as, from the nature of the subject, various words will unavoidably occur, which having a mere local signification, must, to many readers, without such assistance, be utterly inexplicable.

Engravings of the different machines and utensils, which merit approbation, are much wanted. This omission is the less pardonable, as Mr. Wight's descriptions are for the most part negligent and defective. In a future edition this objection, we hope, will be removed.

Observations concerning the public Law, and the constitutional History of Scotland: with occasional Remarks concerning English Antiquity. By Gilbert Stuart, LL. D. 8vo. 5s. boards, Murray.

THE design of these Observations is to ascertain the constitution of Scotland in remote times; an inquiry for which this writer appears to be peculiarly qualified, by his minute researches into the ancient records and statutes of the kingdom. In the course of his investigation he makes many remarks both on historians and antiquaries; among the former of whom Dr. Robertson is most frequently the object of his critical animadversion.

Dr. Stuart sets out with taking notice of the general importance of the feudal law, and its peculiar obscurity in Scotland, which he ascribes to the want of able antiquaries. He reprobates the idea of the feudal institutions having been adopted by different nations from a principle of imitation; this opinion, he thinks, being not only void of authority, but even repugnant to reason, and the nature of the feudal usages; and he particularly explodes this doctrine, when applied to Scotland, where he is convinced that those usages were coeval with monarchy. The historians who maintain the contrary opinion, found their arguments on the compilation of sta-

Statutes, entitled, *Leges Malcolmi*, supposed by some to contain the laws of Malcolm II. but more justly referred by others to Malcolm III. Our author's observations on this subject are worthy of attention.

‘ In this collection, says he, it is said, in express terms, that “ King Malcolm distributed all the territory of Scotland to his vassals, and reserved nothing to himself but the royal dignity, and the Mute-hill of Scone.” It is added, that, in return for this generosity, and for the support of the kingly dignity, his nobles granted to him the *ward* and *relief* of the heir of each baron.

‘ These transactions have a singular aspect. Before Malcolm II. or Malcolm III. could distribute all the territory of Scotland, it was necessary that they should be invested in it; and, at a period when it is held, that the feudal system was unknown, this idea could not be conceived. These laws which gave away all Scotland, intimate the great maxim of feudality, which supposes the sovereign to be the proprietor of all the landed property of the kingdom. They express, in plain language, the existence of fiefs; and yet they are appealed to as introductory of the beneficiary or the feudal law.

‘ It is also to be observed, that, if a liberality so weak and so profuse had distinguished Malcolm II. to whom these laws are usually imputed by our historians, or Malcolm III. to whom they are given by sir Henry Spelman and my lord Kaimes, the fact must have appeared in the clearest manner from the consequent poverty of the crown. But of grants of crown-lands in posterior times, there is a profusion of evidence.

‘ Thus, no conclusion is, with any propriety, to be drawn on this subject from these laws. And it ought to be remembered, that their authority, in general, is suspicious, and not to be implicitly relied upon, when unsupported by other monuments of history.’

Besides these arguments to disprove the establishment of the feudal system in Scotland by king Malcolm, Dr. Stuart farther contends, that the peculiarities of fiefs are so strong, and so contradictory to all the common maxims which govern men, that they could not be carried, in any stage of their progression, from one people to another. He observes, that to transplant the feudal usages, when the grants of land were precarious; or at the will of the prince, to a country where superiority and vassalage had been unknown; to alter the orders of men, from the sovereign to the peasant; and to produce the corresponding chain of customs, with respect to legislation, and the details of the higher and the lower jurisdiction, must have been an attempt infinitely wild, and altogether impracticable. This reasoning, in our opinion, appears to be con-

conclusive. We have, on various occasions, asserted the high antiquity of the feudal system both in England and Scotland; nor does it seem to be in any degree probable, that this species of government, which existed among the inhabitants of the North from, at least, their earliest emigrations, could either have remained extinguished, during ages, in Scotland alone, or be revived, at any subsequent period, after the occupation of territorial property had once been established.

In the second chapter the author treats of the feudal army, and the national militia, with their variations and history, where, in a note, he produces unquestionable evidence, that hereditary fiefs were familiar in Scotland in the reign of Malcolm IV. and that knight-service also was in usage at this time. He is thence led to infer, that hereditary fiefs, and the tenure of knight-service, were known in the times of David I. and he observes, that they consequently point to a yet earlier period for the extension of the feudal system over Scotland, in the enlarged condition of the perpetuity of the fief. He farther remarks, that, from the office of seneschal being hereditary in the age of David I. an additional weight is given to the argument, that fiefs in perpetuity were generally known during a considerable time before this reign. For lands must have been hereditary before offices were made so.

In a second section of the same chapter the subjects treated are the following:—the decline of the military power; causes of its weakness; remedies for its recovery; the people maintain the military character amidst the decay of the military arrangements; an attempt to introduce a standing army; the military establishments of Scotland go to ruin; its present condition, as to arms; its claim to a militia.

Relative to the establishment of a militia in Scotland, we meet with the following just observations.

Under the impulse of a high sense of liberty, the people of Scotland were not to degenerate from valour. Yet time was deepening the decline of its military schemes; and a knowledge in the art of war was to advance, while its establishments were to perish. The confusions of a system which could not agree with refinement and the arts, were to be insupportable, when the Revolution had extended its freedom and liberality of sentiment; and the union of the two kingdoms made the nobles to resign the few rights that remained to them of feudal importance. But, in the struggles of the two rebellions to support the house of Stuart, which followed these great events, a general disgrace was to be sustained by the Scottish nation itself. It was to be disarmed altogether. By their operation in connection with former causes, a termination was put to the feudal troops, and to every show of a national militia.

Such have been the fates of these establishments. Advantages were mixed with a necessary expression of displeasure. The standing army, which, after the union of the two kingdoms, became a part of the British constitution, communicated its dangers as well as its utilities to Scotland. The Scots serve in it, and add to its glory; but they now have the enjoyment of no other military power; and, if this army, in the course of melancholy convulsions, were to march against them; or if, finding full employment in another quarter, this army could not afford to them any protection against a common enemy, they would be found in a condition the most helpless. Scotland has no militia to defend it. The people, who ought to be their own protectors, are without arms.

Beside its regular troops, England has to boast its militia. This is the barrier to which it looks for the preservation of its liberties. This is the defence which the legislature itself has declared to be "essentially necessary to its safety, peace, and prosperity." To an establishment of this kind, Scotland has also a claim which cannot be controverted. The right of self-preservation, the freedom of the constitution, and the firm and liberal connection of the sister-states, are illustrative of this claim. The barrier, the defence possessed by the one, is not less "essentially necessary to the safety, the peace, and the prosperity of the other."

The advantage which Scotland lost was only for a time, and not for ever. The causes of a precaution which was once proper, are not always to endure. They will pass away; and the continuance of the precaution will then be not only unjust, but imprudent. The period approaches when even the venom and activity of faction shall not be able to excite any improper suspicion between the two nations. Jacobitism is retiring to seek obscurity and repose in its grave. The influence of clan-ship is almost utterly decayed. The most remote corners of Scotland have received the protection of laws, and the security of regular courts; and, at length, they understand the value of this condition. The chieftain is no longer a commander and a magistrate. He can neither terrify with his power, nor insult with his justice. The habits of rapine, and the consequent proneness to insurrection, have given way to the propensities of industry, and the love of peace.

The third chapter is employed on the revenue of the sovereign, and the expences of government. Of the various particulars which constituted the former, the author gives the subsequent detail.

By the rules of the feudal institutions, it was frequently to happen, that escheat, devolution, and forfeiture, were to send back to the prince the lands of the barons and vassals *in capite*; and, when these did not go away from him in new grants, it was the practice to give them out in custody to farmers or she-
riffs.

riffs, who answered to the exchequer for their profits. Hereditary offices, with the possessions in connection with them, were returning also to the crown by similar methods, and were managed in a similar nature.

‘ The profits of wardships, reliefs, and marriages, were prodigious. The incident or perquisite of aid might be demanded by the sovereign when his eldest son was knighted, when his eldest daughter was married, and when he himself was ransomed. It might be demanded, though with less legality of claim, to relieve any other important or pressing necessity.

‘ A revenue arose out of vacant bishopricks, out of monasteries of royal foundation, and out of the necessary jurisdiction of the prince in ecclesiastical affairs.

‘ The wreck of ships within the kingdom, royal fish, royal mines, waifs, estrays, treasure of which no person could claim the property, the custody of lunatics and of their lands, the goods of felons and convicts, were other branches of the riches of the crown.

‘ Fines or presents were made to the sovereign for liberties and privileges; and fees were exacted for grants and confirmations of offices and property. The profits which grew out of proceedings at law were valuable, and almost without end. Amerciaments for crimes and trespasses were extensive, and generally arbitrary. Confiscations were frequent. Towns presented great sums for particular favours and franchises. And various duties or customs were paid for different objects of merchandize, and for the exportation and importation of commodities.

‘ An extensive revenue was thus possessed by the Scottish princes, and it failed not to maintain their political consideration. It was to suffer at times from a pious liberality to the church, from a weak profusion to favourites, and from the disgraceful rapacity of statesmen. But it was at no period to be either contemptible or scanty. The maxim, that the demesnes of the crown could not be alienated, though often infringed, was fostered more carefully in Scotland than in any other feudal state; and it was thought, that every improper donation or abstraction of the royal revenue, ought to be challenged and revoked.’

In treating this subject, the author strongly opposes the assertion of Dr. Robertson, who, in his History of Scotland, has represented the kings of that country as extremely indigent; and it must be acknowledged, that the arguments in refutation of this opinion carry with them great weight. The king's demesnes, and the feudal perquisites, afforded a revenue that was doubtless very large, and apparently sufficient to defray all the royal expences, much more to preserve the monarchs from perpetual necessity.

The fourth chapter treats of jurisdiction and courts, which are clearly delineated in three sections. Dr. Stuart here also impugns the opinion of a celebrated writer, concerning the jurisdiction of the Scottish sovereigns.

“The revenues of the king, says the historiographer of Scotland, “were scanty; he had not a standing army; and he enjoyed no *proper jurisdiction*.” This picture is full, and very expressive. It is a pity that it should convey a most imperfect likeness.

“I have shown, that the revenues of the sovereign must have been, not only considerable, but even ample; and it is obvious, that the military arrangements of Scotland were exactly the same with those in all the feudal nations. They were, therefore, of importance. A standing army is a late invention; and to apply the want of it as a reproach to the Scottish sovereign in the days of feudality, is to violate the laws of history, and to judge of him by the customs of the present age.

“In connection with these tenets, it is not unnatural to find the notion, that the kings of Scotland, of old, had no *proper* or adequate jurisdiction. But I am surpris’d that the author should appeal, for the support of this opinion, to the very cause which destroys it. “By the feudal system, he observes, the king’s judicial authority was extremely circumscribed.” The reverse of the conclusion is the truth.

“It was a necessary consequence of the feudal system, that the vassals of the sovereign were all in subordination to him. They had all their courts; but from these appeals were competent to him. Of their own disputes he judged in the first instance, in the *aula regis*, to which they were suitors; and the decrees they pronounced among their tenants, might come there to be reviewed by appeal. He had thus not only a jurisdiction over the nobles, and the tenants *in capite*, but over the whole extent of the inferior vassalage.

“But, while he had this exercise of jurisdiction, it is also to be remembered, that, in the king’s court, or the *aula regis*, the members who chiefly assisted him, were the “officers of the crown,” who, in their separate capacities, were the great dispensers of public justice.

“In fact, as the feudal system had produced the endless claims, and the wide jurisdiction of the sovereign, it was its decline which was to circumscribe them. And the regular courts which were established upon the fall of the *aula regis*, were to be a check to his powers, and to approximate to perfection the ends of government, and the liberties of the people.

“This attack, therefore, upon the sufficiency of the jurisdiction of the sovereign, appears in a very improper light; and I am sensible, that, in derogating from it, this author is solicitous to detract also from the officers of the crown. For he affirms,

firm, that they received little salary besides the fees and perquisites of their office;" and he holds them out by implication as unacquainted with splendor, and as ordinary persons. Yet their greatness was overgrown; and they belonged to the prime nobility, of whose power he every where speaks in terms which are extravagant.

'I am thus induced to suspect, that this historian has not attended to the *aula regis*, and the "officers of the crown," any more than to the general spirit of the feudal system itself. And I observe, that in another performance of his, he seems to lose sight altogether of this court and these officers. It is thence, I imagine, that he describes the *justiza* of Aragon as an officer only known to that country; and that he ventures to reason, and in a formal method, under the idea of this institution as a peculiarity. Yet the *justiza* or *justicia* of Aragon was an officer who was familiar to every feudal state. Though his powers were to vary under different governments, he was every where a part of the *aula regis*. He was the *justicier* whom I mention in the text. He made his appearance, not only in Aragon, but in Normandy, in Sicily, in France, in England, and in Scotland.'

The subject of the fifth chapter is the national council. Dr. Stuart remarks, that the king's court, and the high court of parliament, are almost always confounded. By lord Kaimes, the parliament is considered as the same with the king's baron courts; and this opinion likewise, our author observes, is adopted by Dr. Robertson. But there is the strongest reason to conclude that these courts were totally distinct.

'The obligation of the royal vassals, says Dr. Stuart, to attend the hall of the sovereign, and to be suitors to his court, did not confer upon them the privileges of legislators. Yet this, I conjecture, is the principle from which these writers would derive the constitution of parliaments. It is very clear from history, that, in the different countries of Europe, the power of the general councils or parliaments, in very ancient times, was frequently exercised, even to the prejudice and destruction of kings themselves. Now, on the supposition that such courts were the king's *baron-courts*, it must follow, that the vassals of the prince might assemble in his palace, to controul his authority, to punish his delinquency, and to throw him down from royalty. This, surely, could not be the case.

'The palace of the prince was the proper place for the tenants *in capite*, to constitute his *baron-court*, or the *aula regis*. But general councils or parliaments were usually to be held in churches, abbeys, and castles.

'In the king's court, we see the meetings of a superior and his vassal. In the parliament, we see the constituent parts of the state in deliberation about its affairs and prosperity. In the

former; the king was a great object. In the latter, he appears with a diminished splendour.

There seems no point in history more obvious, than that there was a most essential distinction between the king's court, and the court of the nation, between the *aula regis* and the *parliament*. Yet, I acknowledge, that, in ancient books, when *courts* or *councils* are mentioned, it is often difficult to say, whether the allusion may be intended to express the former or the latter. There are, however, actual examples where the application admits not of doubt; and, in such examples, we must see and acknowledge the reality of their distinctions. Thus, *curia* is used with precision, in expressing the court of the king, as well as the court of the nation; and the *magnum concilium* is made, to peculiarise the convention of the king and his nobles, as well as the assembly of the estates or the parliament.

Our author observes, that it has been usual to represent the boroughs as being in a uniform state of great wretchedness, from the earliest times till the establishment of corporations in the twelfth and thirteenth centuries; but this opinion, he thinks, is extremely ill founded, and can be applicable only to those periods when the feudal institutions had begun to decline. On the contrary he maintains, that the first condition of the towns and people must have been a state of freedom and happiness, and even that burgesses were the true and ancient *commons* of the kingdom. In support of this idea he produces a variety of evidence, worthy of attention, and of which the following is a part.

'A charter, of a religious endowment at Dunfermline, by Malcolm III. makes an express mention of the *parliamentary* powers of the *people*. But what, it is to be asked, was the rank of the people in this age? Before the days of James I. the inferior tenants of the crown were the *lesser* barons, and they appeared personally in our parliaments. Before the invention, therefore, of *the knights of the shire*, when the *people* are recorded as a part of the parliament, the allusion must be made to *the burgesses*. It is, accordingly, to the *parliamentary* powers of the *burgesses*, that this charter has appealed; and, in fact, before it speaks of the *people*, it had enumerated the *higher* orders of the legislature.

'The preamble to the acts of William the Lion, who began to reign in the year 1165, is in these words.

"Statuta, five assise regis Wilhelmi, regis Scotiae, factae apud Perth, coram episcopis, abbatibus, baronibus, et aliis *probris hominibus* terrae suae."

'In the body of his laws there are these notices.

"Assisa regis Wilhelmi, facta apud Perth, quam episcopi, abbates, comites, barones, thani, et *totia communitas regni*, tenere firmiter juraverunt."

"Item,

“ Item, rex Wilhelmus statuit apud Sconam, per *commune concilium regni sui.*”

“ In the statutes of Alexander II. the passages which follow deserve to be considered.

“ Statuit dominus rex Alexander, illustris rex Scotiae, de concilio, et assensu venerabilium patrum, episcoporum, abbatum, comitum, baronum, ac *proborum hominum suorum Scotiae.*”

“ Statuit rex per consilium et assensum *totius communitalis suae.*”

“ The preamble to the laws of Robert I. is in these words,

“ In Dei nomine, Amen. Robertus Dei gratia, Rex Scottorum, anno regni sui decimo tertio, die Dominica proxima, cum continuatione dierum, post festum Sancti Andreae Apostoli, subsequens: residens apud Sconam in plano parlamento suo tento ibidem; habitoque solemniter tractatu, cum episcopis, abbatibus, prioribus, comitibus, baronibus, et aliis magnatibus, de *communitate totius regni* ibidem congregatis, super variis et arduis negotiis, ipsum et regnum suum tangentibus, atque in futuro tangere valentibus: ad honorem Dei, et sanctae matris ecclesiae, et ad emendationem terrae suae, tuitionem populi, et ad pacem terrae suae manutenendam, et affirmandam. De *communi concilio*, et expresso consensu, omnium praelatorum, et libere tenentium praedictorum ac *totius communitalis* praedictae; ordinavit condidit, et stabilivit statuta infra scripta; ab omnibus per totum regnum suum perpetuo, et inviolabiliter observanda.”

“ When the prelates, the nobles, and the tenants *in capite*, or the lesser barons, are expressed as parts of the legislative body, the meaning of the terms employed are obvious. But what were the *probi homines* in the laws of William and Alexander? They must point to another branch of the legislature. Thus, when John Balliol told Edward I. that he *could not*, and *dared not* express any sentiment which concerned his kingdom, “without consulting his people,” *inconsultis probis hominibus regni sui*, he meant something more than the sanction of the prelates, the nobles, and the tenants *in capite*. The extensiveness of his expression is cramped and confined when applied only to these. He must have alluded to the *representatives* of the people, and to their parliamentary power, as well as to the legislative authority of the prelates, the nobles, and the tenants *in capite*. Now, “these representatives of the people” must have been the *burghesses*; for there were yet no “knights of the shire.” And thus the expression of Balliol, in its extensiveness, is easily comprehended, and had a reference to the *whole kingdom*.

“ The terms *commune concilium*, in the laws of William and Robert, expressing the *nationality* of parliaments, confirm this conclusion, and receive a confirmation from it in their turn.

“ The same thing is to be said of the words *tota communitas* in the laws of William, Alexander, and Robert. And as to the expression *magnates* in those of the last, in an allusion to the representation of the people, it was, by no means, misapplied.

For,

For, in England, it appears exactly in the same sense; and we know, both from Rymer and Petyt, that, in that kingdom, noble, most noble, most illustrious, most gracious signiors, monseigniors, and sires, were appellations of the commons.

But, to give a weight to these particulars, and a decision to this subject, I appeal to an actual and complete evidence, not only of the representation of the people, but of a grant of money by them in the reign of William the Lion.

“Hoc anno Rex Scotiae Willielmus magnum tenuit concilium apud Strivelyn, ubi interfuit frater ejus comes David de Bruntyngdon, paulo post festum Sancti Michaelis; ubi, petito ab optimatibus auxilio, pro pecunia regi Angliae solvenda, promiserunt se daturus decem mille marcas, praeter *burgenses regni, qui sex millia marcarum promiserunt*, praeter ecclesias, super quas nihil imponere praesumpserunt.”

Here there is mention of the three estates of the realm, the nobles, the *burgesses*, and the clergy.

Besides the subjects above-mentioned, the author treats of some other topics of consequence towards illustrating the constitution of Scotland; such as the lords of the articles, and the power of the court of session. In all those enquiries, it must be acknowledged, he discovers much acuteness and penetration, as well as force of argument; and by his acquaintance with the ancient statutes of Scotland, he enjoys a great advantage over historical writers and antiquaries, who are not conversant in the laws of the country.

The Speeches of Cicero in Causes concerning the Law of Succession to Property at Athens, with a prefatory Discourse, Notes critical and historical, and a Commentary. By William Jones, Esq. 4to. 10s. 6d. boards. Dilly.

CICERO was the master of Demosthenes, and is by some supposed to have been a Chalcidian; by others, with a greater appearance of probability, an Athenian. But whatever country may claim the honour of being his birth-place, it is certain, that he was educated at Athens, where he became famous as a pleader of causes, soon after the Peloponnesian war. The time of his birth may be nearly ascertained by reasoning from the known or supposed dates of his speeches. It is probable he was born about the 90th Olympiad; that is, about 418 years before the Christian era.

This orator appears to have confined his talents to the narrow limits of the bar, and the composition of forensic arguments, and not to have taken any part in the affairs of state. And this may be the reason, why most of the ancients, who
are

are so copious in praising the smoothness of Isocrates, the graces of Lysias, the sounding periods of Æschines, the dignity of Lycurgus, and the united force and elegance of Hyperides, say nothing of Isæus. For all these were eminent in public life, or at least composed orations on subjects of a public nature, on treaties and embassies, on the various events of an obstinate war, &c. which may be supposed to attract the notice of scholars in general much more than speeches on private causes. His translator, however, is of opinion, that if he had taken any part in administration, and harangued the people on important occasions, his great capacity and application, his urgent and nervous oratory, must soon have been distinguished by his contemporaries, and would have been celebrated by the historians of his country.

He has however been mentioned with applause by several ancient writers. Dionysius Halicarnassæus, in a treatise, *Ἐπεὶ τὰν Ἀττικῶν ῥητόρων*. On the Attic Orators, displays the peculiar excellence of Isæus, and the originality of his genius. His name is indeed but barely mentioned by Quintilian, and, if we rightly recollect, not at all by Cicero. But Plutarch has left us a treatise, which he calls *Βίαι τῶν δεκά ῥητόρων*, 'the Lives of the ten Orators,' viz. Antiphon, Andocides, Lysias, Isocrates, Isæus, Æschines, Lycurgus, Demosthenes, Hyperides, and Dinarchus; in which he gives us some particulars of the life of Isæus, and an honourable account of his writings.

This ancient orator must be carefully distinguished from another of the same name, who seems to have flourished at Rome, in the reign of Trajan or Domitian; for he is highly extolled by the younger Pliny, and incidentally by Juvenal, as a wonderfully rapid speaker; and a sketch of his life is drawn by Philostratus, who calls him an Assyrian, and adds, that in his youth he was extremely addicted to the pleasures of love and wine, and was remarked for the soppiness of his dress; but that he afterwards changed his course of life, and became, as it were, a new man. It is evident, that the declaimer, of whom they speak, had nothing in common with our orator, but the volubility of his language, and his name; which, Mr. Jones thinks, might be assumed, as that of Isocrates also was taken by one of the later sophists, who wrote the Instructions to Demonicus.

As the Athenian orator is but little known, we shall subjoin the translator's account of the different editions of his works.

In whatever estimation Isæus may be helden by his translator's contemporaries, it is certain that he stood very high in the

the opinion of his own ; but the fate of his works has not corresponded with the fame, which they procured him, while he lived : since, for the reasons before assigned, they were so much neglected in the darker ages, that no part of his fifty speeches, which were extant in the time of Photius, is known to exist at present, except what this volume contains, with about a hundred detached words and phrases explained by Harpocratian and one or two other grammarians : even these ten speeches would in all probability have perished with the rest, if it had not pleased some man of letters to copy them ; and it is much to be wished that he had added at least two more, one on the estate of Archipolis, and another on that of Menecles ; for we should then have had a complete collection of the orations called *ἀνακταὶ*, or relating to the subject of legal and testamentary succession. This copy, however, was repositied in the library belonging to a monastery on Mount Athos, whence it was brought to Florence at the beginning of the sixteenth century by Lascaris, who had been sent to Greece by Lorenzo di Medici to purchase manuscripts ; and it is preserved at this moment in the Medicean collection. Five years after the book was in Italy, it was printed at Venice, with some other orations, by the indefatigable ALDUS MANUTIUS, who gives the preceding account of it in his preface ; and it may be presumed, that his edition, upon which the curious set a high value, is a very exact impression of the manuscript with all its inaccuracies. Towards the close of the same century, the celebrated HENRI ETIENNE, whom we have naturalized and call Henry Stephens. reprinted the Aldine edition of the Greek orators, with some judicious notes in the margin ; but he seems to have taken more pains with *Æschines* and *Lysias* than with the others, and *Isæus* appeared under his inspection with scarce any greater advantage than that of a very handsome dress : this editor, in his epistle dedicatory, promised to collect all the Attick laws with a comparison between them and the institutions of modern nations ; a work, which would have thrown an advantageous light on my author, but which unhappily he never completed. Many eminent scholars, who afterwards possessed this elegant edition, among whom were Scaliger and Saumaise, scribbled a few hasty conjectures in the margin of *Isæus* ; but the world at large knew little of his ten speeches for above forty years, until one ALPHONSUS MINIATUS, as he calls himself, undertook, in the seventy-third year of his age, to translate them into Latin : his attempt was highly laudable ; but it is clear, that he understood neither the language from which, nor that into which, he translated : for every page of his version abounds with blunders so ridiculous, that, if any man can stoop to divert himself at the expence of another, he cannot find better sport than by reading Miniatus ; and Schott of Antwerp, who professed a friendship for him, but must have known his ignorance, did wrong in suffering the old man to expose himself by such a pub-

publication. The accurate Perizonius, whose dissertations contain many excellent remarks on my author, complained some time after, that *the very useful speeches of Isæus, which his illiterate interpreter, Miniatus, had most unskilfully rendered, lay scandalously neglected*; and Fabricius expressed his wish, that a very good scholar, whom he names, would present the world with a new translation of them: but even these public remonstrances could not attract the attention of learned men to a work, which they thought interesting to lawyers only; and Taylor, who published his Elements of Civil Law little more than twenty years ago, speaks of my author as a writer then hardly known: "When I quoted Isæus, says he, I would suggest to my readers, that I mentioned an author upon many accounts very valuable, but upon none so much as of the great light, that he is capable of throwing upon the question before us, *de jure hereditario*; a subject, in which the orations, that are left of him, most remarkably abound." It is probable, that so strong a recommendation from so judicious a writer produced some effect among the scholars of his time; but Isæus was still an obscure name, till REISKER of Leipzick, about five years ago, published the originals of the following speeches, together with the treatise of Dionysius, in his elaborate edition of the Greek orators. As I have considerable obligations to this learned and laborious man, whom I mention here merely as the editor of Isæus, without entering upon the other parts of his work, I think it better to make this general acknowledgement of them, than to molest the reader with a superfluity of notes, especially as my opinion of his particular corrections may be always ascertained by my translation of the text; and it must be owned, that although many of his annotations are hasty and even puerile, yet most of them are candid, plausible, ingenious; and some of his conjectural emendations are wonderfully happy: his *interpretation*, indeed, is a prolix paraphrase in very harsh Latin; but, as it shows his apprehension of the author's meaning, and, as that apprehension seems to be generally right, let us be satisfied with the utility of a performance, in which elegance was not to be expected. It is with pleasure that I take this opportunity of giving a due share of praise to so well-intentioned and industrious a man, who, although he was not without the pride and petulance which too often accompany erudition, sufficiently atoned for those faults by the integrity of his heart and the intenseness of his application to the study of ancient literature, which his labours have considerably improved and promoted. To his valuable work we certainly owe the late excellent version of Demosthenes and Æschines by the abbé AUGER, who promises also a translation of my author; and, as my English Isæus has the fortune to see the light before the French, I shall be happy if it can afford any help to so respectable a scholar, who, disdaining the prejudices of an academician, and daring to express his own just sentiments, has the courage to recommend the learn-

learning and language of Athens in the heart of Paris; nor shall I blush to confess any errors that I may have committed, and, with the aid of his interpretation, to correct my own.

The ten remaining speeches of Isæus, which are now presented to the English reader, all relate to the Athenian laws of hereditary and testamentary succession, that is, to inheritances, devises, legacies, portions, adoptions, marriages, divorces, alimony, widows, heiresses, orphans, guardians, &c. and give abundant satisfaction in those cases. There are some fragments, which the translator has likewise annexed. To elucidate the reasoning of his author he has prefixed to every speech a genealogical table, containing the pedigree of the claimants to each respective estate.

The public are much obliged to the excellent translator for the pains he has taken in the execution of this work, which throws a light on the civil government of Athens; and cannot fail of being acceptable both to the scholar, and the student of our English laws.

Considerations on the present State of the Church-Establishment, in Letters to the Right Reverend the Lord Bishop of London. By John Sturges, M. A. 8vo. 3s. Cadell.

A Violent contention about the external forms and ceremonies of religion is an indication of ignorance, superstition, and barbarity. It was carried to a notorious excess in some of the darker ages of the church, and has always been the characteristic of absurd and illiterate sectaries. But as men have become better acquainted with the Scriptures, and the spirit and genius of Christianity; as they have improved in liberal arts and sciences, in politeness, and a knowledge of the world, they have likewise become more candid and moderate in their religious controversies, and the persecution of reputed heretics. It is indeed painful to every humane and benevolent spectator, to see men furiously abusing and persecuting one another for some trifling differences in their dress, their forms of devotion, their canonical ceremonies, and their theological speculations, without the least regard for the most sacred obligations of Christianity. Whenever therefore we see a man of this temper, that is, an angry bigot, we can entertain no favourable opinion, either of his head or heart.

The writer of this tract appears to be of a very different disposition. He has treated some of the most inflammatory subjects of religious controversy in a dispassionate and liberal manner;

manner; and expressed that candor and benevolence towards the adversaries of the church of England, which will do him honour, in the estimation of every impartial and judicious reader.

The following general observations, in favour of religious establishments, are fair and reasonable:

“If Religion were to subsist only in the hearts of individuals without the concurrence of others, or any external profession of it; if God had not meant, that in this instance, as well as in all others, we should be social creatures, the truths and precepts, which we collect by our reason, and which are delivered to us by revelation, would then in their naked state be sufficient to make us in this manner religious: we might certainly think of God as we pleased, and offer to him in what manner we pleased our solitary worship. But if we are not satisfied with that, if we are prompted by our nature to unite with others in the adoration of the Supreme Being, and feel our religion imperfect without doing so, we must in some respects agree with those others; there must be some mutual compliances; and certain regulations must be admitted, both with respect to the outward form of worship, and the opinions conveyed by it.

“Without some regulations of the outward form in which the worshippers are agreed, it is impossible that public worship can subsist even in its simplest shape; and as the reason of this worship, the manner of our addressing God, and the duties which we suppose him to require from us, arise from the opinions we form concerning him, concerning his attributes and government, it is plain, that without a certain agreement in these opinions it is impossible for different persons to join in the worship of God, and in giving or receiving religious instruction, which usually makes part of it. A Jew or a Christian could not join with an old Heathen in worshipping his numerous and imaginary deities. A Protestant cannot concur with a Papist in offering his prayers to the virgin Mary, to angels, and to saints. The same prayers also, and the same instruction, cannot well suit those Protestants, who differ about the object of their worship, or about the necessity of good works to salvation.

“Every united set of worshippers must therefore agree in certain forms and opinions; and they must make such agreement the condition, on which others may be admitted to their society. They must prescribe, like all other societies, these conditions for themselves; and those, who do not chuse to comply with them, must either not enter into such a society, or retire from it.”

The author proceeds to shew, that this is neither an infringement of our liberty, nor an oppression of conscience; neither usurping the supremacy of Christ, nor giving human opinions that authority, which is only due to divine revelation: that *absolute* liberty is inconsistent with every species of society,

whether civil or religious; that the conscience cannot be wounded, where the contract is voluntary; that the regulations, which are made for Christian churches, are supposed and professed by those who make them, to be agreeable to the commands of Christ, and the means of carrying those commands into execution; and that this cannot be an usurpation of Christ's authority, any more than making laws, for the purposes of practical justice among men, is impious, with respect to God, or intrenching on his sovereignty; that a society has the same right of judging for itself as an individual; that this judgment on religious subjects must be exercised in the interpretation of the scriptures; that each society will adopt these opinions, which seem to be true, and they will be, like all other conclusions of our minds, on subjects proposed to them, human opinions; and can be no other.

As to the church of England he says:

'The rights which she exercises, with respect to her own forms and opinions, are rights, which must belong to every church; she does not violate those of other churches, or of individuals, by forcing men into her pale against their consent; she claims no independence, no exemption from the power of the civil magistrate, and makes no pretensions to infallibility.'

With regard to the xxxix. Articles he makes this candid and ingenuous confession:

'The particulars of them are too numerous; the subjects of some of them of a most obscure and disputable kind, where it may seem unnecessary and perhaps improper to go so far in defining; on both these accounts the assent required from our clergy may appear too strict, and other Christians may be discouraged from joining in communion with us.'

'That such objections should now lie to our Articles, is what might reasonably have been expected, notwithstanding all the abilities of the persons who compiled them, notwithstanding all their merits in the common cause of Protestant Christianity. Men were at that time in some measure new to the subject of church-establishments; they had not formed just notions of religious liberty; and toleration was neither understood or practised. These topics have been since discussed with freedom and ability; religious prejudices have worn off, and the present modes of thinking are become more liberal and tolerant. They did as much as could be expected from them; and if their system be compared with those of other reformers in the same age, the comparison would probably turn out much to their advantage; but this is no reason, why their work should not be corrected and improved at a subsequent period, when we are possessed of great advantages, and furnished with considerable means of improvement.'

In stating what appears a proper ground for forming a confession of faith, for drawing the line of separation between one Christian society and another, the author thinks, that the church should select for public use only the leading and most important doctrines; or what she judges *essential* to true Christianity. This, it will be observed, is very reasonable; but the misfortune is, there have been, and perhaps always will be, irreconcilable controversies about *essentials* or *fundamentals*; and it will be utterly impossible to satisfy all parties in these points, by any scheme that human ingenuity can invent.

The third letter contains observations on the tolerating spirit of the church of England. In speaking of the dissenters, he says, he apprehends, 'That it could do no harm to allow them that by law, which they have long enjoyed in fact, and of which no body ever thought of depriving them.'

There seems to be a proper mixture of benevolence and policy in the following reflection on the case of the Papists in this country.

• However popular it may be to hold up Popery as an object of abhorrence, it surely is not reasonable to suppose, that it can never be entitled to any degree of toleration. It may be thought, as a matter of speculation only, that, provided the professors of it no longer breathe the same spirit of independence and hostility, provided by their solemn declarations and conduct they give us assurance of their being good subjects, reliques, and images, and transubstantiation have little to do with the state; that men's follies and absurdities, if they are harmless to others, are not proper objects of legal restraint; and that it is having a very contracted notion of toleration itself, to extend it in the amplest form to one set of men, and to withhold it entirely from another, supposing that both might partake of it consistently with public security. It might be thought, that Popery might live as amicably with Protestantism in this country, as it does in many parts of Germany and in Holland.

• But although all this may be true in speculation, the practical statesman must take in other considerations. The reason of the thing is not always enough for him to act upon. Before such alterations are made, opinions and prejudices must be consulted; which last are abated only by time and experience. We may see how ready people are to take the alarm in such matters by what has passed in Scotland on this very subject; the last century could scarce have produced any thing more violent.— Without proceeding further, it may be prudent and necessary to wait and see the effect of a partial relief, both on the opinions of the people at large and the conduct of the party relieved; for it certainly requires some experience to be perfectly assured, that Popery will not make an ill use of any liberty which should

be granted to her, considering her old restless spirit, and the indefatigable zeal she has always shewn for making proselytes.

“The penal laws against Popery, which disgrace our statute-book, have indeed been rendered almost harmless by the humane and tolerant spirit of this country. The most severe and oppressive have been suffered to lie dormant and to grow obsolete; they have hardly ever been called forth of late years, except now and then to satisfy the mean and vindictive purposes of private malice; and the magistrate either finds some evasion not to execute them at all, or does it with reluctance. Unreasonable laws, where the punishment is out of all proportion to the offence, for the most part, in free countries especially, defeat themselves; the general good sense and humanity of a people are revolted at them, and by preventing their effects almost repeal them.”

The subjects, upon which this learned writer offers his sentiments in the remaining letters, are, Ecclesiastical Jurisdiction, Freedom of Enquiry, Public Forms, the Provision, the Learning, the Duties, and the Manners of the Clergy.

At the conclusion he thus expresses his general sentiments of our *civil* and *ecclesiastical* constitution.

“Notwithstanding the many defects and corruptions in the former, which candid men will allow, and the uncandid will exaggerate; yet when I see, that in this country we are more free, more secure in our persons and property, than the inhabitants of any country have been, whose history is transmitted to us: that justice is administered in our courts of law with a purity, of which there is no example; that this constitution has in fact produced for near a century, more public and private happiness, than any government which has ever yet subsisted; I must conclude, that it is on the whole excellent, however improveable in some of its parts; that it deserves the warmest affection and most faithful support of all its members. So likewise, however injuriously our whole church-establishment may be sometimes treated by passionate men; though reasonable and moderate men may think, that in some of its parts it wants correction, and is capable of amendment; yet when I consider its spirit of toleration towards other sects of Christians, the freedom with which religious inquiry is pursued under it, the learning and abilities of its clergy, their literary productions in the support of Christianity and for instruction in it, with the general decorum and propriety of their manners, I cannot help concluding, that the present church of England on the whole deserves the esteem and veneration of our own age, and that it will hereafter be considered by posterity as a worthy and illustrious branch of Christ's Universal Church.”

The Dramatic Works of Philip Massinger, complete in four Volumes; revised and corrected, with Notes critical and explanatory, by John Monk Mason, Esq. To which are added, Remarks and Observations of various Authors; critical Reflections on the old English dramatic Writers, and a short Essay on the Life and Writings of Massinger, inscribed to Dr. S. Johnson, 8vo. 11. 1s. in boards. T. Davies.

TILL we had seen the title page of the work now before us, we were unacquainted with the name of the editor. We have since learned, that he is one of the commissioners of the revenue in Ireland; and we sincerely hope that he has more knowledge of his *Majesty's customs* than those of the *drama*. To be plain, and to use the mildest terms we can think of, we do not remember, since the commencement of our literary labours, to have had any work pass through our hands, in which we have found such absolute insufficiency in an editor, joined with such perfect confidence and self-complacency.

In his Preface, which is written with the most easy *non-chalance*, he begins with informing us, that he has an enthusiastic veneration for our old poets; and at the same time acquaints us, that till within these two years he had never heard the name of Massinger, though Langbaine, or any common Play-house Dictionary would have furnished him with a full account both of the author and his works. He then proceeds to lament, that, notwithstanding the great abilities of Dr. Johnson, we have yet had no tolerably perfect edition of Shakespeare; none of the editors of that poet having been sufficiently acquainted with our old dramatists, and the other ancient English writers, whose works, he truly observes, will ever afford the best commentaries on that immortal bard.

Mr. Steevens, about thirteen years ago, first suggested the idea of illustrating that author, by a diligent perusal of the contemporary writers. Soon afterwards Dr. Farmer, in his ingenious *Essay on the Learning of Shakespeare* very successfully followed the course that had been pointed out. In our review of the second edition of Dr. Johnson's Shakespeare, published in 1774, and also in our examination of the new and augmented edition by Dr. Johnson and Mr. Steevens, which appeared a few months since, having had frequent occasion to observe how happily this new mode of illustration had been pursued by these gentlemen, we were somewhat surprised at this assertion of Mr. Monk Mason. We do not think, indeed, that since the first use of types, so many authors have been examined for the single purpose of illustrating a contemporary writer, as have

been quoted in the late editions of Shakespeare; there being, we believe, scarce an old play in the English language, or a single book of the age of Queen Elizabeth, that has any relation to the customs of the stage or the manners of our ancestors, that has not been used to explain the obscurities, and ascertain the text of that writer. But perhaps Mr. Monk Mason will say, that he has never heard of either of these editions, and the performance now before us does not induce us to question his want of curiosity or information on this or any other subject.

After these pathetic lamentations on account of the insufficiency of the editors of our other dramatic poets, and their negligence in not examining the stores of ancient English literature, we expected to see the pages of the new edition of Massinger filled with extracts from our old poets; but, to our great astonishment, on perusing the few notes that are thinly scattered through these volumes, we did not find that the editor had supported any one conjecture which his imagination had supplied, or any explanation that his learning had suggested, by a single quotation from our old comedies, or from any author contemporary with him whose works he has undertaken to publish. What is still more extraordinary, he does not appear (as we shall prove presently) to have been possessed even of the writings which he has attempted to revise; we mean, of Massinger's plays, as they were originally published; but has been content to take them as they were exhibited to him in a very corrupt modern edition by Mr. Coxeter, or rather by the late Mr. Dell, bookfeller in Holborn.

This editor next proceeds to inform us, that the corrections which he has made are as obvious as the errors they amend; that therefore he has not insulted the reader's understanding by long notes, or passages from ancient authors, to justify his alterations; but that he has made short work of it, and *for the ease of those* who shall peruse his book, has inserted all his own amendments in the text.

After the outcry that justly arose against Sir Thomas Hanmer and Dr. Warburton, on account of their having in part followed this course, we did not expect that any editor would at this day be hardy enough to avow such a proceeding. But in the present editor it is the most extraordinary instance of disregard for the opinion of the public, that we ever remember to have met with; nor can we imagine what end he had in view by making this assertion, (unless he wished to damn his own work); for on examining his proposed alterations, we find that the printer has been more modest as well as more wise than his employer; and that the new readings which he has proposed, have seldom been admitted into the text, but have

have in general, with great propriety, been degraded to their proper place, the bottom of the page.

Having now laid before our readers a view of the manner in which this edition has been conducted, we shall for the present take leave of the *modest* editor, and proceed to some short strictures on his notes.

The first remark that solicits our attention, is on these lines, in *the Picture*, vol. I. p. 25.

• Blow lustily, my lads, and drawing nigh,

Ask for a lady which is clep'd *Sophy*."

• This emendation (the editor observes) is evidently right; as almost all the rest of this ridiculous speech is in rhyme, we should without doubt read *Sophy*, instead of *Sophia*.—And accordingly it is so printed.

But if Mr. Monk Mason had been pleased to look into the original edition of *the Picture*, printed in 1630, he would have found that it reads,

• Blow lustily, my lads, and drawing nigh—a,

Ask for a lady which is clep'd *Sophia*—

which is infinitely more humourous, and renders his alteration of the text impertinent and unnecessary.

The next note that we shall advert to, is in the *Virgin Martyr*, vol. I. p. 110.

On this line—

• 'The chief joys of creation, marriage rights,'—

the editor observes, that 'the *rights* which marriage gives may be considered as the chief joys of creation, but the mere ceremonies of marriage cannot.'

Here again the old copy varies from the modern; for the former reads—marriage *rites*—which by an easy figure the author uses for the enjoyments derived from marriage; as Shakespeare had done before him:

• 'The *rites* for which I love him are bereft me.'

In the same play (p. 124.) we are informed, that *angels* formed no part of the pagan theology, and therefore instead of—'the Roman angel's wings shall melt,'—we are desired to read—'the Roman *angel's* wings,' &c. i. e. the Roman bird, from *augello*, Ital."

If the editor had been at all conversant with our ancient dramatic writers, he would have known that they perpetually introduce the customs of one country in another; and frequently make their personages talk of systems that were not known in the world till after the era of their story. By *the Roman angel*, in the passage now before us, is meant, the tutelary deity of Rome. Shakespeare uses the word as licentiously—

• 'For Brutus, as you know, was Caesar's *angel*.'

a line, which is alone sufficient to justify the reading of the old copy of Maffinger, and to shew the futility of the alteration proposed.

A few pages afterwards, the editor proves in a note, that instead of

' Preserve this temple, *build it fair as your's,*'—
we ought to read,

' Preserve this temple, *build'd fair as yours.*'

It is very true. But if Mr. Mason had examined the old quarto, he would have found the line so printed there, and might have spared his note.

In the same play, vol. I. p. 145. on these words,

' It is the ancient'st godling,'

the editor observes, that ' it is the *patience*, not the antiquity of the godling, that is extolled.'—We suppose, he intended to read *patient'st*; but whether he meant to introduce that, or some other word, we are left to find out as we may; for nothing more is said.

In *the Duke of Milan* we are presented with but one observation that deserves any attention. The passage commented on, stands thus in the old copy :

————— ' I long to be at it;
To see those choughs that every day may spend
A soldier's entertainment for a year,
Yet make a third meal on a bunch of raisins.'

Here we meet the following curious note, vol. I. p. 213.

' This passage appears to be erroneous. Medina is railing at the sordid thirst of those, who, though they can afford to spend every day a soldier's pay for a year, yet live upon a bunch of raisins. I therefore read *thin* instead of *third*. The making a third meal of raisins, if they made two good meals before, would be no proof of penuriousness.'

No doubt of it; *if they made two good meals before*. But from what word of this passage is the commentator entitled to suppose that these *choughs* had made *two good meals before*? Or who but this editor would have doubted about the meaning of so clear a passage? which evidently is:—*I long to see those sordid wretches plundered, who, though they every day might spend the annual stipend of a soldier, live upon fruit, and even contrive to get three meals out of one bunch of raisins.*

Yet here the editor has very modestly inserted his *thin* reading in the text.

Vol. II. p. 43. ' No, I must downward, downward.'

We cannot find out the great originality which the editor admires in this passages. It is little more than the

————— *inquit*
Imus præcipites, quam & sibi ditat, &c.,
of Persius.

In a subsequent passage of *the Renegade*, vol. II. p. 65. we are told, that instead of

————— 'to tame their lusts,

'There's no religious *bit*.'——

we ought to read,

————— 'to tame their lusts,

'There's no religious *bar*.'

But had Mr. Monk Mason only condescended to take up so common a play as *Othello*, he would have found:—'We have reason to cool our raging motions, our carnal stings, our unbitted lusts.'

In vol. II. p. 111. 'Cry *ay me*' is left in the text, though it is evident from the context, that the author wrote, 'Cry *aim*.'

In the next page, a passage is left in the most miserable confusion, by the editor's not giving himself the trouble to look into the old copy. In the new edition the lines are thus exhibited. *Timoleon* addressing himself to *Cleora*, says:

————— 'Let me wear

Your colours, lady—————

—————While I live

I am a constant lover of your mind

That does transcend all precedent.

Cleora. 'Tis an honour,

And so I do receive it.

[Gives her a scarf.

The editor seems to have been aware of the confusion in the text, observing in a note, that 'it is *Cleora* who gives *Timoleon* a scarf, and not he that gives her one;' yet has made no attempt to rectify the passage. If the original edition had been before him, he would have found the marginal direction stands, not as he has printed it, [Gives her a scarf—but thus: [Gives her scarf.

The author had apparently written in the margin of his copy—['*Cleora* gives her scarf.'—And the compositor inadvertently misplaced the word *Cleora*, prefixing it to these lines—'Tis an honour,' &c. which clearly belong to *Timoleon*, and not to *Cleora*.

In vol. II. p. 243. *Remont* is directed in the margin, to 'draw a pocket dagger.' Here, by departing from the old copy, or rather by the editor's knowing nothing of it, the sense is entirely altered; for the original edition reads:—'draws a pocket *dag*.'—And if Mr. Monk Mason would have taken the trouble to have consulted the contemporary writers, particularly *Minslow's Dictionary*, he would have found that *dag*, or *dagge*, as it was anciently spelt, signified a *pocket-pistol*, and that his profound note, (in which he informs us that the *dagger* which *Remont* drew on this occasion was a *pistol*) might

might have been spared, without any diminution of his own credit, or the reader's information.

We shall now proceed to the only observation that we find in *the Emperor of the East*. In that play, vol. II. p. 331. a very ridiculous mistake is carefully preserved, and justified by Mr. Monk Mason. A countryman enters, and is made to say, (as the text is exhibited in the new edition),

————— 'I have a heart yet

As ready to do service for my *leg*.' —

The sagacious editor supposes, that *leg* was put into the clown's mouth on purpose, instead of *liege*; but what the humour of that would be, we do not see. Poor old Philip Massinger was not by half so comical as this editor, nor does he seem to have had the least idea of this joke; for in the quarto, printed in his life-time, he very gravely reads—

'As ready to do service for my *lége*,'

which is only the old spelling for *liege*.

The first observation of Mr. Mason's that we meet with in *the Maid of Honour*, is on these words, vol. II. p. 385.

'One aerie with proportion ne'er discloses

The eagle and the wren.'

Instead of *discloses* the editor would read *encloses*.

To shew the futility of this correction, many words are not necessary. A single passage in *Hamlet* might have prevented Mr. Monk Mason from violating the text of poor Massinger.

'Anon as patient as the female dove

When that her golden couplets are *disclosed*

His silence will sit drooping.'

To *disclose* was the ancient technical term for *to batch*.

In the same play, vol. II. p. 395. *Sylli*, a cowardly braggart, (as soon as Fulgentio goes out, to whom, while he was present, he durst not say a word,) is made in the present edition to utter arrant nonsense:

'Now I begin to be valiant:

Nay I will draw my sword. O for a butcher!

Do a friend's part [to Adorni]. Pray you carry him the length of't.

I give him three years and a day to match my Toledo;
And then we'll fight like dragons.

'O for a butcher] i. e. (says the former editor, Mr. Dell the bookseller,) O for the bloody cruel temper of a butcher!

'No,' says Mr. Mason,—'we should read,

Nay, I will draw my sword. O for a *bout here*!

Do a friend's part, &c.'

Charles II. is said to have once puzzled the Royal Society, by desiring them to inform him why a salmon weighed heavier in water than out of it. They laid their heads together, and
after

after a long consultation, furnished his majesty with sundry good reasons to account for the phenomenon. The merry monarch thanked them, and in return for their laborious researches, advised them for the future, before they solved any difficulty of the same kind, to enquire how the fact really was; and particularly counselled them, at their next meeting, to examine whether a salmon really did weigh more in its own element than any where else; for that, for his part, he knew nothing about the matter.

The present editor might have profited by this advice. If he had first enquired whether—*O for a butcher!* was the reading of the only ancient copy of *the Maid of Honour*, he would have found that it was not, and that his conjecture was totally unnecessary; for the passage, as it stands there, is perfectly clear:

‘ Nay I will draw my sword——*O for a brother!*

Do a friend's part—pray you, &c.’

i. e. *O* that I had a brother to bear my challenge to Fulgentio.

In vol. II. p. 405. we are told, in a note on this line,

‘ Our pay is little to the *part* we should bear.’——
that we certainly ought to read *port*.

Here is another unnecessary attempt at alteration. It might perhaps be sufficient to say, that *part* is *assumed character*, and that we still talk of acting a *part* in a play. But the futility of the amendment, (as the editor is pleased to call his unnecessary alterations of the text), may be shewn without having recourse to explanation or conjecture; for it appears that *part* had anciently the same signification as *port* has at this day. ‘ It is not meet (says Heywood, a contemporary of Maffinger's) every mean esquire should carry the *part* belonging to one of the nobility.’

The last remark that Mr. Mason has presented us with in this play, occurs in vol. II. p. 448.

‘ Tho' to all men else I did appear

The shame and scorn of women, he stands bound

To hold me as her master-piece.’

The former editor wished to change the first part of the sentence, and to read—‘ The shame and scorn of *nature*,’—and the present would alter the last line. Instead of ‘ *her* master-piece,’ we ought (he says) to read—‘ *a* master-piece.’

We do not perceive any very strong reason for tampering with the text. *Her* master-piece may mean, without any great violence of construction, the master-piece of *woman*, which is included in the plural *women*, in the foregoing line. If we were at liberty to make any change, we ought rather to read—*their* master-piece. A hasty compositor might have printed

her

der instead of *their*; but could have scarcely mistaken the single letter *a*, if the author had so written it, and substituted the word *her* in its place.

By the foregoing review of the two first volumes of this work, we fear we have exhausted the patience of our readers. Happily, however, for their and our own ease, Mr. Monk Mason has not, in his third and fourth volume, *insulted the understanding of his readers* (to use his own words) with above half a dozen notes; and these of so trifling a nature, as scarcely to deserve observation.

In p. 148. of vol. III. the editor cannot tell the meaning of the word *la valse*, [it should have been *Lavolta*] a common dance mentioned by all the old dramatick writers; and in a subsequent page of the same volume he is equally ignorant, that 'every grim Sir' means *every furly fellow*.

In vol. IV. p. 26. a *tiercel*, we are told, signifies in French a *game hawk*. The *tiercel* was certainly more easily tamed than other hawks, and hence the epithet *gentle* was always added to it;—but *tiercel* does not signify *tame*, in the French or any other language. To save the annotator the trouble of turning to his dictionary, we beg leave to inform him, that the *tiercel-gentle* was the *male* of the *gofi-hawk*; and was so called because it is a *tierce* or *third* less than the *female*.

The only passage that remains to be considered, is in the *Old Law*. Vol. IV. p. 264.

'The old bard shines in again.'

Mr. Monk Mason not being able to extract any sense from these words, would read,—*The old revived again*; but his coadjutor, who signs himself D. does not approve of such a licentious deviation from the text, and therefore proposes,—*The old beard shines in again*.—The old copy would have saved both these gentlemen some trouble; for it reads,—'The Old bawd,' &c.

From the foregoing remarks, we apprehend, it is sufficiently clear that work enough remains for any critic who may think the plays of Massinger worth a third edition; and our readers, we suppose, will have no difficulty in forming a decided opinion of the *abilities* and *modesty* of this editor, who '*flatters himself that his edition of Massinger will be found more correct than the best of those which have as yet been published of any other ancient dramatic writer*.' After this well-founded and modest panegyric on himself and his work, we wonder he did not conclude, with Bramston's *Fine Gentleman*,

————— 'Who likes it not,
Is blockhead, coxcomb, fool, and sot.'——

or with the self-sufficient Ben:

'By G—— 'tis good, and if you lik't, you may.'

The

The Prince of Peace; and other Poems. 4to. 2s. 6d. Murray.

WE are indebted to the author of *Armine* and *Elvira* for the *Prince of Peace*, and the other poems in the present publication. The same sensibility of heart, and plaintive moral turn so conspicuous in that poem, run throughout the whole of the pieces now before us.

The *Prince of Peace* is a *spirited remonstrance* against the American war; but Mr. Cartwright's muse stoops not to be the virago of a party; she appears to speak from the fullness of her heart, and from great and benevolent views. With regard to the author's political orthodoxy it is not our province to determine; tho' it is proper for us to observe that he seems to have reached the end he had in view, which was to excite our horror against a war where 'Britons, Britons meet with hostile force.' This war he has painted with all its dreadful accompaniments and consequences, among which the cruelty and ravages of the Indians are not the least dreadful. As a specimen of the work we shall present the public with the author's description of an Indian incursion.

Lo! now, aroun'd to savage war,
 Their horrid rites begin; the chiefs advance:
 Hark! their wild orgies echo from afar!
 Their songs of death, that time the warrior dance?
 Their orgies ended, forth with silent tread
 They steal along beneath the veil of night:
 In coward murder bent, alike they dread
 The glare of day or foe prepar'd to fight.
 Now with light leaves they strew the trackless way;
 Now couching creep along to spring upon their prey.
 Perchance, in that unguarded hour
 When wearied Nature sinks in sweet repose,
 Some parent, bound by sleep's subduing power,
 Awhile forgets his own and country woes:
 Kind Fancy paints to his deluded sight
 His infants sporting where no foes molest;
 Their looks contemplating with fond delight,
 He clasps the smiling mother to his breast.
 His lighten'd heart the flattering dream beguiles,
 And golden harvest wave, and Peace returning smiles.
 Ah dream delusive! soon to end!
 The human seeds now spread destruction wide:
 Hither their desolating course they bend,
 With death that walks in darkness at their side!
 The yell, that rends th' affrighted air,
 Proclaims with savage sound their purpose done.
 With rage of hell the mangled limbs they tear!
 With rage of hell, from blood to blood they run!
 Carnage and conflagration mark their way;
 Youth, age, and beauty fall, an unresisting prey.

The author then goes on to describe the fate of infancy and old age in the hands of these barbarians, and thus closes the description with a lover and his mistress falling victims to their savage rage.

‘ Yet Beauty meets a milder doom—

Yet female weakness bends the stubborn soul—

In vain, or sex shall plead, or beauty bloom :

Their furious passions feel no soft controul.

Perchance e’en now, in yon sequester’d bower

Some maid shall listen to her lover’s voice,

In thought anticipate the golden hour,

When holy rites shall sanctify her choice.

Vows of long love she breathes, with fondest breath !

Ah ! soon to cancel all those vows in death !

E’en now she hears the ambush’d foe :

What sound, she starting cries, pervades my ear ?

In yonder moonlight glade it lingers slow—

No foe insidious surely lurking near !

Suspect, the youth replies, no base design ;

Our safe retreat what prying foe shall find ?

’Twas but the whisper of the murmuring pine,

Or distant waters sounding in the wind.

Her fears remov’d, he thinks no danger nigh,

And reads fresh transports in her smiling eye.

Alas ! that eye shall smile no more !

No more that lovely cheek with beauty glow !

In graceful negligence no more shall flow

Those waving ringlets stiff with clotted gore !

The wolves of war now rend that flowing hair !

Impending o’er their agonizing prize,

With gnashing unrelenting fangs they tear

The horrid trophy of their victories !

This sees the youth, expiring as he lies,

With aggravated horror sees and dies !

With regard to the other poems, the public has already seen with pleasure the ‘ *Elegy in Memory of a Lady* :’ and if we are not mistaken, it seems to have received several improvements since its first publication.

In the ‘ *Hymn to Patience*,’ the beauties of poetry, and the consolations of sound philosophy are happily blended, and make an united address to the understanding and the heart. The following address to Patience is spirited and poetical.

‘ O meek-ey’d Patience ! at thy name

E’en now I feel thy influence dart

Fresh vigour to the fainting heart,

And cheer my languid frame !

E’en now I see Thee move along !

No stubborn pride attends Thee now,

Nor Sullenness with gloomy brow ;

But cheerful Peace, in maiden pride,
And Resolution at her side,

Compose thy decent throng.

Ah! let not ever in thy train be seen

Dull Apathy, from virtuous feelings free;

From thine tho' widely different be her mein,

By erring man mistaken oft for Thee.

Oh! to my sight thy genuine features shew!

Hope in thy modest eye, and meekness in thy brow.

The following 'Ode to Sleep,' is rather in a different style from the rest; and shews that Mr. Cartwright's muse can assume ease as well as dignity.

'Sleep, thy balm, and apply!

Calm to rest my wakeful woes!

Sorrow's cheek, O gently dry!

Sorrow's eye in slumber close!

Fancy, then, shall hold her reign;

Hope shall sooth the pensive mind;

Stella then shall smile again;

Stella shall again be kind!

Lost to all we most adore,

What has life that's worth our care?

Sleep, to my fond arms restore

Stella, faithful, kind, and fair!

But, tho' once so fair and kind;

Should those dreams of love be past!

Ah then! what solace may I find?

Still let me sleep—and sleep my last!

We cannot deny ourselves the pleasure of concluding this article with 'a Sonnet, written under a Statue of Hymen,' while we congratulate the author on a happiness which is not the most common blessing of the age.

'No suppliant vot'ry at thy modest Shrine

For promis'd bliss delay'd assails thine ear;

Grateful I own thy choicest gifts, are mine,

Thy gifts, increasing still thro' many a year!

Peace, Health, and Ease, and unprov'd Delight,

And calm Contentment, form thy gentle train;

Love waves his light wings, joyous at the sight,

Proud to partake with thee thy easy reign.

Fanning thy golden torch, he smiles to see

His fairest promises fulfill'd by thee!

Still may that golden torch diffuse its light!

By love's soft pinions fanned, still glow more bright!

Thro' latest years extend its cheering ray,

And gild the gathering gloom of life's expiring day!

There is a vignette prefixed to the poems, expressive of the story we have quoted from the prince of Peace, which is not without merit, both as to design and execution.

The Planter's Guide; or, Pleasure Gardener's Companion. Embellished with Copper-plates proper to the Subject. By James Meader, late Gardener to his Grace the Duke of Northumberland. 4 s. half bound. Robinson.

WHEN we consider the variety of books and pamphlets on planting and gardening, which of late years have been obtruded on the public, it might be expected that every part relative to the subject was so far explained and elucidated as to render (at least for some years to come) any future publication unnecessary or useless; however, the work before us appears not to stand in that predicament: for although it contains little information but what may be found in the works of Miller, Mawe, and several other authors, yet the method here laid down for disposing of the trees and shrubs in ornamental plantations well deserve the attention of every planter who undertakes to lay out or design such embellishments of gardening: for, as the author observes,

‘The reason why so many plantations, after eight or ten years planting, appear unsightly, is owing to an improper mixture of the plants: whereas had they been rightly disposed, we should not see so many hollows or openings, or bottoms of decayed branches, but the whole would be covered with verdure down to the very front’ (we suppose he means the margin next the walk or lawn) ‘in an easy theatrical manner, and in summer scarce a stem visible: but how often may be seen a tall-growing tree near the front of a plantation, and further back various humble shrubs, rendered still more diminutive by the over-spreading branches of such tree, whose proper place should have been behind those less-growing plants, where they might more freely enjoy the benefit of the sun and air so necessary for vegetables.’

Having explained the reasons from whence this error of planting arises, the author thus concludes his observation on those pleasure ground plantations which in general have already been executed,—‘for as the future beauty of the plantation depends on the first arrangement of the plants, too much attention cannot be given to their disposition and proper intermixtures.’

He then proceeds to point out the proper method for disposing the trees and shrubs in a new plantation, so that when grown to perfection they may appear the most agreeable to the eye; he observes,

‘Where the plantations are not very large, it has been customary to intermix deciduous trees with evergreens. This mode of disposition is not displeasing in summer, when the deciduous trees display their foliage, which make a good contrast with the dark evergreens; but at the approach of winter, and during that

that season when the deciduous trees are stripped of their verdure, to many persons such appearance is disgusting; and for this reason it is, many gentlemen of taste, in their plantations, have separated the evergreens and deciduous trees into distinct clumps, which certainly has a better effect than to see a pine, or fir, surrounded with a number of leafless trees: therefore, where such intermixtures are required, it would be more pleasing to the eye to dispose each kind, in large groups, alternately; for in the summer months they will form a more striking contrast with each other, than by the more common method of intermixed planting; and in winter the evergreens will appear more conspicuous, than when singly planted among deciduous trees; therefore if it is agreeable to the eye in continued plantations, how much more so will the appearance be where the plantation is laid out in distinct clumps, or even in open groves.

The author continues then to make observations on the different kinds of soil suitable for such plantations; a rich loam he recommends as being the best for all sorts of trees and shrubs; for, provided there is a sufficient depth of such soil, most kinds will grow in the greatest vigour and luxuriance; but he observes that,

‘Many places are not furnished with such soil where it is required to form new plantations, many sites being composed of strong clay, others of a dry gravel or sand, some of chalk, &c. and many with various intermixtures; it should therefore be well considered in either of these kinds of earths, what trees and shrubs will agree and best thrive therein.’ For he observes, that ‘this is a matter of no small consequence to the future beauty of the plantation; but as there are many hardy kinds of trees, which will grow in almost any soil, so there are others which will make but little progress, unless they have such earth to grow in as is more suitable to their nature; some plants delighting in a strong clay, others thriving best on a moderate dry soil, and many others where the land is frequently overflowed with water. For this reason, it were better, where the soil is of the undesirable kind, to relinquish planting a great variety of plants thereon, choosing only those of more certain growth, which may thrive tolerably well; not but some few of other kinds may be tried, as sometimes curious trees or shrubs will grow where it might be expected they would not succeed.’

The author next proceeds to explain the management of the land before the season for planting the trees and shrubs, such as trenching the ground, clearing it of noxious weeds which might impede the growth of the young plantation; so that when the time is arrived, the land may be ready for the reception of the plants intended to grow therein. He points out the method of treatment to be used with strong clayey and gravelly soils. He then points out the proper seasons when

the operation of planting is to be performed, both for evergreens and deciduous trees; also the method of pruning or preparing the roots and heads of the trees and shrubs previous to planting, with their management for the first and second years; and concludes with directions how far asunder the trees should be placed from each other. But he observes that,

‘The shrubs which compose the front part of the plantation, should be planted at the distance they are intended to remain, at the time they are full grown, which should be so near as at that future period they may touch each other; and these distances must be judged of according to the growths of the different plants; for at first planting, the intermediate spaces between the shrubs may be occupied by perennial, biennial, and annual flower plants: which, while the shrubs are growing, will not only fill up the vacancies, but be very ornamental to the new plantation.’

The remaining part of this work is a catalogue of the various trees and shrubs, botanically arranged in alphabetical order, and classed according to their different growths; specifying in columns their genera, species, foliage, flower, &c. also the varieties of each, &c. This part appears to be the most useful. As the whole is intended for the pocket, it will be a good assistant to the curious in trees and shrubs, and be a means of saving much trouble in overlooking more voluminous works, exhibiting, as it were, in short hand, all that is necessary to remind any person not totally unacquainted with trees and shrubs.

FOREIGN ARTICLES.

La Galerie Electorale de Dusseldorff, ou Catalogue Raisonné et Figuré de ses Tableaux, dans lequel on donne une Connoissance exacte de cette fameuse Collection et de son local, par des Descriptions détaillées et par une Suite de trente Planches, contenant trois cents soixante-cinq petites Estampes rédigées et gravées d'après ces mêmes Tableaux; par Christian de Mechel, Graveur de S. A. S. M. l'Elect. Palatin, &c. Ouvrage composé dans un Goût nouveau, par Nicolas de Figage, de l'Acad. de S. Luc, à Rome, &c. 2 vols. gr. 4to. oblong; one containing the Plates, and the other the Text. Bafil. Price 144 French Livres.

THE famous gallery of Dusseldorff was begun in 1710, by John-William, elector Palatine, and ever since increased and adorned by his successors.

The four first plates of the excellent description now before us, exhibit the frontispiece of the work; the plan, elevation, section, profile of the building, and the pictures on the stair-case and ceiling. The following plates contain the pictures of the gallery to the number of 358. Each of the plates displays a front, or part of a front, of a room, furnished with the pictures, in the same

same order in which they are actually arranged, and with the proportional size reduced to a common scale; so that the spectator has, as it were, the whole gallery itself under his eye.

The text contains a very full and accurate description of the pictures, their dimensions, composition, and expression, the attitude of the figures, their reciprocal position, proportions to nature, dresses, the choice of colours, and the names and native places of the painters.

The work is divided into six parts: of five divisions, each contains one room of the gallery; and the sixth, the pictures placed on the moveable stands of the five rooms or halls.

It has been presented and submitted to the judgment of the Royal Academy of Painting and Sculpture of Paris, and been honoured with the warmest approbation of the committee, appointed by that academy for its examination; who have pronounced that "*le manuscrit entrant dans un détail approfondi de chaque morceau, ajoute au plaisir que font les estampes spirituellement et soigneusement exécutées; ce qui concourt à former un tout très-intéressant, et qui peut devenir très-utile aux arts,*" &c.

Histoire naturelle, civile, et politique du Tonquin, par M. l'Abbé Richard. 2 Vol. 12mo. Paris.

THIS valuable and elegant natural, civil, and political history of the kingdom of Tonquin has been drawn up from Barons' Relation du Tonquin, whom our author considers as a safe guide and voucher; from a variety of accurate details extant in the collections of the interesting and edifying letters of the missionaries; and especially, from excellent memoirs left by the abbé de S. Phalle, who resided twelve years in Tonquin as missionary, and died at Paris in 1765.

The History consists of two parts: the first contains a Geographical Description of Tonquin, and an Account of the Manners, Customs, and Usages of the Inhabitants; of its Population, Industry, Trade, Sciences, Arts, Government, and Revolutions; of the Revenues, Riches, and Strength; Taxes; Civil and Penal Laws; and Judicature; and concludes with a Digression on the fundamental Laws of China, from which these of Tonquin are said to have been derived. The second part is entirely taken up with the History of the Missions.

Tonquin has two distinct sovereigns; though one only is styled Doya, and wears the peculiar insignia of royalty. In his name laws are enacted, and all orders given; yet he has, in fact, no share in the government, but is a mere phantom of royalty; shut up in his palace, and has only a small detachment of troops under his command. He appears annually but twice or three times, in public, for some particular ceremonies, such as the blessing the fields, in imitation of the emperor of China.

The true and despotic sovereign of Tonquin is the commander of the troops. He exercises the most unbounded power; and transmits it to his descendants; and this supreme command has been hereditary in his family these three hundred years. This strange partition, by which the appearance of royalty is conferred to one, and its real power invested in another, is now part of the constitution of the state, and was occasioned by a revolution equally strange. A fisherman, called Mark, had usurped the throne; the nation was discontented; Tring, a robber, availed himself of this national discontent, and succeeded in restoring the ancient royal family; but

reserved the title of general of the troops of the state to himself and to his descendants. He appeared, indeed, as the king's first subject and confidential minister; but, under all this mark of respect and attachment, got all the prerogatives of sovereign power annexed to his post, which the king himself made hereditary in Tring's family, in whose possession they still remain. The king has never yet attempted to recover and assert the rights of his crown; while the general of the troops has frequently encroached on the remains of the dova's former power.

FOREIGN LITERARY INTELLIGENCE.

Additions aux neuf Volumes de Recueils de Médailles de Rois, de Villes, &c. imprimés en 1762, 1763, 1765, 1767, 1768, and 1770, avec des Remarques sur quelques Médailles déjà publiées. 4to. with Cuts. Hague and Paris.

AT the age of ninety-five years, after having lost his sight, M. Pellerin here publishes a continuation of his very learned work on Medals. It is a matter of surprize how he could, in such a situation, undertake and perform a work filled with words of various languages, and with pretty long passages quoted from ancient authors; he was besides, both little-used to, and tired of, dictating; and found means to write his work with his own hands. For this purpose, he employed small, very narrow slips of paper, folded separately on one another; one of these slips he held and guided with his left hand, and with his right wrote a whole line on each separate slip. These were afterwards collected by another hand, formed into a whole, and then read to the author. The passages which he wanted to quote from Greek, Latin, and other writers, were sought and collected for him by M. le Bordays, a learned and skilful medallist.

The performance consists of Additions to his former Works, Remarks on some Coins already published, and Answers to Mr. Eckel's Critical Observations. The additions relate to twenty coins hitherto unknown, or at least unpublished: concerning Commodus, Julia Domna, Alexander Emilianus, Volkanus Ultor, Alexander king of Epirus, Capua, Tarentum, Sybritus, the Chersonesus, and Syracuse: a very remarkable one among these coins was struck in Egypt, under the reign of the Ptolemies, and in unknown characters.

Mémoires sur les Questions proposées par l'Académie Impériale & Royale des Sciences & Belles Lettres de Bruxelles, qui ont remporté le Prix en 1777, with Cuts. 4to. Brussels.

The first of these instructive Memoirs is written in the Flemish tongue, by M. Verhoeven, on the State of Manufactures and Trade during the 13th and 14th Centuries, with an Abstract of twenty pages in French.

The second, by father Norton, treats of the Advantage of preferring Oxen to Horses, both for Agriculture and transporting Goods in the Netherlands.

The third, by M. Foullé, treats of the Method of draining, cultivating, and improving marshes. And

The fourth and fifth are a Continuation of the same Subject; one in French, the other in Flemish.

Gram-

Grammaire Triglotte, ou Nouvelle Méthode pour faciliter l'Intelligence des Langues Française, Latine, & Allemande, &c. 12mo. Maynz.

A very short and useful abstract of some of the best French, Latin, and German Grammars.

L'Art du faiseur d'Orgues, par D. François Bedos de Celles, Benedictin, &c. Fol. with 57 Plates. Paris.

An elaborate and complete treatise on organ-building.

Catalogue des Livres de la Bibliothèque fondée par M. Prouveau, Professeur en Droit, &c. Nouvelle Édition, avec des Notes critiques & bibliographiques. 4to. Paris.

The library in question appears to be considerable, and very useful; it has had already five learned librarians; and this catalogue is a valuable accession to bibliographical knowledge.

Dissertations philosophiques sur plusieurs Sortes de Sujets, comme sur les Idées innées, l'Infini, &c. & autres Matières analogues à celles-là. Recueil où l'on trouve à la Fin un postcrit sur le Spinozisme. Par M. L. M. D. B. 2 Vols. 4to. Toulouse.

The author of these metaphysical dissertations seems to be a profound thinker, but an incorrect and obscure writer.

Lettres sur les Embellissemens de Paris. 8vo. Paris.

Containing a confutation of M. L's scheme for embellishing the quartier, or ward of Luxemburgh; with a variety of hints designed for the improvement of the different wards of Paris.

Mémoire contenant des Réflexions sur les Propriétés du Remontoir, son Exécution pour les Pendules à Ressort, le Développement des Effets avantageux de son Application aux Pendules à Poids, particulièrement à celles qui vont un an sans être montées. Un Echappement naturel dans tous ses Points, les Causes physiques que le rendent variable; détruites; Manière de le tracer et de le construire. Quantième perpétuel avec beaucoup de sûreté dans les Effets, et d'une facile Exécution, marquant les Dates du Mois par une Division annuelle ou par une de 31. avec une courte Description d'une Pendule dans laquelle ces Effets sont exécutés. Par M. Robin, Horloger, &c. 8vo. Paris.

The title is sufficiently minute to inform watch and clock-makers of what they may find in this pamphlet of 61 pages. Mr. Robin's pendulum has been examined and highly approved of by the Parisian Academy of Sciences.

Récherches sur la Pouzzolane, sur la Théorie de la Chaux et sur la Cause de la dureté du Mortier, avec la Composition de différens Cimens & la Manière de les employer tant pour les Bassins, Aqueducs, Réservoirs, Cisternes, & autres Ouvrages dans l'Eau, que pour les Terrasses, Brevons, et autres Constructions en plein Air. Par M. Faujas de Saint Fond. 8vo. Paris.

An excellent abstract of the same Mr. Faujas' larger work, entitled,

Récherches sur les Volcans éteints du Vivarais, du Velay, précédées d'un Discours sur les Volcans brûlans, & de Mémoires Analytiques sur les Schoerls, la Zéolite, le Bazalte, la Pouzzolane, les Laves, sur les différentes Substances qui s'y trouvent engagées. With 21 fine Plates. Fol. Paris.

An original and capital performance.

Lottchen's *Reisen ins Zuchthaus*; or Charlotte's *Progress to Bridewell*. 2 Vols. 8vo. Leipzig. German.

A pretty good thought, utterly spoiled by the tasteless and wretched execution.

J. T. Klein, *Naturalis Dispositio Echinodermatum. Accesserunt Lucubratiuncula de aculeis Echinorum Marinarum & Spicilegium de Belemnitis. Edita & Descriptionibus novisque inventis et Synonymis Augmentum aucta à N. G. Leske.* 4to. Leipzig.

An elaborate performance, illustrated with 54 accurate plates.

MONTHLY CATALOGUE.

P O E T R Y.

Nereus's Prophecy: a Sea-Piece, sketched off Ullant on the memorable Morning of the 28th of July, 1778. 4to. 1s. 6d. Bew.

HORACE introduces Nereus in the character of a prophet, denouncing to Paris, when he conveyed Helena to Troy, the fatal catastrophe of that city. In the piece before us the author introduces the same old prognosticator, foretelling the impending destruction of this country, and traducing the king and the ministry most audaciously. The first lord of the admiralty and Sir H. Palliser are gibbeted in the title-page. The minority are indebted to the same writer for the Favorite, Captain Parolles at Minden, and many other similar publications.

The Seer, or the American Prophecy. A Poem. 4to. 2s. 6d. Harrison, and Co.

A satire against the king, lord Bute, and several persons in the administration, under the form of a prediction, supposed to have been delivered by a seer upon the first landing of the English in America.

The author, who probably is some angry Bostonian, used to tarring and feathering those who have been so unhappy as to offend him, seems to have invoked Alecto, Megæra, and Tisiphone, instead of the muses, when he composed this virulent production.

Ode to the Naval Officers of Great Britain. By W. Mason, M. A. 4to. 6d. Cadell.

In this Ode the author pursues the following train of thought: Truth descends, dispatches Detraction to the infernal regions, diffuses her influence through the nation, and animates the bosoms of those British commanders, who presided at the trial of admiral Keppel, or gave their evidence in his favour. Upon this occasion he tells us,

Hireling courtiers, venal peers,
View them with fastidious frown,
Yet the Muse's smile is their's,
Their's her amaranthine crown.

In

In the mean time a gigantic deity, with great pomp and solemnity, ascends from the Atlantic ocean, reproves Britannia for her paricides, exhorts her to discontinue an 'ill-omened war,' and turn her arms against the 'insulting Gaul, her native enemy,' concluding with this advice:

'Seize this triumphant hour,
When, bright as gold from the refining flame,
Flows the clear current of thy Keppel's fame.

Give to the hero's full command,
Th' imperial ensigns of thy naval power;
So shall his own bold auspices prevail,
Nor Fraud's insidious wiles, nor Envy pale
Arrest the force of his victorious band.

The Gaul subdued, fraternal strife shall cease,
And firm, on freedom's base, be fix'd an empire's peace.'

An hypocritic may perhaps object to this second line in the quotation, and observe, that no classic writer ever compared a clear stream to gold; and that *yellow*, applied to an admiral, is a word of 'ill-omen'; but such wittlings should be told, that Homer and Virgil, and all great poets, seldom regard above one leading circumstance in their comparisons.

A Pastoral. By an Officer belonging to the Canadian Army. 4to. 1s. 6d. Becket.

The design of the author in this Pastoral is to express his sorrow for the loss of a friend, whose death was thought inevitable, at the time the former was obliged to leave Montreal, to attend his duty in the country. For, it seems,

'A cannon shot, by cruel Fate let die,
Lopp'd off at once the brave young warrior's thigh.'

But before the dialogue is ended, intelligence is brought, that the gallant soldier is recovered from his wound; upon which one of the shepherds concludes with this comfortable reflection:

'Again he'll join in song and merry tale,
When we together quaff our home-brew'd ale.'

Caledonia. A Poem. 4to. 2s. Cadell.

This poetical essay was occasioned by a visit to Invergary, and other parts of the Highlands of Scotland, in the year 1741. The author gives us an entertaining sketch of Corryerg, Lochgary, the fall of Fyers, Bochalacté, Lochlomon, and other romantic scenes.

The following passage presents the reader with a view of Bochalacté; which the author says, literally signifies the herdsman of *Été*. There are several larger and higher mountains in the Highlands, but this is the most remarkable and striking object he saw:

'In *Été's* forest, wide, romantic, wild,
Far on the confines of a rugged vale,
A huge tremendous mountain bounds the view,
In Gaulic language Bochalacté nam'd,
The lofty herdsman that o'erlooks the plain,
For many a furlong stretching o'er the ground,

Obliquely from the level of the dale,
 Imbrown'd with purpled heath, his bellying base
 Sustains a wond'rous magnitude of rock :
 Rising upright, and tap'ring as it mounts
 In air, the naked spacious front presents
 A daring brow, crag-skirted, keenly edg'd,
 That ragged cuts the sky. A column round
 And perpendicular, a solid mass
 Of russet marble, gloomy ornament,
 In figure rough, in bulk enormous, height
 Gigantic, crowns his head, and tow'rs aloft,
 Like Atlas, seeming to support the clouds,
 And rivets like the basilisk the look,
 Till giddy akes at length the gazing eye."

From the prospect of the country the author proceeds to view the manners of the natives, their employments, their musical instruments, their sports, their dress, &c.

In describing their cloathing, he warmly inveighs against an act passed in the 19th of George III. for the prohibition of the ancient Highland dress, which, he says, has subjected the natives to some peculiar hardships and inconveniences. Observe how *pathetically* he declaims against the introduction of breeches !

This stern decree
 Binds them in breeches too, their lasting hate ;
 Confin'd, they cannot stretch their limbs as wont,
 And wading through the deep or dashing stream,
 The water soaks thro' this unpleasant garb,
 And soaks their skin, or freezes in the cold.
 Strait'ned with ligatures, with pain they climb
 The hill, or scramble o'er the mountain's brow,
 And with slow steps descend ; the blood denied
 A free and easy passage, swells the veins ;
 The sinews to the utmost tension stretch'd,
 Are, with endurance painful, apt to start."

Let Sawney provide himself with trowsers ; or, when he wades through the water, let him put off his galligaskins, and he would feel none of these lamentable inconveniences : but, on the contrary, would appear with more decency than when he displays his bare brawny limbs below the philibeg.

In the latter part of his poem the author considers the causes and effects of some late migrations from the Highlands, the propriety and wisdom of an attention in the legislature to the peculiarities of that country, and the danger of colonizing the extensive regions of America.

The Distracted Lover, a Poem. 4to. 1s. 6d. Davies.

We have seldom met with any thing more pleasingly melancholy, more plaintive and pathetic, than this epistle. The author has expressed, with force and delicacy, the various passions, which may be naturally supposed to have distracted the soul of the unhappy lover, before he executed his horrid purpose.

In the following lines he describes his flattering expectations, and the ardour of his love.

Thy

• Thy beauties were my Muse's darling theme,
 And thine creative Fancy's richest dream:
 Whene'er her fairest pictures rose to view,
 Th' ideal prospects still were fill'd with you.
 How oft, by Love's delusive visions fir'd,
 (From slavish forms and hollow pomp retir'd)
 With thee I've hop'd life's various scenes to share,
 To swell thy joys, and lessen ev'ry care;
 To meet each smile, to hush each rising sigh,
 And catch the wishes kindling in thine eye;
 With wakeful zeal to guard thy languid bed,
 And on my bosom raise thy drooping head;
 With bland endearments stay thy parting breath,
 And back repel the threat'ning dart of Death.

After several pathetic reflections on these delusive hopes, he falls into despair, which he thus emphatically expresses:

—Wretch! shall I tamely bear the galling chain,
 And crawl through life a spectacle of pain?
 No!—Come, Despair, unsheathe thy friendly blade,
 And wrap me in the grave's eternal shade:
 Freely this anxious being I resign;
 —Be endless sleep, and dumb oblivion, mine!"

From this resolution, he starts back with horror, at the thoughts of suicide; but, at last, gives way to the impetuosity of his passion:

—Oh, fatal force of passions unsubdu'd;
 In vain I strive to stem th' impetuous flood;
 Love in my heart maintains resistless sway,
 And sweeps my reason, pray'rs, and faith away.
 —Then take, relentless maid! my last adieu;
 My lips' expiring breath shall whisper you!
 But, whilst on life's extremest verge I stand,
 And hold the deadly weapon in my hand,
 Perhaps my rival all your heart employs,
 Insults my fate, and riots in your joys!
 —Perhaps, when Death shall close these weeping eyes,
 And free you from my wishes, and my sighs—
 My vows rejected will his bliss improve,
 Swell his proud triumph, and augment his love!
 Detested thought! O spare my aching heart!
 —My arm may tremble—but we must not part!
 Vain are his hopes to triumph in thy charms—
 This slighted hand shall tear thee from his arms:
 Thou too shalt bleed at Love's insatiate shrine,
 And blend, at least in death, thy fate with mine.

This poem may be read with safety and propriety by the young and unexperienced, as the author has introduced some just reflections on the fatal consequences of a licentious life.

Reflections on the Death of Miss Martha Ray. 4to. 6d. Harrison, and Co.

The first four lines:

• Sigh! sigh! O muse! awhile indulge your grief:
 Tears, let to flow, give sorrow's breast relief.
 Radia is dead,—She died beneath these arms.
 Snatch'd from the world's allurements—and its harms.

These

These are by no means the worst lines in this lamentable production.

A Monody to the Memory of Dr. Garrick, Esq. Ed. Harrison, and Co.

This monody is written in different kinds of measure; the heroic and the lyric. Among other sentiments, the author has adopted that of Mr. Sheridan, relative to the Statuary, the painter, the architect, the poet, and the actor; and expressed it with force and spirit.—"The ear has drunk the tuneful sound," is perhaps an error of the press, instead of *drank*.

Speaking of Garrick, he says,

Well may you mourn, ye friendly train,
Whom he so oft has led;
Who now no more shall join the strain,
Low on his dusty bed.

Dusty is an inelegant, unmeaning word in this place.

When the sweet swans of Avon attun'd his soft lay,
'Twas the blithest that gladden'd the plains;
The Muses all join'd to acknowledge his sway,
But 'twas nature that guided the strain.

A swan tuning his lays, gladdening the plains, and the Muses acknowledging his sway, are incongruous images. Many of the ancients, we confess, speak of the singing of swans. Aristotle, Plato, Cicero, Virgil, &c. mention it as a fact *. But Pliny says, he was convinced by several experiments, that it was a mistaken notion; and Elian tells us, that he never heard them sing, nor does he believe any person ever did †. Their organs, undoubtedly, are not formed for that purpose. It is time then to explode this idle conceit, as too true and absurd to be admitted into modern poetry.

The Carmen Seculare of Horace, translated into English Verse.

The second Edition. 4to. 1s. Doodley.

Corrected in several places, and illustrated with notes ‡.

Pygmalion, a Poem. From the French of J. J. Rousseau. 4to. 2s. 6d. Fielding and Walker.

The story of Pygmalion, as related by Ovid, is to this purpose.—Pygmalion, a famous statuary of Cyprus, detesting the women of that island for their licentiousness, resolves to continue in perpetual celibacy. But having formed a beautiful statue, he falls in love with it. Venus, in compliance with his wishes, gives it life; and Pygmalion marries his newly inspired mistress.

The author of this poem has represented Pygmalion, as king of Tyre. But, as the translator observes, it seems to be settled, on unquestionable authority, that he was a very different person.

* Arist. Hist. Anim. ix. 12. Plat. Phæd. § 35. Cic. Tusc. i. § 73. Virg. Ecl. viii. 55. ix. 29. Hoc. iv. 2.

† Plin. Nat. Hist. x. 23. Ab. Var. Hist. i. 14.

‡ See Crit. Rev. for March, p. 231.

The original, which is printed at the bottom of each page, is said to have been represented at a temporary theatre, erected by Lord Villiers at Boulogne.

The present translation is a diffusive paraphrase, embellished with many additional circumstances and descriptions.

The poetry is animated, and breathes an uncommon spirit of amorous enthusiasm. The representation of the two characters, Bygmelion and Galates, must be a dangerous experiment on the virtue of the dramatic personæ.

Delineation, a Poem. 4to. 11. 6d. Kearsly.

The poet invokes the aid of the Muses. One of them descends from Parnassus to his assistance. He proceeds to applaud virtue, and attack vice in several well-known characters. Lord North stands at the head of those whom he favours with his encomiums, and some of the leaders of opposition are the characters he chiefly reprobates. While he is in his full career, stigmatizing and lashing the delinquents, he is interrupted by the appearance of an extraordinary personage, who threatens to punish him for the malignity of his rhymes. He nevertheless persists in his resolution to publish them, and interests the Muse to convey them to the printer. The Muse complies with his request, and this production is communicated to the world with an assurance,

‘That guilt and folly shall not fail to know,
And feel how much the poet is their foe:
While each exalted, truly lib’ral mind,
A never-failing friend shall surely find.’

A generous declaration! which, it is to be hoped, the dedication of his poetical existence will enable him to fulfil.

M E D I C A L.

Guardian of Health. Vol. I. By N. D. Falck, M. D. Small 8vo. 4s.

This volume is divided into three parts, the first of which contains a description of the human body, anatomical and physiological; the second treats of the animal œconomy in the state of health and diseases; and the third is employed on regimen, diet, and rules of preserving health. In general, the treatise affords a clear view of the several subjects, which are occasionally enlivened by short declamatory sallies.

D I V I N I T Y.

Fifteen Sermons on select Subjects; from the Manuscripts of the late Reverend Thomas Broughton, A. M. Prebendary of Sarum, and Vicar of St. Mary Radcliff and St. Thomas, in Bristol. By the Rev. Thomas Broughton, A. M. 8vo. 4s. Cadell.

These discourses are not published with any views of displaying the abilities of the author, as a writer, or a divine; but in compliance with the request of some of his parishioners, among whom he resided thirty years.

The

The subjects are, the Example of Abraham's Faith, the Eloquence of Christ, the Parable of the Sower, the good Samaritan, the Parable of the Rich Man and Lazarus, the Ten Virgins, the Theory of Man, Hope in Christ, the Joys of Heaven, the Repentance of a Sinner, matter of Joy to the Angels, the Duty of loving our Enemies, the Argument from Miracles, the Conversion and Ministry of St. Paul.

These topics are treated in a pious, rational, and familiar manner.

Four Dissertations, on the Nature and Circumstances of the Life to come, were published by this learned writer in 1768.

A Sermon preached before the Hon. House of Commons, on Wednesday, February 10, 1779: being the Day appointed for a General Fast. By George Stinton, D. D. 4to. 1s. Payne and Son. From these words of St. Peter, 'Fear God, honour the king,' the author deduces, and illustrates the following rational principles:

• The inhabitants of the earth are the creatures of God, who superintends their conduct, and wills their happiness: all the relations, whether immediate or remote, which are necessary to their preservation, or conducive to their welfare, are, in effect, of his appointment; and the duties resulting from them, are enforced by his sanctions. Sovereigns then have a divine right to obedience; and subjects have the same right to protection. The remedies which are to be applied in this world, when these rights are deliberately violated on either side, must be left to the laws of every community, or to the urgent necessity of the case, but are not the proper subject of any religious precept. It should only be observed, that no such evils could exist, nor any such remedies be wanted, if the fear of God were adopted as the ruling principle of action; for then the performance of every duty, both social and personal would be effectually secured.

At the conclusion he very properly observes, in reference to the general fact, that invectives on our enemies, or panegyrics on ourselves, were not its proper employment; that we appeared in the more immediate presence of Almighty God to compose our angry passions, not to influence them; to moderate our self-partiality, not to dwell on our zeal or imaginary virtues.

CONTROVERSIAL.

The Inspiration of the Holy Scriptures asserted and explained: in Three Dissertations. By John Kiddel. 8vo. 2s. Dilly.

In this tract the author endeavours to give a plain and rational answer to the following enquiries: 1. What scriptures are divinely inspired? 2. In what sense the holy scriptures are so? And 3. What proof we have of their inspiration?

In answer to the first question, he produces several arguments, drawn from references in the Gospels to the books of the Old Testament, from quotations made by Christ and his apostles, from their reception of the Greek versions and from a Tim,

iii. 15. to prove the divine origin and authority of the Old and New Testament.

In his reply to the second question, he considers the historical, the moral or devotional, and the prophetic parts of scripture, separately and distinctly; and endeavours to shew, that the Holy Spirit afforded all the assistance, which was necessary to make each of them *infallible*; and that the assistance was more or less, as the subject required; but that he left the authors to express themselves in their own words and language.

In answer to the third question, the author insists on the types, figures, prophecies, &c. which abound in the Old Testament; the testimony of Christ and his apostles; the miraculous powers, with which most of the sacred writers were endowed, &c.

This is a rational dissertation, and affords as much satisfaction, as can be expected from *general* observations on this complicated and extensive subject.

A Letter to the Rev. Mr. M. Browne, Author of Sunday Thoughts, &c. upon the Downfall of Antichrist. By the rev. A. Maddock, of Creaton, Northamptonshire. 8vo. 1s. Matthews.

This writer contends, in opposition to the sentiments of bishop Newton, that the seven epistles to the seven churches are prophetic; that the Ephesian state of the church represents the apostolic age; the Smyranean state, the time between that period and the reign of Constantine; the Pergamean state, the interval between Constantine and the year 606, 'When the emperor Phocas, or Phocion, set up the pope above all other bishops, and Mahomet broached his errors in the East, &c.'

According to this writer's computation, the western antichrist, the pope, and the eastern antichrist, the Turk, will both be cast down, in the year 1866.

A new Defence of the Holy Roman Church, against Heretics and Schismatics. 8vo. 1s. Fielding and Walker.

An excellent irony, intended to expose the pretended miracles, the indulgences, and the persecuting principles of the church of Rome.

Postscript to Dr. Price's Sermon on the Fast-Day; containing Remarks on a Passage in the Bishop of London's Sermon preached at the Chapel Royal on Ash-Wednesday last.

The bishop of London, in his sermon, preached at the Chapel Royal on Ash-Wednesday, having occasion to mention those who assume visionary and impracticable principles, as the only true foundations of a free government, subjoins the following note:

"As far as, in any instance, the operation of any cause comes in to restrain the power of self-government, so far slavery is introduced." Dr. Price, *Observations on Civil Liberty*. Sect. I. "The representation must be *complete*. No state, a *part* of which only is represented in the legislature that governs it, is *self-governed*." Additional *Observations*, Sect. I. From which it follows, that a vast majority of the people of England, all that have no vote for representatives in parliament, are slaves."

In

In this Postscript Dr. Price explains and defends his notions of civil government.

“ In order to judge properly of these passages, and the inference which the bishop draws from them, I must desire it may be considered that I have repeatedly said, that by the state I mean “ the body of independent agents in the state ;” and that, consequently, the two propositions which the bishop must maintain in opposition to those which he has condemned, are

“ First, That the body of independent agents in a state may be free in those instances in which they want the power of self-government. And

“ Secondly, That they may possess the power of self-government, and yet a vast majority of them have no vote or share, either by themselves or their representatives, in government.

“ Our situation in this country is indeed calamitous; if, as the bishop intimates, we are under a necessity of either admitting these propositions, or granting that we are slaves.—The following observations, however, on which I have laid much stress, should not be forgotten.

“ In the first place, liberty and slavery may exist more or less in different states; and, in one and the same state, they may be mixed and blended in various ways and degrees. What I have asserted is, that *as far as* a state wants a complete representation, *so far* it is not self-governed; and that *as far as* it is not self-governed, *so far* it is enslaved. If it is *partially* represented, it is *partially* enslaved. If it is not *at all* represented, it is *entirely* enslaved.

“ Secondly, I have carefully distinguished between the casual enjoyment of freedom, and a constitution of government *securing* freedom. A state may enjoy freedom under a *despot*, if he is wise and virtuous; but such freedom depending on the will of one man, which in the end must prove the misery of all men, and not being derived from a free constitution, the state would, in reality, be enslaved.—So, in Britain, we might enjoy freedom in consequence of the lenity or connivance of our governors; but if it depended *chiefly* on their goodness, or if a *vast majority* of the people had no share in legislation, we should, undoubtedly, whatever happiness we might enjoy in other respects, be *so far* enslaved. Second Tract, page 3d.

Thirdly, I have asserted, that even a partial representation in the legislature of a country is in the highest degree favourable to public liberty, and one of the greatest blessings, PROVIDED it is freely chosen, subject to no corrupt influence, frequently changed, and vested with such powers as the constitution gives to our House of Commons. Second Tract, pages 35 and 39.

The author endeavours to maintain his ground by several other considerations. But we must refer those readers to the Postscript, who wish to gain an adequate notion of his defence; and shall only take the liberty to interpose the following queries: Is not his lordship's inference fairly deducible from Dr. Price's own words? Is not a *complete* representation, upon the doctor's principles, absolutely impossible? Are not the commons of England, the representatives of the whole body of the people, as well as of the electors; or, are they not trustees for the liberty of every individual? And therefore, in this case, is it not a mere dispute about words to talk of a partial representation, and a partial slavery?

M I S C E L L A N E O U S.

The Case and Memoirs of the late Rev. Mr. James Hackman, and of his Acquaintance with the late Miss Martha Reay. 8vo. 11. Kearsly.

Many of the particulars in these Memoirs are said to have been communicated by Mr. Hackman, while he was in confinement. The author tells us, that this unfortunate man was not twenty years of age, when he first became acquainted with Miss Reay; that they had many *private interviews*; and had actually agreed to marry, on his return from Ireland, whither he was then going with the 68th regiment; that he quitted the army by her advice; but soon afterwards, finding himself excluded from her company, he gave way to an unbounded grief; that however he did not form any design of putting a period to his life, till he saw her in company with another gentleman at the theatre; and that he had not the least intention to kill her, till he came up to her in the Piazza, and was overcome by 'a momentary phrenzy.'

Improbe amor, quid non mortali a pectore cogis!

This is a crude and inaccurate composition; but we presume the principal facts are authentic.

A Treatise on the Culture of the Tobacco Plant; with the Manner in which it is usually cured. To which are prefixed two Plates of the Plant and its Flowers. 8vo. 2s. 6d. Johnson.

Among the many ill consequences of the present unhappy contest with America, the supply of tobacco is rendered very precarious: and as that plant is become, by custom, one of the necessities of life, every attempt to supply the market with greater certainty, and at a moderate rate, is laudable, and worthy attention. The author of this tract, has given a concise account of the discovery and uses of tobacco, with a description of the plant, the method of cultivating, and the manner of curing it; which will enable those, who may attempt rearing it, to try the experiment, and ascertain the possibility of producing a sufficient quantity for our own consumption.—As this is the season for sowing, the pamphlet could not have appeared more opportunely.

A hint the author has dropped at the close of the first chapter, merits the attention of the public: we shall lay it before our readers:

'Tobacco has been found by the Americans to answer the purpose of tanning leather, as well, if not better than bark; and, was not the latter so plentiful in their country, would be generally used by them instead of it. I have been witness to many experiments wherein it has proved successful, especially on the thinner sorts of hides, and can safely pronounce it to be, in countries where bark is scarce, a valuable substitute for that article.'

The Exhibition, or a Second Anticipation. Being Remarks on the principal Works to be exhibited next Month at the Royal Academy. 8vo. 2s. 6d. Richardson and Urquhart.

The author of this pamphlet appears to be a person of taste in the fine arts; and though his opinion may not implicitly govern that

MONTHLY CATALOGUE.

that of others, we hope it will at least induce those who shall differ from him to give such reasons for their dissent, as may show themselves to be influenced by rational considerations, not by prejudice.

The Governess. From the French of Monsieur Le Petre. Translated by E. P. Small 8vo. 11. Doddsley.

The original of this Essay is printed in L'Esprit de l'Encyclopedie, and intitled La Governante. The design of it is to point out a mild, lenient, and easy mode of discipline, calculated to form the minds of children in their *earliest* infancy, to conduct them in the paths of honour and virtue, to make them agreeable in company and conversation, and useful members of society.

The method proposed, is to *obviate* all bad propensities; or to restrain every emotion of perverseness, pride, ill-humour, impatience, and disobedience, upon their very first appearance; and, on the other hand, to cherish and encourage every contrary principle, by a mild, inflexible authority.

These instructions are applicable to both sexes, and to children of all ranks.

We would recommend this tract to every parent, who has sense, patience, and fortitude, to follow the directions, which the author prescribes.

Lessons for Children of Three Years old. Part II. 6d. sewed. Johnson.

Lessons for Children from Three to Four Years old. 6d. sewed. Johnson.

These are very proper books for little children. The chit-chat, of which they consist, is adapted to their capacities: the sentences are short; and the type large and clear.

Two little volumes by the same author were published the last year *.

Extract of a Letter from the Author of Lectures on the Church Catechism, relative to the Acts of Pilate, mentioned in our last Number, to which we must refer the reader, and leave him to judge for himself.

... 'I never had the least idea of doing credit to those accounts, which Dr. Lardner and others treat as spurious. I meant only to assert my opinion, with regard to the authenticity of the testimony of Tertullian and Justin Martyr; which Dr. Lardner himself, among many others, thinks very respectable. In this matter I rather blame myself for a negligent expression, than you for a hasty censure: for, I own, I think the note, which gave occasion to your remark, though, if you observe, it refers only to the testimony of those two writers, is however very loosely expressed.'

* See Crit. Rev. vol. xlvii. p. 160.



T H E

CRITICAL REVIEW.

For the Month of *May*, 1779.

*Philosophical Transactions of the Royal Society of London. Vol. LXVIII.
For the Year 1778. Part I. 4to. 10s. 6d. L. Davis.*

ART. I, A Letter from Sir William Hamilton, K. B. F. R. S. to Sir John Pringle, Bart. P. R. S. giving an Account of certain Traces of Volcanos on the Banks of the Rhine.—This Letter begins with a general account of the observations made by Sir William Hamilton for ascertaining the existence of volcanos anciently on the banks of the Rhine.

‘As I do not recollect, says he, ever to have heard of, or seen, any account of ancient volcanos on the banks of this river, I have the pleasure of sending you a few imperfect remarks, which I have just made, during a five-days most delightful passage up the Rhine from Bonn to Mayence. The first certain token of volcanos having existed in this country, was evident to me in the court of the palace of the elector-palatine at Dusseldorf, which is at this moment new paving with a lava exactly like that of Etna and Vesuvius. Upon enquiry, I was told, that it came from a quarry belonging to the same elector at Unkel, between Bonn and Coblenz. When I arrived at the gates of Cologne, I was struck with the sight of numberless basaltic columns inserted in the walls of the town; and I remarked, that columns of the same sort were universally used as posts in the streets; and at every door, they are chiefly pentagonal, but some are hexagonal, and a few have only four sides; they are very like the basaltes of the Giants Causeway, but without their regular articulations. I was informed, that they came likewise from the Unkel quarry; and that the town of Cologne is in possession of an ancient right to as much stone from that quarry

Y

Vol. XLVII. *May*, 1779. as

as may be wanted for its own use. I perceived likewise, that the walls of most of the ancient buildings in the town of Cologne were of a tuffa exactly resembling that of Naples and its environs. This species of stone, as I was informed, abounded on the banks of the Rhine, between Bonn and Coblenz: these circumstances made me keep a sharp look out, and, on my approach to Bonn, was struck with the volcanic forms of the Sevenbergen, or Seven Mountains, about two leagues from the town, on the other side of the Rhine. In the walls and streets of Bonn are many of the above mentioned columns of basalt, and the pavement of the town is of lava. The stone in general use for building here, is a very compact one, a hard volcanic tuffa, like that of Pianura, near Naples, and of the sort called piperno in Italy; it is something like freestone; but, upon near inspection, is mixed with fragments of lava and other volcanic substances.

Sir William then relates that he examined several of the *Sevenbergen* near Bonn, which he found composed of tuffa, or tuffa and lava; and that the craters on these mountains, whence the lava has flowed, are still discernible. He then describes the very curious and visible signs of volcanos at several places along the banks of the Rhine, in basaltic columns and solid quarries of lava, which are worked for the purposes of building, and pavements, &c. And, among others, the following curious use made of it by the Dutch.

‘I must not forget to mention another curious circumstance: at Andernach, between Bonn and Coblenz, I saw vast heaps of tuffa ready cut, lying on the banks of the Rhine, and some Dutch vessels loading it; upon enquiry I found, that a considerable trade of this material is carried on between this town and Holland, where they grind down this sort of stone by wind-mills into a powder, which they use as a puzzolane for all their buildings under water. This also corresponds with an idea mentioned in one of my former letters to the Royal Society, that the tuffas of Naples were composed of a puzzolane, prepared by volcanic fire deep in the bowels of the earth, and, mixing with water at the time of its explosion, formed a sort of natural mortar or cement. The Dutch reduce it again to its pristine state of puzzolane.’

Art. II. Of the Heat, &c. of Animals and Vegetables. By Mr. John Hunter, F. R. S.—This ingenious gentleman, so happy for the originality of his thoughts and experiments of various kinds, has in this paper obliged the world with some very curious observations and experiments concerning the effects of different degrees of heat and cold on animals and vegetables. He shews that the different species, as well as the different parts of the same animal, are naturally of different de-

Degrees of heat : and that every individual shews a resistance to an alteration from its natural degree of heat ; that is, when put into an atmosphere in any degree warmer than its own natural state ; although its heat be somewhat increased, it does not rise to the degree of the surrounding medium ; and when put into an atmosphere colder than itself, it is cooled, but not equal to the atmosphere ; and moreover that the heat of an animal can be reduced but a very little below 32° , the freezing point, before it is killed by the cold, after which it rises to 34° , and the body freezes like any other dead matter.

Intermixed with the accounts of the experiments are several curious observations. Speaking of the dormouse he says,

• Why the heat of this animal should be so low as 80° in an atmosphere of between 50° and 60° , is not easily accounted for, except upon the principle of sleep. But I should very much suspect, that the simple principle of sleep is out of the question, as sleep is an effect that takes place in all degrees of heat and cold. In those animals where the voluntary actions are suspended, it appears to be an effect arising from a certain degree of cold acting as a sedative, under which the animal faculties are proportionably weakened, but still retain the power of carrying on all the functions of life under such circumstances ; but beyond this degree cold seems to act as a stimulant, and the animal powers are roused to action for self-preservation. It is more than probable that most animals are under this predicament ; and that every order has its degree of cold, in which the voluntary actions can be suspended.

• When man is asleep, he is colder than when awake ; and I find in general, that the difference is about one degree and a half, sometimes less. But this difference in the degrees of cold between sleeping and waking is not a cause of sleep, but an effect ; for many diseases produce a much greater degree of cold in the animal, without giving the least tendency to sleep ; therefore the inactivity of animals from cold is different from sleep. Besides, all the operations of perfect life are going on in the time of natural sleep, at least in the perfect animals, such as digestion, sensations, &c. but none of these operations are performed in the latter tribe.

Again,

• Snow and ice are perhaps the worst conductors of heat of any substance yet known. In the first place, they never allow their own heat to rise above the freezing point, so that no heat can pass through ice or snow when at 32° , by which means they become an absolute barrier to all heat that is at or above that degree ; so that the heat of the earth, or whatever substance they cover, is retained : but they are conductors of heat

below 32° . Perhaps that power decreases in proportion as the heat decreases under that part.

‘ In the winter of 1776, a frost came on, the surface of the ground was frozen; but a considerable fall of snow also came on, and continued several weeks; the atmosphere at this time was often at 15° , but it was not allowed to affect the surface of the earth considerably, so that the surface of the ground thawed, and the earth retained the heat of 34° , in which beans and peas grow.

‘ The same thing took place in water, in a pond where the water was frozen on the surface to a considerable thickness; a large quantity of snow fell and covered the ice; the heat of the water was preserved and thawed the ice, and the snow at its under surface was found mixed with water.

‘ The heat of the water under the snow was at 35° , in which the fish lived very well.

‘ It would be worthy the attention of the philosopher, to investigate the cause of the heat of the earth, upon what principle it is preserved, &c.’

Mr. Hunter never found that an animal could be restored to life after having been all frozen; but that a part of an animal is restored to life when thawed soon after that part had been frozen. The same thing did not however happen in vegetables; a part once frozen being always dead after it is thawed.

Art. III. The Force of fired Gun-powder, and the initial Velocities of Cannon Balls, determined by Experiments; from which is also deduced the Relation of the initial Velocity to the Weight of the Shot and Quantity of Powder. By Mr. Charles Hutton, of the Military Academy at Woolwich.—The importance of this ingenious paper gained the author, by unanimous consent, the honour of the prize medal on St. Andrew’s day last, annually given on that day by the Royal Society to the author of the best paper of experiments delivered in the course of each year. The experiments related in this paper, which appear to have been made with great judgment and accuracy, are not only curious, but of great importance to natural philosophy in general, as well as to military projectiles in particular, and might be rendered of singular use to the nation in the present war.

‘ These experiments I made at Woolwich in the summer of the year 1775, assisted by several able officers of the royal artillery at that place, and other ingenious gentlemen. The object of them was the determination of the actual velocities with which balls are impelled from given pieces of cannon, when fired with given charges of powder. These experiments were made according to the method invented by Mr. Robins, and described in his

trea-

treatise, entitled, *New Principles of Gunnery*, of which an account was printed in the *Philosophical Transactions* for the year 1743. Before the discoveries of that ingenious gentleman, very little progress had been made in the true theory of military projectiles. His book, however, contained such important discoveries, that it was soon translated into several of the languages on the continent, and the famous Mr. L. Euler honoured it with a very extensive commentary in his translation of it into the German language. That part of it hath always been particularly admired which relates to the experimental method of ascertaining the actual velocities of shot, and in imitation of which were made the experiments related in this paper. Experiments in the manner of Mr. Robins were generally repeated by his commentators and others, with universal satisfaction, the method being so just in theory, so simple in practice, and altogether so ingenious, that it immediately gave the fullest conviction of its excellence, and of the abilities of its author. The use which that gentleman made of this invention was, to obtain the actual velocities of bullets experimentally, in order to compare them with those which he computed *a priori* from his new theory, and thereby to verify the principles on which it is founded. The success was fully answerable to his expectations, and left no doubt of the truth of his theory, when applied to such pieces and bullets as he had used: but these were very small, being only musket balls of about one ounce weight; for, on account of the great size of the machinery necessary for such experiments, Mr. Robins and other ingenious gentlemen had not ventured to extend their practice beyond bullets of that kind, and satisfied themselves with earnestly wishing for experiments to be made in a similar manner with balls of a larger sort. By the experiments in this paper, I have endeavoured, in some degree, to supply this defect, having made them with small cannon balls of above twenty times the size, or from one pound to near three pounds weight. These are the only experiments that I know of which have been made with cannon balls for this purpose, although the conclusions to be deduced from such are of the greatest importance to those parts of natural philosophy which are dependent on the effects of fired gunpowder; nor do I know of any other practical method of ascertaining the initial velocities of military projectiles within any tolerable degree of the truth. The knowledge of this velocity is of the utmost consequence in gunnery: by means of it, together with the law of the resistance of the medium, every thing is determinable relative to that business; for, besides its being an excellent method of trying the strength of different sorts of powder, it gives us the law relative to the different quantities of powder to the different weights of shot, and to the different lengths and sizes of guns. Besides these, there does not seem to be any thing wanting to determine any enquiry that can be

made concerning the flights and ranges of shot, except the effects arising from the resistance of the medium.'

Mr. Hutton then gives a short and clear description of the nature and general out-line of the method in which the experiments are made, in the following words :

' The intention of the experiment is to discover the actual velocity with which a ball issues from a piece, in the usual practice of artillery. This velocity is very great; from one thousand to two thousand feet in a second of time. For conveniently estimating so great a velocity, the first thing necessary is to reduce it, in some known proportion, to a small one. This we may conceive to be effected thus: suppose the ball, with a great velocity, to strike some very heavy body, as a large block of wood, from which it will not rebound, so that they may proceed forward together after the stroke. By this means it is obvious, that the original velocity of the ball may be reduced in any proportion, or to any slow velocity which may conveniently be measured, by making the body struck to be sufficiently large; for it is well known, that the common velocity, with which the ball and block of wood would move forward after the stroke, bears to the original velocity of the ball only, the same ratio which the weight of the ball hath to that of the ball and block together. Thus then velocities of one thousand feet in a second are easily reduced to those of two or three feet only; which small velocity being measured by any convenient means, let the number denoting it be increased in the proportion of the weight of the ball to the weight of the ball and block together, and the original velocity of the ball itself will thereby be obtained. In these experiments, this reduced velocity is rendered very easy to be measured by a very simple and curious contrivance, which is this: the block of wood, which is struck by the ball, is not left at liberty to move straight forward in the direction of the motion of the ball, but it is suspended, as the weight or bob of a pendulum, by a strong iron stem, having a horizontal axis at top, on the ends of which it vibrates freely, when struck by the ball. The consequence of this simple contrivance is evident: this large ballistic pendulum, after being struck by the ball, will be penetrated by it to a small depth, and it will then swing round its axis and describe an arch, which will be greater or less according to the force of the blow struck; and from the size of the arch described by the vibrating pendulum, the velocity of any point of the pendulum itself can be easily computed; for a body acquires the same velocity by falling from the same height, whether it descend perpendicularly down, or otherwise; therefore the length of the arch described, and of its radius being given, its versed sine becomes known, which is the height perpendicularly descended by the corresponding point of the pendulum. The height descended being thus known, the velocity acquired in falling through that height becomes

comes known from the common rules for the descent of bodies by the force of gravity; and this is the velocity of that point of the pendulum: this velocity of any known point whatever is then to be reduced to the velocity at the center of oscillation, by the proportion of their radii or distances from the axis of motion; and the velocity of this center thus obtained, is to be esteemed the velocity of the whole pendulum itself; which being now given, that of the ball before the stroke becomes known from the given weights of the ball and pendulum. Thus then the mensuration of the very great velocity of the ball is reduced to the observation of the magnitude of the arch described by the pendulum, in consequence of the blow struck. This arch may be measured after various ways: in the following experiments it was ascertained by measuring the length of its chord by means of a piece of tape, or small ribband, the one end of which was fastened to the bottom of the pendulum, and the rest of it made to slide through a small machine contrived for the purpose; for thus the length of the tape drawn out, was equal to the length of the chord of the arch described by the bottom of the pendulum.

This description may convey a general idea of the nature and principle of the experiment; but besides the center of oscillation and the weights of the ball and pendulum, the effect of the blow depends also on the place of the center of gravity and the point of impact: it will, therefore, be now necessary to give a more particular description of the machine, and of the methods of finding the above mentioned requisites, and then investigate our general rule for determining the velocity of the balls, in all cases, from them and the chord of the arch of vibration.

These things he then performs in a masterly way, and brings out a very accurate and much more simple and easy rule to compute by, than any before given; which he afterwards applies to the necessary computations of the experiments. These experiments, which are very numerous, being the work of many days, are then detailed in a clear and circumstantial manner, and accompanied with proper observations, and deductions drawn from them. To all of which no abstract would here do sufficient justice. We shall therefore conclude this important article with a few general inferences drawn from the whole.

1. First, it is made evident by them, that powder fires almost instantaneously, seeing that almost the whole of the charge fires though the time be much diminished.

2. The velocities communicated to balls, or shot, of the same weight, with different quantities of powder, are nearly in the sub-duplicate ratio of those quantities. A very small variation, in defect, taking place when the quantities of powder become great.

‘ 3. And when shot of different weights are fired with the same quantity of powder, the velocities communicated to them are nearly in the reciprocal sub-duplicate ratio of their weights.

‘ 4. So that, universally, shot which are of different weights, and impelled by the firing of different quantities of powder, acquire velocities which are directly as the square roots of the quantities of powder, and inversely as the square roots of the weights of the shot, nearly.

‘ 5. It would therefore be a great improvement in artillery to make use of shot of a long form, or of heavier matter; for thus the momentum of a shot, when fired with the same weight of powder, would be increased in the ratio of the square root of the weight of the shot.

‘ 6. It would also be an improvement to diminish the windage; for by so doing, one-third or more of the quantity of powder might be saved.

‘ 7. When the improvements mentioned in the last two articles are considered as both taking place, it is evident that about half the quantity of powder might be saved, which is a very considerable object. But important as this saving may be, it seems to be still exceeded by that of the article of the guns; for thus a small gun may be made to have the effect and execution of one of two or three times its size in the present mode, by discharging a shot of two or three times the weight of its natural ball or round shot. And thus a small ship might discharge shot as heavy as those of the greatest now made use of.

‘ Finally, as the above experiments exhibit the regulations with regard to the weights of powder and balls, when fired from the same piece of ordnance, &c. so by making similar experiments with a gun, varied in its length, by cutting off from it a certain part before each course of experiments, the effects and general rules for the different lengths of guns may be certainly determined by them. In short, the principles on which these experiments were made, are so fruitful in consequences, that, in conjunction with the effects resulting from the resistance of the medium, they seem to be sufficient for answering all the enquiries of the speculative philosopher, as well as those of the practical artillerist.’

Art. IV. A new Case in Squinting. By Erasmus Darwin, M. D. F. R. S. communicated by Tho. Astle, Esq. F. R. S. — The subject was a boy of about five years old, and the circumstances as follows;

‘ 1. He viewed every object which was presented to him with but one eye at a time.

‘ 2. If the object was presented on his right side, he viewed it with his left eye; and if it was presented on his left side, he viewed it with his right eye.

‘ 3. He turned the pupil of that eye, which was on the same side with the object, in such a direction that the image of the ob-

object might fall on that part of the bottom of the eye where the optic nerve enters it.

4. When an object was held directly before him, he turned his head a little to one side, and observed it with but one eye, viz. with that most distant from the object, turning away the other in the manner above described; and when he became tired with observing it with that eye, he turned his head the contrary way, and observed it with the other eye alone, with equal facility; but never turned the axis of both eyes on it at the same time.

5. He saw letters which were written on bits of paper, so as to name them with equal ease, and at equal distances, with one eye as with the other.

From these circumstances Dr. Darwin was at first of opinion that there was not any particular defect in one eye more than in the other, which is the common cause of squinting, as observed by M. Buffon and Dr. Reid; and that the disease was simply a depraved habit of moving his eyes, and might probably be occasioned by the form of a cap or head-dress, which might have been too prominent on the sides of his face, like bluffs used on coach-horses; and might thence, in early infancy have made it more convenient for the child to view objects placed obliquely with the opposite eye, till by habit the *musculi adductores* were become stronger, and more ready for motion than their antagonists. In a supplement to this paper, however, he retracts this opinion, and subscribes to the general cause of an original difference in the two eyes above mentioned. He cured the patient in a great measure by obliging the sight to be directed straight forwards, causing him to wear for a considerable time, for that purpose, a gnomon of thin matter, as paper, pasteboard, or brass, of two or three inches broad, fitted on his nose, so as to prevent him from seeing objects sideways over it.

[*To be continued.*]

A Discourse on the Theory of Gunnery. Delivered at the Anniversary Meeting of the Royal Society, November 30, 1778. By Sir John Pringle, Bart. 4to. 1s. 6d. Nourse.

THIS is the sixth of those annual discourses, that have been printed, of the late very learned president of the Royal Society. They are all esteemed elegant and learned compositions on the interesting subjects of which they treat: and the present one, as it is the last of this kind to be expected from the author, (he having resigned the president's chair on his finishing

finishing the reading of this discourse), so is it equal, if not superior, to any of the preceding five.

The first paragraph shews the nature of the general institution, as well as the present subject, in these words.

' Among the several experiments communicated to the Society, during the course of the preceding year, none seeming so much to engage your attention, as those contained in this paper, intituled, "The force of fired gun-powder, and the initial velocity of cannon-balls, determined by experiments:" with much pleasure therefore I acquaint you, that, on account of the pre-eminence of that communication, your council have judged the author, Mr. Charles Hutton, worthy of the honour of the annual medal, instituted on the bequest of sir Godfrey Copley, bart. for raising a laudable emulation among men of genius, in making experimental inquiries. But, as on former occasions, so now, your council, waving their privilege of determining the choice, have acted only as a select number deputed by you, to prepare matters for your final decision. I come then, on their part, briefly to lay before you the state of the theory of gunnery, from its rise to the time when its true foundation was laid, in order to evince how conducive those experiments may be to the improvement of an art of public concern, as well as to the advancement of natural knowledge, the great object of your institution. And if, upon a review of the subject, you shall entertain no less favourable an opinion of Mr. Hutton's performance, than what your council have done, it is their earnest request that you would enhance the value of this prize, by authorizing your president to present it to our ingenious brother in your name.'

Sir John then takes a short, but comprehensive view, of the ancient artillery, or tormenta militaria, from the earliest accounts down to the invention of gun-powder, which is a new epoch in this science, and on the use of which all the former machines were soon laid aside, as less convenient in military affairs. In the same manner he next traces the gradual improvements in the new mode of this art; evincing that it was not till about 200 years after the use of gun-powder, that any theory was adopted, which took place first among the Italians, and was drawn from the discoveries and writings of Galileo; that this theory was afterwards considerably improved by the French and English; that however till very lately it was a theory purely speculative, geometrically drawn from the laws of projection and the descent of gravity as delivered by the great man last mentioned, according to which every projectile describes a parabola in its flight; that as this can only happen to projects made in vacuo, it is now well-known to all men of science that the parabolic theory can be of little or no service in the

re-

regulation of projects made in the air with very swift motions, and that it must be proper experiments only which can lead us to the true useful rules for practice, by investigating the effects of the resistance of that medium; and that in order to this, the intensity of the first moving force, or fired gun-powder, must be actually determined. He then shews that we had no experiments of this kind to lead us to any useful discovery, before those of the very ingenious Mr. Robins, nor even since, except such as have been made after his manner, and particularly those that are related in Mr. Hutton's paper, which gave occasion to this discourse. He afterwards describes the nature of those experiments, and wherein Mr. Hutton's differ from and are improvements on those of Mr. Robins, in this manner;

• Much therefore are we indebted, says he, to Mr. Hutton, who, treading in the footsteps of the deceased, hath resumed and prosecuted this last desideratum, and hath shewn himself not unequal to so difficult an enterprize.

• Mr. Robins, for determining the initial velocity of shot, arising from different quantities of powder, made use of balls of about an ounce weight; whereas Mr. Hutton, for the same purpose, hath employed those of different weights, from one pound to nearly three; or, in other words, Mr. Robins made trial with musket-shot only; Mr. Hutton with cannon-balls, from 20 to about 50 times heavier. This was a considerable step gained in a disquisition on that part of the science, in which the resistance of the air and other circumstances were not concerned; and where neither analogy alone, nor mathematical deductions alone, nor the two combined, were sufficient for establishing principles applicable to the motion of cannon-balls, without making a new series of experiments: and with what labour and judgement these have been performed, you understood by the account which Mr. Hutton gave of them in his paper,

• But should it now be inquired, what advantages may be derived from Mr. Hutton's experiments, for the advancement of the art of gunnery, and of philosophy in general? I would reply, that as to the former it may be sufficient to observe, that though the improvements be only such as can be deduced from the force of fired gun-powder; yet they are in a higher, more certain, and in a more general manner, than what resulted from the labours of Mr. Robins; who indeed led the way, but who made, as it were in miniature, those experiments which Mr. Hutton hath executed at large, and which Robins himself wished to have made, as well as others who have considered the subject since his time. Now these experiments, though made by Mr. Hutton with cannon-balls of a small size, may nevertheless form just conclusions when applied to cannon-shot of the largest size. And such conclusions inform us of the real force

of powder when fired, either in a cannon or a mortar, impelling a ball or bomb of a given weight; that is, they discover with what velocity a given quantity of powder drives those projectiles in a second, or in any other assigned portion of time. They also shew the law of variation in the velocity arising from different quantities of powder, with the same weight of metal, and likewise that law which takes place upon using balls of different weights. Further, they point out the advantage obtained by diminishing the windage in cannon, and teach us how we may increase the weight of the shot in the same piece, by making it of a cylindrical form, instead of a spherical: by this device, a smaller ship may be enabled to do the execution of a larger one. And experiments of the same kind will also determine the just length of cannon for shooting farthest with the same charge of powder.

‘ Lastly, it is from these experiments, or from others that may be made after the like manner, we are instructed how to answer every question relative to military projectiles, except such as depend on the resistance of the air to bodies moving swiftly in it. This indeed is a consideration which leaves room for greater improvement in the art, and for conferring fresh honours on those, who, like Mr. Hutton, shall have opportunities and abilities for continuing and perfecting this very curious and useful inquiry.

‘ As to the advantages accruing to philosophy from the labours both of Mr. Robins and Mr. Hutton, speak they not for themselves? The sciences of motion and pneumatics are promoted by them; and of what avail their perfection would be for the farther interpretation of nature, you need not be informed. In fine, we have here before us, in these experiments, the surest test of our advancement in true knowledge, which is, the improvement of a liberal art, and the enlargement of the powers of man over the works of creation.’

To obviate an objection which very naturally arises, Sir John then adds,

‘ Some however may think, that the objects of this Society are the arts of peace alone, not those of war, and that, considering how numerous and how keen the instruments of death already are, it would better become us to discourage than to countenance their farther improvement. These naturally will be the first thoughts of the best disposed minds. But when upon a closer examination we find, that since the invention of arms of the quickest execution, neither battles nor sieges have been more frequent nor more destructive, indeed apparently otherwise; may we not thence infer, that such means as have been employed to sharpen the sword, have tended more to diminish than to increase the number of its victims, by shortening contests and making them more decisive. I shall not however insist on maintaining so great a paradox; but only surmise, that whatever
state

state would adopt the Utopian maxims, and proscribe the study of arms, would soon, I fear, become a prey to those who best knew how to use them. For yet, alas! far seem we to be removed from those promised times, "when nation shall not lift up sword against nation, neither shall they learn war any more!"

Having thus finished this excellent Discourse to the largest audience that perhaps was ever assembled at the meetings of this learned and respectable body, sir John then ended the business of his office of president by presenting Mr. Hutton with the medal, pronouncing to him at the same time the following words:

'You have heard, sir, the account I have given of the rise and progress of the theory of gunnery, and of your improvement of it; a recital, which by no means would have done either you or the subject justice, had it been addressed to any other audience than to the present. But as my intention was only briefly to recall to the memory of these gentlemen what they knew of this subject, antecedently to your paper, and to remind them of the result of your experiments, I flatter myself I have said what was sufficient on the occasion: being now authorized by them to deliver into your hand this medal, as the perpetual memorial of their approbation. And let me add, sir, that they make you this present with the more cordial affection, as by your other ingenious and valuable communications they are assured, not only of your talents, but of your zeal, for promoting the interests and honour of their institution.'

Gulstonian Lectures read at the College of Physicians, February 15, 16, and 17. By Samuel Musgrave, M. D. 8vo. 2s. Payne.

THE first of these Lectures treats pathologically of the Dyspnoea, in considering which the author dissents in some points from the theory of baron Haller. This diversity of opinion relates to a particular state of the respiratory organs, which Dr. Musgrave distinguishes by the name of obstructed expiration. It exists when the abdominal muscles act with great power to expel the breath, at the same time that the egress of the latter is prevented, either by a constriction of the glottis, sometimes voluntary and sometimes convulsive, or else by a strong effort of the buccinator muscles confining it within the cavity of the mouth. This state of the respiratory organs is observable when a person attempts to lift a heavy weight. It is imagined by Haller to consist in a long inspiration, accompanied with a great descent of the diaphragm;

phragm; but Dr. Musgrave, on the contrary, supposes, that the diaphragm, instead of being contracted so as to form a flat surface, is forced up by the power of the abdominal muscles, so as to form a surface of considerable convexity towards the thorax: His reasons for this opinion are, first, because the power of the abdominal muscles is considerably greater than that of the diaphragm. Secondly, if the diaphragm was strong enough to withstand the action of the abdominal muscles, and did really withstand it; the constriction of the glottis, or the shutting of the lips, would be a matter of indifference; as the air contained in the thorax suffering no pressure, would be in no danger of escaping. As we find therefore, says he, that in all muscular efforts, either the glottis or the mouth is closely shut, we may reasonably infer that it is shut to prevent the escape of the air contained in the thorax; consequently that this air is pressed upon from beneath by the convexity of the diaphragm.

In the third place, Dr. Musgrave observes, if we suppose with baron Haller, that in all muscular efforts the diaphragm descends and enlarges the cavity of the thorax, it will be impossible to account for the obstruction such efforts give to the circulation of the blood through the lungs, and for the consequent accumulation of it in the right auricle and ventricle, the vena cava, and the jugulars; an accumulation strongly indicated by a variety of symptoms.

The second Lecture is employed on the Pleurisy and Peripneumony, in the treatment of both which diseases the author approves the practice recommended by Sydenham, more than that of any other writer; and he imputes the frequent unsuccessful attempts of curing those disorders to a neglect of the cautions delivered by that celebrated physician. One of these relates to the injunction of taking the patient out of bed every day, for the space of several hours if his strength will admit of it; as in all inflammatory diseases, the warmth of the bed is found to have an exceeding bad effect.

‘ I know not, says our author, whether I shall be pardoned, for supposing that the direction of so celebrated a practitioner has not been fully or properly attended to; but sure I am, there is but too much ground for the supposition. I do not infer this from having heard little of it in conversation, since every man’s acquaintance is confined within a comparatively small circle; but I collect it from this most remarkable circumstance, that almost all the writers upon the pleurisy and peripneumony, from the time of Sydenham to the present hour, have past it over in silence. There are, it is true, some few exceptions. Boerhaave hints at it, but so slightly, that it is plain he laid no great stress

rest upon it. Van Swieten mentions it expressly, and commends it, but without saying that he had ever seen the good effects of it; from which, as he is by no means sparing of words, I conclude he had never practised it. De Haen makes it a general rule in all fevers, to take his patients out of bed, and even to keep them in an erect posture for several hours. The practice of taking them out of bed, if confined to the peripneumony and other inflammatory fevers, would have done him great honour; but he has lost the merit of it, by extending it to those of the nervous and malignant kind; which, to say the least of it, is unsafe, and when combined with that other injunction of an erect posture, becomes particularly absurd. Van Swieten excepted, Dr. Cullen comes the nearest to Sydenham of any author, that has fallen in my way; and even he seems to think, that lying in bed under a light covering is nearly equivalent to being taken out of it.

But the writers who have totally disregarded this precept, are much more numerous, and some of them equally eminent. Baglivi, who was no stranger to the works of Sydenham, upon the subject now before us, which however he has very copiously treated, does not seem to have looked into him at all. Trillerus, a celebrated physician in Germany, who has written an entire book upon the pleurisy, enters into a minute description of the beds proper for the sick; but says not a word of taking them out of it. His countryman Werlhof, who mentions the pleurisy incidentally, objects to their being removed *ex lecti tempore*, even for the purpose of going to stool. Dr. Huxham, my predecessor at Plymouth, has written three long chapters, one on the peripneumony and pleuro-peripneumony, a second on the peripneumonia notha, and a third on the pleurisy; all which subjects he has treated with such a laborious and minute exactness, as if no symptom or rule of practice could possibly have escaped him. Yet in this very prolix discourse, containing, perhaps, every thing else that the argument could suggest, there is not one word or syllable relative to what Sydenham considers as essential to the successful treatment. I could name also authors, not a few, of our own age and country, men of considerable reputation, and even eminence, who have written professedly upon the pleurisy, and all been equally attentive to this circumstance. What shall we say, what cause can we assign for such a singular omission? If we consider the authority and reputation of Sydenham, and the very positive and striking manner in which this aphorism is delivered, it is difficult to conceive that so many writers should have passed it over with deliberate contempt. Yet if we reject this supposition, we are obliged to suppose what is still more harsh, that in consulting this part of Sydenham's book, they had only cast their eye upon the beginning of the chapter, and not taken the trouble of reading it to the end.

• A re-

' A remark will here naturally occur, that if this cooling practice is really necessary to the cure of the disease, the practitioners who have neglected it, must have been very unsuccessful in their treatment of such patients. The supposition, I must say, however humiliating it must be, is strongly countenanced by their writings. For let any one compare the account they give of the disorder in its advanced state, with what Sydenham says of it, they will find the difference to be enormous. Take as examples the three most eminent men who have written most copiously upon it; Baglivi, Trillerus, and Huxham. Their descriptions are full of misery, suffering, and danger; of narrow escapes and frequent relapses; with a very sufficient proportion of fatal events. What on the contrary does Sydenham say? Instead of a long catalogue of alarming and troublesome symptoms, not inferior in terror to Milton's description of a lazaret-house, he tells you with confidence, that the cure of the pleurisy in the method laid down by him, is as certain and safe as that of any disorder whatsoever. Succeeding practitioners, though equally liberal in the use of the lancet, have not been equally happy in their cures. But what then? They have neglected perhaps a circumstance, which Sydenham declares to be essential, and which according as it is neglected or observed, must make a total difference in the nature and progress of the disease.'

With respect to Dr. Musgrave's own observance of Sydenham's method of practice, he informs that he has tried both ways; that he has cured patients whom he suffered to lie in bed; but that in those cases the symptoms have always run considerably higher, and continued much longer, than since he has adhered more exactly to Sydenham's method; under which he observes the disease assumes so different an appearance, that he is confident no person who tries both methods, will hesitate to prefer that of Sydenham.

The subject of the third Lecture is the Pulmonary Consumption, in inquiring into the nature of which our author avows himself of opinion, that those who are carried off by this disease do not die from exhaustion, by expectoration, colliquative sweats, or any other discharge, but that they die in consequence of the continual and increasing weakness, which the fever, as fever, produces.

Respecting the cure of this disease, as well as the pleurisy and peripneumony, we here meet with several judicious observations, highly worthy the attention of practitioners, to whom we would therefore recommend the perusal of those Lectures.

The Literary History of the Troubadours. Containing their Lives, Extracts from their Works, and many Particulars relative to the Customs, Morals, and History of the Twelfth and Thirteenth Centuries. Collected and abridged from the French of Mr. De Saint-Pelaie, by the Author of the Life of Petrarch. 8vo. 6s. Cadell.

THE authoress of this work is Mrs. Susanna Dobson, of Liverpool, to whom the public was a few years since indebted for the *Life of Petrarch* *. In the present History she has chosen a subject strongly connected in similarity with her former production, and which she has also adorned with a strain of animated sentiment, as well as with judicious remarks. The lives of many of the troubadours are distinguished by the same enthusiastic passion that actuated the amorous poet of Vaucluse; whose love for the beautiful Laura, though it has been celebrated as so peculiar, seems to have owed its fame more to the uncommon genius of the Italian innamorato, than to its own superior violence, compared with the ardor that inflamed the Provençal poets.

The word *troubadours* signifies *inventors*, and is applied to the ancient Provençal poets, or those bards who flourished in the southern provinces of France in the twelfth and thirteenth centuries; as the term *jongleurs* is used to express a set of men, who went about singing or reciting the compositions of the troubadours, and who sometimes aspired at the rewards and honours of both professions.

The works and fame of the troubadours, as Mrs. Dobson justly observes, had long been buried in oblivion, till, after immense labour, they were brought to light by Mr. de St. Pelaie, in his *Memoirs of Chivalry*, a book written in French, and whence the present History is extracted.

* We have here, says this ingenious writer, a great and striking picture of the twelfth and thirteenth centuries, when ignorance and barbarism held dominion over Europe. We see passing in review sovereigns and great lords, knights and noble ladies, monks and prelates, libertines and devotees, enthusiasts in love or in religion, satirists or licentious flatterers. All these are exhibited, and form the great succession of troubadours.

* With respect to the writings of the troubadours, a rustic simplicity, joined with lively and sometimes sublime images, are distinguished in their productions. The uncultivated mountains of Scotland, the forests of America, and the frozen deserts of Lapland, have yielded fruits of genius which even now excite

* See Crit. Rev. vol. xl. p. 8, and 145.

our admiration. Minds, indeed, which are confined within the narrow limits of art, and reflect not on the energy of nature, find it difficult to conceive that such productions should arise in a state of ignorance and barbarism: not reflecting, that when the soul is strongly impressed by a single object, its powers are exerted with the greater vigour; there are few ideas, and consequently little to enfeeble the flights of the imagination.

‘ In all nations, poets have preceded prose-writers. A wish to perpetuate any striking facts, gave rise to a language beyond that of common life; a language more expressive and more easily retained. Hence the origin of poetry: and as there is a natural affinity between music and poetry, the words were accompanied with suitable airs, which fixed them still deeper in the memory, and gave, as it were, a body to thought. Such is the progress of the human mind. The first historians, and philosophers, whether in Greece or Rome, were poets; the bards too, of other nations, have celebrated the exploits, and roused the valour and emulation of their countrymen, in verse.

‘ In a country favoured by nature, under a serene sky, and where the genial warmth of the climate enlivens the imagination, without enervating the body, the taste will be more refined, and the compositions more animated. Such was the fortunate situation of the troubadours; they inhabited the southern provinces of France, comprehended under the name of Provence; and were likewise called the Provençal poets, because this language was common to them all.

‘ William IX. count of Poitou, and duke of Aquitaine, is recorded as the first Provençal poet; others, however, had, no doubt, preceded him, as the graces of his style imply an art already cultivated. But it is from this period that we must begin to trace the Provençal poetry; from this time it took a rapid flight, penetrated into the courts, and formed the delight and the admiration of a great part of Europe.

‘ The advances from a state of ignorance and barbarism, to that of cultivation of manners, of reason, and of talents, form one of the most interesting spectacles that is presented in the history of mankind. After a long train of evils, into which error and anarchy had plunged the inhabitants of Europe, the ignorance of the tenth century, accompanied with the ravages committed by a deluge of robbers, gave the finishing stroke to their calamities, and completed their debasement.

‘ In the succeeding age cultivation began to take place, feeble indeed, and ill directed, and more fruitful in error, probably, than even ignorance itself; calculated, however, to draw the mind from its fatal stupefaction. The pontificate of Gregory VII. the shocks which he gave the nations, the violent struggles of the priesthood with the empire, and which were urged on by their successors, excited a general kind of fermentation, which opened,

as it were, the faculties of the soul; while chivalry introduced a career of heroism, in which some of the social virtues gave an éclat to the exploits of military life.

To these different causes may be added the Crusades, which commenced towards the close of the same century. An unheard-of enthusiasm broke through the barriers of nations, united them for the purpose of religious conquests, transported them into the country of Phidias and Homer, and made them breathe the voluptuous air of Asia. Hence new sensations, new ideas, new tastes; and, astonishing to relate, the blind and sanguinary devotion of the Crusades contributed to the developement of reason, and of the fine arts; and forwarded the triumph of the Muses, whose inventive labours gave birth to such a variety of pleasures.

At this period, the class of poets called troubadours began to increase; and they found, in the courts of princes, which were then almost as numerous as the castles, fortune, pleasure, and the most flattering distinction. These considerations induced some to enter into the profession, who were deficient in point of talents; others depended upon their rank, which readily commands flattery; and, being dissipated characters, promoted licentiousness, and became dangerous and corrupt models.

The works of the troubadours are nevertheless of great value, as the customs and morals of these distant ages are, in them, more exactly copied from nature than in any other memoirs of the times. The ancient chroniclers, educated in the gloom and prejudices of a cloister, gave only tiresome narrations; their facts were intermixed with vulgar opinions, and ridiculous legends, and thus they darkened and degraded history. But the poets may be justly styled painters from life. Homer was in fact the historian of his own age; and even his fictions are a source of knowledge and truth. But the compositions of the troubadours had, in some respects, their peculiar uses: their subjects were in general more familiar, and taken from common life, and thus formed pictures of greater simplicity, and from which practical conclusions might more easily be deduced.

There we behold a passionate and outrageous valour, which breathed after combats as its dearest pleasures, and which drew the first laws of nature from the barbarous decisions of the sword. There we behold the prodigality of the nobles, set up as the essential virtue of their nobility; as little delicate in acquiring the means, as in the manner of their dissipation; and not blushing to accumulate by rapine, what was to be exhibited in a ruinous ostentation. There we behold that spirit of independence which fosters the disorders of anarchy; sometimes indeed with a view to interest, crouching under the pliant and humble demeanour of a courtier, but always ready to stand forth with audacity on the first favourable conjuncture. There we behold a boorish and

masculine familiarity, which talks without reserve of persons and things; which censures with equal rudeness the prince and the subject, and establishes a tyranny often greater than that it opposes. There we behold a blind superstition, feeding itself with follies and absurdities; sacrificing to its chimeras, reason, humanity, and the Divinity itself; debasing the Supreme Being by a mistaken homage, and furnishing arms to that irreligion to which it gives birth. There we behold the system of chivalry fully delineated. War, love, and religion formed the basis of this singular institution; and the gallantry borrowed from the northern nations, was by it extended and refined.

Mrs. Dobson very properly distinguishes the compositions of the troubadours into the gallant, the historical, and the didactic. The last of these she considers as the most valuable, as they describe the manners, and correct the vices of the times. The didactic pieces are few, but curious; and the historical relate chiefly to the contests between France and England; the quarrels of the popes with the house of Swabia; the imprisonment of Richard I. on his return from Palestine; the conquests of Philip Augustus over John, the successor of Richard; and the political divisions in the several feudal governments, particularly those of Provence.

The first troubadour on record, as has been mentioned above, was a prince; viz. William, count of Poitou; who lived at the end of the eleventh, and the beginning of the twelfth century. The historian informs us, that he united figure, sense, and courage, to the advantages of birth, and fortune; but he degraded them all by an extreme licentiousness of manners.

The following anecdote is mentioned, to show the prevalence of vice, no less than of wit, in the character of this prince.

‘In disdain of all laws, he had married Malberge, wife of the viscount of Chatelleraud. This adulterous marriage excited the displeasure of the clergy, insomuch, that the bishop of Poitiers was beginning one day, in the presence of the count, to read over him the form of excommunication. William draws his sword, and threatens to kill the bishop, unless he will immediately absolve him. The prelate, feigning himself alarmed, desires a moment’s reflection, and makes use of it to finish the ceremony of excommunication. Strike now, said he, I am ready.—No, replied the prince, I do not love you well enough to dismiss your soul to paradise; but I will send your body into exile. The pieces wrote by this troubadour (except one) are full of obscenity: in this he bids adieu to his native country, to chivalry, as it respected gallantry and pleasure, and to all the vanities of the world. He embarks for the Crusade, as an ex-
piation

piation for his sinful life, asks pardon of all those he may have offended; and having committed the government of Poitou, and the care of his son, yet an infant, to the count of Anjou, his cousin, he implores the protection and assistance of Almighty God, and commends himself to his mercy. He proved unfortunate in this expedition; and such were the excesses and imprudence of the Crusaders, that no one can be surprised at the miseries they underwent. On his return he sung the fatigues, the dangers, and the misfortunes of this enterprize; but the poem is lost. He died in 1122.

The next of these poets is Bernard de Ventadour, born towards the middle of the twelfth century, and son to a domestic of the family of Ventadour in Limosin. He is said to have been courteous and well bred, composed good pieces, and sung them gracefully.

Another prince that figured among the troubadours was Richard I. king of England; who had imbibed a taste for the Provencal compositions at Poitou, of which he was created count in 1174. We shall lay before our readers the narrative of the manner in which this prince is said to have been discovered, when a prisoner of the duke of Austria; but without being answerable for its authenticity.

A minstrel, called Blondel, who owed his fortune to Richard, animated with tenderness towards his illustrious master, was resolved to go over the world till he had discovered the destiny of this prince. He had already traversed Europe, and was returning through Germany, when talking one day at Lintz, in Austria, with the inn-keeper, in order to make this discovery, he learnt that there was near the city, at the entrance of a forest, a strong and ancient castle, in which there was a prisoner who was guarded with great care. A secret impulse persuaded Blondel that this prisoner was Richard; he went immediately to the castle, the sight of which made him tremble: he got acquainted with a peasant, who went often there to carry provision; questioned and offered him a considerable sum to declare who it was that was shut up there; but the good man, though he readily told all he knew, was ignorant both of the name and the quality of the prisoner. He could only inform him, that he was watched with the most exact attention, and was suffered no communication with any one, but the keeper of the castle and his servants. He added, that the prisoner had no other amusement than looking over the country, through a small grated window, which served also for the light that glimmered into his apartment.

He told him that this castle was a horrid abode; that the stair-case and the apartments were black with age; and so dark, that at noon-day it was necessary to have lighted flambeaux to find the way along them. Blondel listened with eager attention,

and meditated several ways of coming at the prisoner, but all in vain. At last, when he found that from the height and narrowness of the window he could not get a sight of his dear master, for he firmly believed it was him, he bethought himself of a French song, the last couplet of which had been composed by Ricnard, and the first by himself. After he had sung, with a loud and harmonious voice, the first part, he suddenly stopped, and heard a voice, which came from the castle-window, continue and finish the song. Transported with joy, he was now assured it was the king his master, who was confined in this dismal castle. The chronicle adds, that one of the keeper's servants falling sick, he hired himself to him, and thus made himself known to Ricnard; and informing his nobles, with all possible expedition, of the situation of their monarch, he was released from his confinement on paying a large ransom.

The following piece is said to have been composed by Richard during his confinement.

"No prisoner can speak of his fate without grief of soul. If he would charm away his trouble, he must compose a song. Small is the benefit he receives, though he may have many friends: they may well blush, when they reflect they have left me in prison two years, through neglect of paying my ransom. And know, my barons of England, Normandy, Gascoigne, and Poitou, that there was not the lowest and most miserable of my companions in adversity, whose deliverance I would not have purchased. I mean not by this to reproach them, but I am still a prisoner.—It is too true, the dead have neither friends nor parents: like such I am abandoned, for the sake of a little silver and gold, I suffer from my misfortunes, but I grieve still more for the hard hearts of my subjects! what a reflection will be on them, should I die in this long captivity. Well may I be troubled! I know that the king my lord ravages my land, notwithstanding the oath we took for the common safety! Chail and Pensavin, my minstrels and my friends! you whom I have loved, and whom I shall ever love! by your songs inform my enemies they will obtain small glory in attacking me: that I have never been perfidious to them; and they will cover themselves with everlasting infamy, if they make war upon me while I am in prison. Countess of Soir, heaven preserve your sovereignty, and that I reclaim, and for which I am held a prisoner."

The next in order is Pons de Capduëil, a rich baron in the diocese of Pui, who is said to have united the advantages of figure, valour, and eloquence, the manners of an agreeable and gallant man, and a genius for poetry and music.

A specimen of the gallantry of the troubadours is contained in the following extract.

'Azalaïs,

* Azalaïs, the daughter of Bernard d'Anduse, a lord of great distinction in Provence, and the wife of Noûil de Mercœur, baron of Auvergne, was the lady to whom he devoted his services: the feasts he made for her were so many grand courts, to which all the nobility resorted in crowds.

* Tournaments rendered these assemblies more brilliant, where Azalaïs and Capdueil were celebrated in music and in song: the baron of Mercœur himself assisted at these gallant spectacles; so that they might be justly supposed not only irreproachable, but honourable.

* Such romantic love, however, being full of fantastic ideas, must ever be subject to whim and caprice; thus it happened to Capdueil. After having long possessed the good graces of Azalaïs, and cultivated her favour by many splendid feasts, in which she took great delight, he suspects that her love results only from the diversions he has procured her: tormented by this secret jealousy, he becomes unjust, and insensible to every proof of kindness from Azalaïs, and he thinks of nothing but trying a heart, where he desires to reign with all the ardour of a pure disinterested love.

* To effect this, he retires into another part of Provence, and attaches himself to the viscountess of Marseille, the wife of Roscelin, viscount of Marseille. He flattered himself that the baroness of Mercœur, inconsolable for this change, would express her grief, if he was really beloved; and then he should return with joy, and renew his court to her: and that if it happened otherwise, it was a certain proof he was not the object of her love.

* When the baroness knew she had a rival, believing herself neglected, and her knight disloyal, she resolved to forget him, and forbade them to pronounce his name before her; and, if by accident he was mentioned, a disdainful silence evinced the sentiments of her heart. At last, to divert her chagrin, she gave herself up to all kinds of diversions.

* Capdueil, who waited in vain for reproaches from Azalaïs, sought information of her by his friends, and what impression his retreat had made on her mind. Their answer only sharpened his grief. Impatient to repair his fault, he returned, and wrote to request grace of the baroness.—No answer.—He wrote again, with the most humble submission, beseeching he might vindicate himself, and refusing no punishment of which he might be judged worthy. No answer still. He then sends a sonnet, as a pledge of his feelings.

* "You have perceived only levity and inconstancy in my retreat, while it proceeded from an excess of love. I wished to prove the effect of my absence on your heart: I was to blame to make such a trial of your love! what a grief was it to me, you expressed no concern at my caprice; but you are as far distant from freedom as ever, for nothing can separate me from you."

‘ To this sonnet, which proved little effectual, succeeded another, expressing the same feelings, but which was equally unsuccessful.

‘ Our miserable troubadour, at last, employed a surer method; he applied to three ladies of distinction, by whose mediation and intreaties he was again received into favour; and he vows never more to wander from the true path of love.’

Arnaud de Marveil was born in the castle of that name, in Perigord. At first he followed the profession of a clerk, or notary, but afterwards became a troubadour, and acquired considerable reputation.

Geoffroi Rudel was prince of Blaye, a town near Bordeaux, and was distinguished by a passion singularly romantic;

‘ Tripoli, in Palestine, had been taken by the Christians in the year 1109, and erected into an earldom, for Bertrand of Toulouse, the son of count Raimond-Gilles.

‘ This city was still in the possession of the Christians, when the fame of the countess of Tripoli warmed the imagination of Geoffroi Rudel. From the representation given of her beauty, and her virtue, by the pilgrims who came from thence, he felt himself transported with the most ardent desire of beholding her; he took the cross, and embarked.

‘ From the following sonnet, love seems to have bore an equal share with curiosity, in exciting him to this voyage.

“ I adore an object whom I have never seen; to whom I cannot express my own feelings, or solicit the explanation of her’s. Yet I am convinced, that among all the Saracen, Jewish, and Christian beauties, none can be compared with her. Every night I retire to rest, my soul is possessed with her image, and in enchanting dreams she appears before me. The light, alas! dissipates the illusion: and the moment I awake, she vanishes away. I then reflect, she inhabits a foreign land, and how immense the space that separates her from my sight. I will pierce through this space! My voyage cannot be unfortunate, for love shall be my guide. The beauty I adore shall behold me, for her sake, clad in a woollen habit, and with a pilgrim’s staff.

“ Ah, if for the love of God she should grant me an asylum in her palace! No.—It will be sufficient for my felicity to be prisoner among the Saracens. I shall then be near the happy dwelling she inhabits! Oh, my God, transport me thither! Grant me only the sight of this beloved object.—It is resolved. I depart. May heaven at least spare my life, to convince her what the love I feel for her has caused me to undertake.

“ On my arrival, my song shall inform her of my passion; and, by the voice of an interpreter, my verse shall be sung before her. Such tenderness cannot, surely, fail to touch her heart. Should she prove ruthless, my god-father must have bestowed on me an evil fate.”

‘ This

! This observation, with which Geoffroi concludes his sonnet, alludes to the gifts bestowed on infants by the fairies, and shews the antiquity of this opinion, which has been transmitted by the ancient writers of romances.

• Possessed with this ardour of soul, our troubadour sailed for Palestine; but just as they were going to debark at Tripoli, he fell down, to all appearance dead, and was laid in the first house they came to, by the companions of his voyage. They immediately ran to inform the countess of an event, so calculated to excite her compassion.

• The affection of Geoffroi, the motive and the circumstance of his voyage, and his cruel destiny, just as he touched the port, penetrated a soul so full of sensibility, and who, unknown to herself, had lighted up, at such a distance, so ardent and wonderful a flame.

• She came out immediately to behold this victim of love, Geoffroi yet breathed. She embraces him! He fixes his eyes on her, and then lifting them up to heaven, with joy, expires in her arms.

• The countess had him magnificently buried among the knights-templars, at Tripoli; and the same day, whether from grief, or piety, she devoted herself to the cloister.

• Though this piece has the air of a romance, there is reason to believe it is founded on fact.

Gavaudan the Elder flourished at the end of the twelfth century, and his pieces are said to contain some curious remarks. He laments, in bitter terms, the loss of Jerusalem, which Saladin had conquered in 1187. Mrs. Dobson observes, that the manner in which he exhorts the Christians to make war against the infidels, is remarkable for its simplicity of style, and no less for the rudeness peculiar to the age.

Peter Rogiers was a gentleman of Auvergne. He had been educated for the church, and was made canon of Clermont; but afterwards became a troubadour. He died of melancholy, on being banished the presence of Ermengarde, viscountess of Narbonne, and is mentioned by Petrarch in his *Triumph of Love*.

Folquet de Marseilles, bishop of Toulouse, was the son of a Genoese merchant. He had the esteem of Richard I. king of England, and Alphonso II. king of Aragon; but attached himself chiefly to Barral, viscount of Marseilles, whose court was a theatre of gallantry. After leading the life of a libertine poet, he took the monastic vow at Citeaux, about the year 1200; but issuing from this retreat, with all the rage of fanaticism, he was elected bishop of Toulouse, and became distinguished for his cruel and ungovernable temper, in the wars with the Albigenses, who rose up against the riches and the power of the clergy.

[*To be continued in our next.*]

The

The History of Modern Europe. With an Account of the Decline and Fall of the Roman Empire, and a View of the Progress of Society, from the Fifth to the Eighteenth Century. In a Series of Letters from a Nobleman to his Son. 2 vols. 8vo. 12s. boards. Robinson.

THE idea of this work, we are told, was suggested by the Earl of Chesterfield's Letters to his Son on the Study of Modern History, which that noble lord recommended with particular warmth and attention. It is doubtless from the later periods of human annals that the most important instruction can be derived. For though the ancient records of nations afford entertainment, they are too much involved in uncertainty, or mixed with fable, to be considered as useful representations of those characters and consequential events, which form the grand objects of historical research. Modern history, on the contrary, may be ascertained with a degree of exactness sufficient to establish its credit. It delineates men and manners through the various gradations of society, from barbarism to a state of refinement; while by unfolding the springs of action, and tracing the progress and connection of events, it leads at once to the knowledge of human nature, and of those principles which influence our civil and political system.

The first Letter treats of the fall of the Roman empire, and the settlement of the barbarians. Of the moral and political causes of this signal revolution we meet with the following just and animated account,

‘As soon as the Romans had subdued the north of Europe, they set themselves to civilize it. They transferred into the conquered countries their laws, manners, arts, sciences, language, and literature: and some have thought these a sufficient compensation for the loss of liberty and independency; but you, I hope, will judge very differently, whatever veneration you may have for the Roman name.

‘Good laws are essential to good government, arts and sciences to the prosperity of a nation, and learning and politeness to the perfection of the human character: but these, to exalt a people, must be the result of the natural progress of civilization, not of any adventitious ferment or violence from abroad. The fruits of summer are ripened in winter by art; but the course of the seasons is necessary to give them their proper flavour, their proper size, or their proper taste. The spontaneous produce of the forest, though somewhat harsh, is preferable to what is raised by such violent culture: and the native dignity, the native manners, and rude virtues of the barbarian, are superior to all that can be taught the slave. When mankind are obliged to look up to a master for honour and consequence, to flatter his

his foibles, and to fear his frown; cunning takes place of wisdom, and treachery of fortitude; the mind loses its vigour, the heart its generosity, and man, in being polished, is only debased.

This truth was never, perhaps, more strikingly exemplified than in the history of the Roman empire. The degrading influence of its dominion, more than any other circumstance, hastened its final dissolution; for although the conquered nations were, by that means, more easily kept in subjection, they became unable to resist a foreign enemy, and might be considered as decayed members of the body politic, which increased its size without increasing its strength. An appearance of prosperity, indeed, succeeded to the havoc of war; the ruined cities were rebuilt, and new ones founded; population flourished; civilization advanced; the arts were cultivated: but the martial and independent spirit of the people was so totally extinct in a few centuries, that instead of preferring death to slavery, like so many of their illustrious ancestors, they patiently submitted to any contribution which a rapacious governor was pleased to levy; and the descendants of those gallant warriors, who had disputed the field with the Roman legions under Cæsar and Germanicus, were unable to oppose the most desultory inroads of a troop of undisciplined barbarians. They were become incapable either of thinking or acting for themselves. Hence all the countries, which had been subjected to the Roman yoke, fell a prey to the first invader, after the imperial forces were withdrawn.

Many other causes contributed to the fall of the Roman empire.

Rome owed her dominion as much to the manners as to the arms of her citizens. Their dignity of sentiment; their love of liberty, and of their country; their passion for glory; their perseverance in toils; their contempt of danger and of death; their obedience to the laws; and, above all, their military discipline, had extended and cemented the conquests of the Romans. The very injustices of that sovereign people, (for I speak of the times of the republic) were covered with a certain majesty, which made even tyranny respectable: but their government carried in its bosom the seeds of destruction. The continual jealousy between the senate and the people, without any balancing power, made the ruin of the republic inevitable, as soon as the manners were relaxed; and a relaxation of manners was necessarily produced, by the pillage of Greece, and the conquest of Asia; by the contagious refinements of the one, and the influx of wealth from the other.

The fall of Carthage, and the expulsion of the Gauls out of Italy, though seemingly the two most fortunate events in the Roman history, contributed also to a change of manners, and to the extinction of Roman liberty. While Carthage subsisted, the attention of all parties was carried to that rival state; so de-

send

send themselves, or annoy their enemies, was the only care of the Romans: and, as long as the Gauls had possessions in the neighbourhood of Rome, her citizens were united by the sense of a common danger; but no sooner were their fears from abroad removed, than the people grew altogether ungovernable. Ambitious men took advantage of their licentiousness; party clashed with party. A master became necessary, in order to terminate the horrors of civil war, as well as to give union and vigour to the state. Interest and vanity made courtiers; force or fear, slaves. The people were disarmed by the jealousy of despotism, and corrupted by the example of an abandoned court. Debauchery, profligacy, and almost every vice, was common upon the throne.*

The author next takes a view of the policy and legislation, established by the barbarians on their settlement in the provinces of the Roman empire; since known by the name of the feudal system. He observes that this mode of government, with all its imperfections, and the disorders to which it gave birth, was not so debasing to humanity as the uniform pressure of Roman despotism. But this remark seems applicable only to the superior orders in the state; for under the feudal government, the common people were considered in no other light than as slaves.

The third Letter recites the transactions of Europe, from the settlement of the northern nations to the time of Charlemagne, the period when modern history begins to assume its importance. The first country mentioned in this detail is France; which is succeeded by Spain, Italy, and the empire of Constantinople.

The fourth Letter is employed on the history of Britain, from the time it was deserted by the Romans, to the end of the Saxon heptarchy; and the fifth describes the government, laws, and manners of the Saxons in Britain. The sixth treats of the reign of Charlemagne; and the seventh, of the empire of this monarch, and the church, from the accession of Lewis the Debonair, to the death of Charles the Bald. Hardly any part of history affords a more striking example than this period, of the sudden elevation and dismemberment of a prodigious empire; the former in consequence of the extraordinary talents of a prince, and the latter, of the weakness of his successor. How different from the government and splendid transactions of Charlemagne, appears the conduct of his son Lewis in the following extract!

The history of Europe, during several ages after the death of Charlemagne, is little more than a catalogue of crimes, and a register of the debasing effects of ignorance and superstition.

His

His empire soon experienced the fate of Alexander's. It had quickly attained its height; and yet, while animated by the superior genius of Charles, it possessed a surprising degree of strength and harmony: but these not being natural to the feudal system, the discordant elements began to separate under his son, Lewis the Debonair (so called on account of the gentleness of his manners), and that vast body being no longer informed by the same spirit, was in a short time entirely dismembered.

Lewis, though a prince of middling capacity, was unable to support so great a weight of empire: and his piety and parental fondness, however amiable in themselves, enfeebled a character already too weak, and an authority never respected. He rendered himself odious to the clergy by attempting to reform certain abuses, without foreseeing that this powerful body would not pay him the same submission they had done his father. More religious than political, he spent less time in settling the affairs of his empire than those of his soul: ignorant that true religion consists in fulfilling the duties of our station, and that the practices of the cloister are improperly associated with the functions of the throne. But his greatest error was occasioned by his paternal affection, and a blind imitation of his father's example, in dividing his dominions among his children. Soon after his accession to the throne, he associated his eldest son Lothario with him in the empire; he created Pepin king of Aquitaine, Lewis king of Bavaria; and, after the ceremony of coronation was over, sent them to the government of their respective kingdoms.

Bernard, king of Italy, the grandson of Charlemagne, was offended at this division. He thought his right to the empire superior to Lothario's, as his father Pepin was the elder brother of Lewis. The archbishops of Milan and Cremona flattered him in his pretensions: he revolted, and levied war against his uncle, in contempt of the imperial dignity, to which his crown was subject. Lewis acted on this occasion with more vigour than either his friends or his enemies expected; he immediately raised a powerful army, and was preparing to cross the Alps, when Bernard was abandoned by his troops. This unfortunate prince was made prisoner, and condemned to lose his head; but his uncle, by a singular kind of lenity, mitigated the punishment to the loss of his eyes. He died three days after; and Lewis, in order to prevent future troubles, ordered three natural sons of Charlemagne to be shaved, and shut up in a convent.

After these rigours, the emperor was violently seized with remorse, accusing himself of the murder of his nephew, and of tyrannic cruelty to his brothers, inhumanly secluded from the world. He was encouraged by the monks in this melancholy humour; which, at last, came to such a height, that he impeached himself in an assembly of the States, and begged the bishops to enjoin him public penance. The clergy now sen-

sensible of Lewis's weakness, set no bounds to their usurpations. The popes thought they might do any thing under so pious a prince: they did not wait for the emperor's confirmation, and were guilty of every other irregularity. The bishops exalted themselves above the throne, and the whole fraternity of the church claimed an exemption from all civil jurisdiction. Even that set of men who pretend to renounce the world, the monks, seemed to aspire at the government of it.

Lewis, by the advice of his ministers, who were desirous to divert him from his monastic habits, had married a second wife, whose name was Judith, descended from one of the noblest families in Bavaria, and distinguished both by her mental and personal accomplishments. This princess brought him a son, afterwards known by the name of Charles the Bald, whose birth was the occasion of much joy, but proved in a short time the cause of many sorrows. For this son there was no inheritance, the imperial dominions being already divided among the children of the first marriage. The empress, therefore, who had gained a great ascendancy over her husband, pressed Lewis to place her son Charles on a footing with his other children, by a new division of the empire. Aquitaine and Bavaria were small kingdoms; from them nothing could be expected: but Lothario's share was large, and might spare a little. Sensible of the wishes of his father, and prevailed on by the entreaties of this fond mother, Lothario consented, that some provision should accordingly be made for his brother Charles; but he soon repented, and the three brothers joined in a rebellion against their father; the most singular circumstance, perhaps, to be met with in history.

These disorders were fostered by Walla, abbot of Corbie, a monk of high birth, who had formerly been in the confidence of Lewis, but was now in disgrace. He declaimed against the court, and against the empress in particular, accusing her of an adulterous commerce with count Bernard, the prime minister. His schemes succeeded. The emperor was abandoned by his army, and made prisoner, along with his wife Judith, and her son Charles. The empress was shut up in a cloister, and Lewis himself would have been obliged to take the monastic habit, had it not been supposed that he would make a voluntary resignation of his crown. He had the courage, however, to insist on the rectitude of his intentions while he acknowledged his errors, and promised to act with more circumspection for the future. The nobility pitied their humbled sovereign; and by the intrigues of the monk Gombaud, who sowed dissensions among the brothers, he was restored to his dignity, and seemingly reconciled with his family.

The first use that the emperor made of his liberty, was to recall his consort to court; though not without the permission of the pope, as she had formally taken the veil. Bernard was also recalled, and Walla banished; yet Lewis did not long enjoy

joy either peace or tranquility. The monk Gombaud thought he had a right to be prime minister, as the reward of his services; and as women generally repay flattery with favour, they as generally reserve vengeance for insult: the empress brought her animosities along with her. Walla's friends were persecuted, and Lothario was deprived of the title of emperor, that the succession might be reserved for young Charles. The three brothers again associated in a league against their father. Count Bernard, dissatisfied with his master's conduct, joined the rebels; and Gregory IV. then pope, went to France in the army of Lothario, under pretence of accommodating matters, but really with an intention to employ against the emperor that power which he derived from him, glad of an opportunity to assert the supremacy and independency of the holy see.

The presence of the pope, in those days of superstition, was of itself sufficient to determine the fate of Lewis. After a deceitful negotiation, and an interview with Gregory on the part of Lothario, the unfortunate emperor found himself abandoned by his army, and at the mercy of his rebellious sons. He was deposed in a tumultuous assembly held on the spot, and Lothario proclaimed in his stead; after which infamous transaction the pope returned to Rome.

The eighth Letter recounts the history of the Normans and Danes, before their settlement in France and England; the ninth traces the history of England, from the end of the Saxon heptarchy, to the death of Alfred the Great; the tenth is employed on the empire of Charlemagne and the church, from the death of Charles the Bald, to the death of Lewis IV. when the imperial dignity was translated from the French to the Germans; the eleventh deduces the history of the German empire, from the election of Conrad I. to the death of Henry the Fowler; the twelfth treats of France, from the settlement of the Normans, to the extinction of the Carlovingian race; and the thirteenth continues the history of the German empire, and its dependencies, Rome, and the Italian states, under Otho the Great, and his successors of the house of Saxony. This prince, deservedly styled the Great, was the most powerful emperor since Charlemagne, and re-united Italy to the imperial dominions; but, like the monarch last mentioned, he propagated religion by the force of arms. The throne of Otho was successively occupied by his son and grandson of the same name; the latter of whom is said to have been poisoned by a pair of gloves sent him by Crescentius's widow, whom he had debauched under a promise of marriage.

In the fourteenth Letter the author resumes the history of England from the death of Alfred, to the reign of Canute the Great. The fifteenth treats of France, from the accession of
of

of Hugh Capet, to the invasion of England by William duke of Normandy. As this period forms a new epoch in the French history, we shall present our readers with a short extract from the narrative.

‘ While England changed its masters, and Germany its form of government, France also had changed its reigning family, and was become, like Germany, a government entirely feudal. Each province had its hereditary counts or dukes. He who could only seize upon two or three small villages, paid homage to the usurper of a province; and he who had only a castle, held it of the possessor of a town. The kingdom was a monstrous assemblage of members, without any compact body.

‘ Of the princes, or nobles, who held immediately of the crown, Hugh Capet was not the least powerful. He possessed the dukedom of France, which extended as far as Touraine; he was also count of Paris; and the vast domains which he held in Picardy and Champagne, gave him great authority in those provinces. He therefore seized the crown on the death of Lewis V. and brought more strength to it, than he derived from it; for the royal domain was now reduced to the cities of Laon and Soissons, with a few other disputed territories.

‘ The right of succession belonged to Charles, duke of Lorraine, uncle to Lewis V. but the condition of vassal of the empire appeared to the French nobility a sufficient reason for excluding him, and Hugh Capet secured the favour of the clergy by resigning the abbies which had been hereditary in his family. An extreme devotion, real or apparent, recommended him to the people; and particularly, his veneration for reliques. Force and address seconded his ambition, and the national aversion to his rival completed its success. He was acknowledged in an assembly of the nobles; he was anointed at Rheims; and he farther established his throne, by associating his son Robert in the government of the kingdom, and vesting him with those ensigns of royalty, which he prudently denied himself, as what might give umbrage to men who were lately his equals.

‘ Charles, in the mean time, entered France; made himself master of Laon by assault, and of Rheims, by the treachery of archbishop Arnold, his relation. But this unhappy prince was afterwards himself betrayed by the bishop of Laon, and made prisoner for life.

‘ A council was assembled for the trial of Arnold. He was degraded; and Gerbert, a man of learning and genius, who had been tutor to the emperor Otho III. and to the king’s son, Robert, was elected into the see of Rheims. But the court of Rome not being consulted in this transaction, it was declared void; Arnold was re-established, and Gerbert deposed. The first,

first, however, remained in prison, till the death of Hugh Capet, who was more afraid of Arnold's intrigues than the thunder of the Vatican; while the second, having found an asylum in the court of his pupil Otho, became archbishop of Ravenna, and afterwards pope, under the name of Sylvester II.

Nothing else remarkable happened during the reign of Hugh Capet, who conducted all things with great prudence and moderation; and had the singular honour of establishing a new family, and in some measure a new form of government, with few circumstances of violence, and without shedding blood. He died in the fifty-seventh year of his age, and the eighth of his reign, and was quietly succeeded by his son Robert; a prince of a less vigorous, though not of a less amiable character.

The most remarkable circumstance in the reign of Robert, and the most worthy of your attention, is his excommunication by the pope. This prince had espoused Bertha, his cousin in the fourth degree; a marriage not only lawful according to our present ideas of things, and justified by the practice of all nations, ancient and modern, but necessary to the welfare of the state, she being the sister of Rodolph, king of Burgundy. But the clergy, among their other usurpations, had, about this time, made a sacrament of marriage, and laid the most essential of civil engagements under spiritual prohibitions, which extended even to the seventh degree of consanguinity. The popes politically arrogated to themselves a special jurisdiction over this first object of society, and that on which all the rest hang; Gregory V. therefore undertook to dissolve the marriage between Robert and Bertha, though it had been authorised by several bishops; and in a council held at Rome, without examining the cause, and without hearing the parties, he published, with the most despotic authority, an imperious decree, which ordered the king and queen to be separated, under peril of excommunication; and all the bishops who had countenanced the pretended crime, were suspended from their functions, till such time as they should make satisfaction to the holy see.

Robert, however, persisted in keeping his wife, and thereby incurred the sentence of excommunication; which, according to cardinal Peter Damien, an historian of those times, had such an effect on the minds of men, that the king was abandoned by all his courtiers, and even by his own domestics, two servants excepted; and these threw to the dogs all the viands which he left at meals, and purified, by fire, the vessels in which he had been served: so fearful were they of what had been touched by an excommunicated person! The same credulous author adds, that the queen was brought to bed of a monster, which had a neck and head like a goose: a certain proof, and punishment of incest!—But, as Voltaire very justly observes, there was nothing monstrous in all this affair, but the insolence of the pope, and the weakness of the king; who giving way to superstitious

terrors, or afraid of civil commotions, at last repudiated his wife Bertha, and married Constance, daughter to the count of Arles, in whom he found a tyrant, instead of an amiable comfort.

The sixteenth Letter continues the history of England, from the Danish, to the Norman conquest; and the next recites that of Spain, the Arabs, and the empire of Constantinople, during the ninth, tenth, and part of the eleventh century.

The author mentions the justiza of Aragon as an officer known only in that country; but we believe such an officer was familiar in every feudal state, and constituted a part of the *aula regis*.

Hitherto the author has rapidly traversed what he calls the wilds of history, where the objects are confused, rude, and uninteresting; and before he enters the more cultivated fields, he devotes the eighteenth Letter to a review of the progress of society in Europe, from the settlement of the modern nations, to the middle of the eleventh century. He then resumes the narrative of the German empire and its dependencies, Rome and the Italian states, under Conrad II. and his descendants of the house of Franconia; passing afterwards to the history of England, and thence to that of other countries, in a chronological gradation.

This work is comprised in seventy-two Letters, which exhibit a clear and faithful detail of the European history since the fall of the Roman empire. The author seems to have chiefly followed the authority of Voltaire, whose lively and apposite sentiments he, on many occasions, adopts. Considered as an epistolary production, apparently calculated for the improvement of a young pupil, it contains much fewer apostrophes than might have been expected, in the course of so extensive a work; but if the author does not convey instruction by a direct address to the understanding, he treats of events and characters in that free and animated manner, that is best suited to the purpose of historical information, as well as of entertainment.

The English Poets, with Prefaces biographical and critical to each Author. By Samuel Johnson, L.L.D. Illustrated with Heads, engraved by Bartolozzi, Caldwell, Hall, Sherwin, Walker, &c. 60 vols. small 8vo. 7l. 10s. half bound. Printed for the principal Booksellers,

AS the general character of every polished nation depends in a great measure on its poetical productions, too much care cannot be taken, in works of this nature, to impress on foreigners a proper idea of their merit. This task was

was perhaps never so well executed as in the performance before us. Our poetical militia, clothed in the new uniform which the editors have here bestowed upon them, make a most respectable figure, both with regard to numbers and appearance. The text is, in general, correct, the paper not too white or glossy, but neat and clean, and the type sharp and elegant; though for eyes turned of fifty it may be thought rather too small. We could have wished, for the sake of uniformity, that the Lives of the Poets, instead of making a number of distinct volumes, had been prefixed to the works of the several authors, and in the same type. But to this we suppose the booksellers had some weighty and substantial objections, which will appear in due time. In the mean while, we must be content with what Dr. Johnson has found leisure to give his poets; some few a long life, some a short one, and some none at all. What we already have is however worthy of the writer; and, like the rest of his works, both amusing and instructive.

Biography, so far at least as it is concerned about little men, is not very entertaining, except when it has the additional grace of novelty to recommend it. The life of a poet is seldom read twice; and when the few interesting circumstances, or diverting anecdotes that can be picked up concerning him, are once known, curiosity is satisfied: to run over the same ground, therefore, when there could be little hopes of starting fresh game, to be obliged to tell the same tale which had been often repeated, was a task that could not promise to the undertaker much pleasure, or flatter him with the hopes of much additional fame by the execution of it: it was a labour which few men would have had courage and patience enough to engage in; and in which we at the same time firmly believe no man but Dr. Johnson would have performed so well. He has proved, indeed, that a man of genius, penetration, and sagacity, can always, even from old and worn-out materials, strike out something new and entertaining.

The Lives of the Poets, as far as they go (and we hope soon to have more of them) are well written, and as the painters say, in his best manner. This writer has, we know, been censured for a pompous phraseology: with what degree of justice we leave our readers to determine. Certain it is, that very little

* In one of the Lives Dr. Johnson talks of lines that *“were distinguished by repulsive harshness”*—and in his Life of Dryden informs us, that he loved sometimes *“to approach the precipice of absurdity, and to hover over the abyss of unideal vacancy.”* These, with two or three more instances of a turgid style, we could wish might be omitted in a future edition.

of this kind appears in the work before us ; and for that little we are made ample amends by a variety of judicious reflections on men and manners, sensible and lively observations, together with many excellent criticisms on the most striking passages, equally just and impartial.

The writers of poetical lives seem in general to imagine themselves bound in honour to deal in nothing but panegyrics, and it is looked upon as a kind of petty treason in the biographer to see any fault in the hero of his history. This however is by no means the case with Dr. Johnson ; if he has erred, it is rather perhaps on the other side, as his remarks on some of our best poets, particularly Milton and Waller, whose political opinions by no means coincided with his own, may be thought rather too severe.

Amongst other reflections on Milton's conduct, we meet with the following :

• His theological opinions are said to have been first Calvinistical ; and afterwards, perhaps when he began to hate the Presbyterians, to have tended towards Arminianism. In the mixed questions of theology and government, he never thinks that he can recede far enough from popery, or prelacy ; but what Baudius says of Erasmus, seems applicable to him, *magis habuit quod fugeret, quam quod sequeretur*. He had determined rather what to condemn than what to approve. He has not associated himself with any denomination of Protestants : we know rather what he was not, than what he was. He was not of the church of Rome ; he was not of the church of England.

• To be of no church is dangerous. Religion, of which the rewards are distant, and which is animated only by faith and hope, will glide by degrees out of the mind, unless it be invigorated and reimpresed by external ordinances, by stated calls to worship, and the salutary influence of example. Milton, who appears to have had full conviction of the truth of Christianity, and to have regarded the Holy Scriptures with the profoundest veneration, to have been untainted by any heretical peculiarity of opinion, and to have lived in a confirmed belief of the immediate and occasional agency of Providence, yet grew old without any visible worship. In the distribution of his hours, there was no hour of prayer, either solitary, or with his household ; omitting publick prayers, he omitted all.

• Of this omission the reason has been sought, upon a supposition which ought never to be made, that men live with their own approbation, and justify their conduct to themselves. Prayer certainly was not thought superfluous by him, who represents our first parents as praying acceptably in the state of innocence, and efficaciously after their fall. That he lived without prayer can hardly be affirmed ; his studies and meditations

tations were an habitual prayer. The neglect of it in his family was probably a fault, for which he condemned himself, and which he intended to correct, but that death, as too often happens, intercepted his reformation.

His political notions were those of an acrimonious and surly republican, for which it is not known that he gave any better reason than that "a popular government was the most frugal; for the trappings of a monarchy would set up an ordinary commonwealth." It is surely very shallow policy, that supposes money to be the chief good; and even this, without considering that the support and expence of a court is, for the most part, only a particular kind of traffick, by which money is circulated, without any national impoverishment.

Milton's republicanism was, I am afraid, founded in an envious hatred of greatness, and a sullen desire of independence; in petulance, impatient of controul; and pride, disdainful of superiority. He hated monarchs in the state, and prelates in the church; for he hated all whom he was required to obey. It is to be suspected that his predominant desire was to destroy rather than establish, and that he felt not so much the love of liberty as repugnance to authority.

It has been observed, that they who most loudly clamour for liberty, do not most liberally grant it. What we know of Milton's character, in domestick relations, is, that he was severe and arbitrary. His family consisted of women; and there appears in his books something like a Turkish contempt of females, as subordinate and inferior beings. That his own daughters might not break the ranks, he suffered them to be depressed by a mean and penurious education. He thought woman made only for obedience, and man only for rebellion.

Whatever opinion our biographer has of Milton's political and moral conduct, he does ample justice to his poetical character. His criticism on the *Paradise Lost* is masterly. We shall give our readers a part of it.

The sentiments, says he, as expressive of manners, or appropriated to characters, are, for the greater part, unexceptionably just.

Splendid passages, containing lessons of morality, or precepts of prudence, occur seldom. Such is the original formation of this poem, that, as it admits no human manners till the Fall, it can give little assistance to human conduct. Its end is to raise the thoughts above sublunary cares or pleasures. Yet the praise of that fortitude, with which Abdiel maintained his singularity of virtue against the scorn of multitudes, may be accommodated to all times; and Raphael's reproof of Adam's curiosity after the planetary motions, with the answer returned by Adam, may be confidently opposed to any rule of life which any poet has delivered.

‘ The thoughts which are occasionally called forth in the progress, are such as could only be produced by an imagination in the highest degree fervid and active, to which materials were supplied by incessant study and unlimited curiosity. The heat of Milton's mind might be said to sublimate his learning, to throw off into his work the spirit of science, unmingled with its grosser parts.

‘ He had considered creation in its whole extent, and his descriptions are therefore learned. He had accustomed his imagination to unrestrained indulgence, and his conceptions therefore were extensive. The characteristick quality of his poem is sublimity. He sometimes descends to the elegant, but his element is the great. He can occasionally invest himself with grace; but his natural port is gigantic loftiness. He can please when pleasure is required; but it is his peculiar power to astonish.

‘ He seems to have been well acquainted with his own genius, and to know what it was that nature had bestowed upon him more bountifully than upon others; the power of displaying the vast, illuminating the splendid, enforcing the awful, darkening the gloomy, and aggravating the dreadful: he therefore chose a subject on which too much could not be said, on which he might tire his fancy without the censure of extravagance.

‘ The appearances of nature, and the occurrences of life, did not satiate his appetite of greatness. To paint things as they are, requires a minute attention, and employs the memory rather than the fancy. Milton's delight was to sport in the wide regions of possibility; reality was a scene too narrow for his mind. He sent his faculties out upon discovery, into worlds where only imagination can travel; and delighted to form new modes of existence, and furnish sentiment and action to superior beings, to trace the counsels of hell, or accompany the choirs of heaven.

‘ But he could not be always in other worlds: he must sometimes revisit earth, and tell of things visible and known. When he cannot raise wonder by the sublimity of his mind, he gives delight by its fertility.

‘ Whatever be his subject, he never fails to fill the imagination. But his images and descriptions of the scenes or operations of nature do not seem to be always copied from original form, nor to have the freshness, raciness, and energy of immediate observation. He saw nature, as Dryden expresses it, *through the spectacles of books*; and on most occasions calls learning to his assistance. The garden of Eden brings to his mind the vale of Enna, where Proserpine was gathering flowers. Satan makes his way through fighting elements, like Argo between the Cyanean rocks, or Ulysses between the two Sicilian whirlpools, when he shunned Charybdis on the *larboard*. The mythological allusions have been justly censured, as not being always

ways used with notice of their vanity ; but they contribute variety to the narration, and produce an alternate exercise of the memory and the fancy.

His families are less numerous, and more various, than those of his predecessors. But he does not confine himself within the limits of rigorous comparison : his great excellence is amplitude, and he expands the adventitious image beyond the dimensions which the occasion required. Thus, comparing the shield of Satan to the orb of the moon, he crowds the imagination with the discovery of the telescope, and all the wonders which the telescope discovers.

Of his moral sentiments it is hardly praise to affirm that they excel those of all other poets ; for this superiority he was indebted to his acquaintance with the sacred writings. The ancient epick poets, wanting the light of revelation, were very unskilful teachers of virtue ; their principal characters may be great, but they are not amiable. The reader may rise from their works with a greater degree of active or passive fortitude, and sometimes of prudence ; but he will be able to carry away few precepts of justice, and none of mercy.

From the Italian writers it appears, that the advantages of even Christian knowledge may be possessed in vain. Ariosto's pravity is generally known ; and though the Deliverance of Jerusalem may be considered as a sacred subject, the poet has been very sparing of moral instruction.

In Milton every line breathes sanctity of thought, and purity of manners, except when the train of the narration requires the introduction of the rebellious spirits ; and even they are compelled to acknowledge their subjection to God, in such a manner as excites reverence and confirms piety.

Of human beings there are but two ; but those two are the parents of mankind, venerable before their fall for dignity and innocence, and amiable after it for repentance and submission. In their first state their affection is tender without weakness, and their piety sublime without presumption. When they have sinned, they shew how discord begins in natural frailty, and how it ought to cease in mutual forbearance ; how confidence of the divine favour is forfeited by sin, and how hope of pardon may be obtained by penitence and prayer. A state of innocence we can only conceive, if indeed, in our present misery, it be possible to conceive it ; but the sentiments and worship proper to a fallen and offending being, we have all to learn, as we have all to practise.

These observations are new, just, and pertinent. Where the editor condemns Milton, he does it with equal justice and propriety ; and every man who reads the following remark will readily subscribe to the truth of it.

A 2 4

The

' The plan of *Paradise Lost* has this inconvenience, that it comprises neither human actions nor human manners. The man and woman who act and suffer, are in a state which no other man or woman can ever know. The reader finds no transaction in which he can be engaged; beholds no condition in which he can by any effort of imagination place himself; he has, therefore, little natural curiosity or sympathy.

' We all, indeed, feel the effects of Adam's disobedience; we all sin like Adam, and like him must all bewail our offences; we have restless and insidious enemies in the fallen angels, and in the blessed spirits we have guardians and friends; in the redemption of mankind we hope to be included; and in the description of heaven and hell we are surely interested, as we are all to reside hereafter either in the regions of horror or of bliss.

' But these truths are too important to be new; they have been taught to our infancy; they have mingled with our solitary thoughts and familiar conversation, and are habitually interwoven with the whole texture of life. Being therefore not new, they raise no unaccustomed emotion in the mind; what we knew before we cannot learn; what is not unexpected cannot surprise.

' Of the ideas suggested by these awful scenes, from some we recede with reverence, except when stated hours require their association; and from others we shrink with horror, or admit them only as salutary inflictions, as counterpoises to our interests and passions. Such images rather obstruct the career of fancy than incite it.

' Pleasure and terror are indeed the genuine sources of poetry; but poetical pleasure must be such as human imagination can at least conceive, and poetical terror such as human strength and fortitude may combat. The good and evil of eternity are too ponderous for the wings of wit; the mind sinks under them in passive helplessness, content with calm belief and humble adoration.'

Concerning Butler very little is said, because very little could ever be known. Dr. Johnson's observations, therefore, are principally confined to his works. The following remark on *Hudibras* is extremely just and sensible.

' Of the ancient poets every reader feels the mythology tedious and oppressive. Of *Hudibras* the manners, being founded on opinions, are temporary and local, and therefore become every day less intelligible and less striking. What Cicero says of philosophy is true likewise of wit and humour, that "time effaces the fictions of opinion, and confirms the determinations of nature." Such manners as depend upon standing relations and general passions are co-extended with the race of man; but those modifications of life, and peculiarities of practice, which are the progeny of error and perverseness, or at best of some accidental

cidental influence or transient persuasion, must perish with their parents.

‘ Much therefore of that humour which transported the last century with merriment is lost to us, who do not know the four solemnity, the sullen superstition, the gloomy moroseness, and the stubborn scruples of the ancient Puritans; or, if we knew them, derive our information only from books, or from tradition, have never had them before our eyes, and cannot but by recollection and study understand the lines in which they are satirised. Our grandfathers knew the picture from the life; we judge of the life by contemplating the picture.’

In the Life of Cowley there is rather too much quotation from parts of his works that are not the most entertaining. The Life of Waller is excellent throughout, and of all we have yet read the most amusing. Dr. Johnson, in speaking of Waller's sacred poems, towards the end of it has accounted in a most ingenious manner for the effect which that species of writing always has upon the reader; the disgust or *ennui* which it perpetually excites, has often, we believe, been felt, but never so well and properly accounted for as in the following observations.

‘ It has been, says this excellent critic, the frequent lamentation of good men, that verse has been too little applied to the purposes of worship, and many attempts have been made to animate devotion by pious poetry; that they have very seldom attained their end is sufficiently known, and it may not be improper to enquire why they have miscarried.

‘ Let no pious ear be offended if I advance, in opposition to many authorities, that poetical devotion cannot often please. The doctrines of religion may indeed be defended in a didactic poem; and he who has the happy power of arguing in verse, will not lose it because his subject is sacred. A poet may describe the beauty and the grandeur of nature, the flowers of the spring, and the harvests of autumn, the vicissitudes of the tide, and the revolutions of the sky, and praise the Maker for his works in lines which no reader shall lay aside. The subject of the disputation is not piety, but the motives to piety; that of the description is not God, but the works of God.

‘ Contemplative piety, or the intercourse between God and the human soul, cannot be poetical. Man admitted to implore the mercy of his Creator, and plead the merits of his Redeemer, is already in a higher state than poetry can confer.

‘ The essence of poetry is invention; such invention as, by producing something unexpected, surprises and delights. The topics of devotion are few, and being few are universally known; but few as they are, they can be made no more: they can receive no grace from novelty of sentiment, and very little from novelty of expression.

‘ Poetry

' Poetry pleases by exhibiting an idea more grateful to the mind than things themselves afford. This effect proceeds from the display of those parts of nature which attract, and the concealment of those which repel the imagination: but religion must be shewn as it is; suppression and addition equally corrupt it; and such as it is, it is known already.

' From poetry the reader justly expects, and from good poetry, always obtains, the enlargement of his comprehension and elevation of his fancy; but this is rarely to be hoped by Christians from metrical devotion. Whatever is great, desirable, or tremendous, is comprised in the name of the Supreme Being. Omnipotence cannot be exalted; Infinity cannot be amplified; Perfection cannot be improved.

' The employments of pious meditation are faith, thanksgiving, repentance, and supplication. Faith, invariably uniform, cannot be invested by fancy with decorations. Thanksgiving, the most joyful of all holy effusions, yet addressed to a Being without passions, is confined to a few modes, and is to be felt rather than expressed. Repentance, trembling in the presence of the Judge, is not at leisure for cadences and epithets. Supplication of man to man may diffuse itself through many topicks of persuasion; but supplication to God can only cry for mercy.

^ Of sentiments purely religious, it will be found that the most simple expression is the most sublime. Poetry loses its lustre and its power, because it is applied to the decoration of something more excellent than itself. All that verse can do is to help the memory, and delight the ear, and for these purposes it may be very useful; but it supplies nothing to the mind. The ideas of Christian theology are too simple for eloquence, too sacred for fiction, and too majestic for ornament; to recommend them by tropes and figures, is to magnify by a concave mirror the sidereal hemisphere.'

[To be continued.]

A Supplement to Dr. Swift's Works: being a Collection of Miscellanies in Prose and Verse, by the Dean; Dr. Delany, Dr. Sheridan, Mrs. Johnson, and Others, his intimate Friends. Volume the Second. With Notes, and an Index, by the Editor. 8vo. 5s. boards. Conant.

THIS volume of Supplement begins with an article, entitled, 'The present state of Wit.' It is written in a letter, dated May 3, 1711, and subscribed J. G. supposed, with great reason, to be the production of Mr. Gay. It contains an account of the several periodical publications of that time; among which we meet with the following character of the *Tatler*.

' At

At the beginning of the winter, to the infinite surprize of all men, Mr. Steele hung up his Tatler; and, instead of Isaac Bickerstaff, esq. subscribed himself Richard Steele to the last of those papers, after an handsome compliment to the town, for their kind acceptance of his endeavours to divert them. The chief reason he thought fit to give, for his leaving-off writing, was, that, having been so long looked on in all public places and companies as the author of those papers, he found that his most intimate friends and acquaintance were in pain to act or speak before him. The town was very far from being satisfied with this reason; and most people judged the true cause to be, either that he was quite spent, and wanted matter to continue his undertaking any longer, or that he laid it down as a sort of submission to, or composition with, the government, for some past offences; or, lastly, that he had a mind to vary his shape, and appear again in some new light.

However that were, his disappearing seemed to be bewailed as some general calamity; every one wanted so agreeable an amusement: and the coffee-houses began to be sensible, that the esquire's lucubrations alone had brought them more customers than all their other news-papers put together.

It must indeed be confessed, that never man threw-up his pen under stronger temptations to have employed it longer; his reputation was at a greater height than, I believe, ever any living author's was before him. It is reasonable to suppose that his gains were proportionably considerable; every one read him with pleasure and good-will; and the Tories, in respect to his other good qualities, had almost forgiven his unaccountable imprudence in declaring against them. Lastly, it was highly improbable, if he threw off a character the ideas of which were so strongly impressed in every one's mind, however finely he might write in any new form, that he should meet with the same reception.

To give you my own thoughts of this gentleman's writings, I shall in the first place observe, that there is this noble difference between him and all the rest of our polite and gallant authors: the latter have endeavoured to please the age by falling in with them, and encouraging them in their fashionable vices, and false notions of things. It would have been a jest some time since, for a man to have asserted that any thing witty could be said in praise of a married state; or that devotion and virtue were any way necessary to the character of a fine gentleman. Bickerstaff ventured to tell the town, that they were a parcel of fops, fools, and vain coquettes; but in such a manner, as even pleased them, and made them more than half-inclined to believe that he spoke truth.

Instead of complying with the false sentiments or vicious tastes of the age, either in morality, criticism, or good-breeding; he boldly assured them, that they were altogether in the wrong, and commanded them, with an authority which perfectly

fectly well became him, to surrender themselves to his arguments for virtue and good-sense.

' It is incredible to conceive the effect his writings have had on the town; how many thousand follies they have either quite banished, or given a very great check to; how much countenance they have added to virtue and religion; how many people they have rendered happy, by shewing them it was their own fault if they were not so; and, lastly, how intirely they have convinced our fops and young fellows of the value and advantages of learning.

' He has indeed rescued it out of the hands of pedants and fools, and discovered the true method of making it amiable and lovely to all mankind. In the dress he gives it, it is a most welcome guest at tea-tables and assemblies, and is relished and cared for by the merchants on the Change; accordingly, there is not a lady at court, nor a banker in Lombard-street, who is not verily persuaded, that captain Steele is the greatest scholar and best casuist of any man in England.

' Lastly, his writings have set all our wits and men of letters upon a new way of thinking, of which they had little or no notion before; and though we cannot yet say that any of them have come up to the beauties of the original, I think we may venture to affirm, that every one of them writes and thinks much more justly than they did some time since.'

Next follows, ' A Modest Enquiry into the Reasons of the Joy expressed by a certain Set of People upon the spreading of a Report of her Majesty's (Queen Anne's) death. This tract was written by Mrs. Manley, with the assistance of Dr. Swift, and contains many just remarks on the political sentiments discovered at that time.

Subsequent is an analytical table of the ' Tale of the Tub,' after which is, ' The Right of Precedence between Physicians and Civilians enquired into.' Whether this little tract be the genuine production of the dean, the editor does not determine. There is no authority for calling it his, except its having been ascribed to him at the time of its first publication. The strain, however, in which it is written, seems strongly to confirm such an opinion.

We next meet with a ' Defence of English Commodities.' This *jeu d'esprit* is an answer to the ' Proposal for the Universal Use of Irish Manufactures.' How far the dean was concerned in the composition is not certain, but he, doubtless, had some share in the publication.

The succeeding article is, ' A modest Defence of the Lady's Dressing-Room.' This piece bears such intrinsic proof of the dean's composition, that no doubt can be entertained respecting the author.

The

The next is, 'The Drapier's Letter to the Good People of Ireland, 1745. This letter was not written by Dr. Swift, who, at the time of its publication, was reduced to a state of almost total insensibility; but as it was written with the view of being considered as his, and on that supposition had actually a good effect, it has been inserted in the present volume. There is reason for thinking that lord Chesterfield had a share in the composition of this paper.

To the former succeeds Epistolary Correspondence, consisting of Nine Letters; which are followed with omissions and principal corrections in vol. xviii. xix. xx.

The production immediately following is, 'A Narrative of the several Attempts, which the Dissenters of Ireland have made, for a Repeal of the Sacramental Test.' This is succeeded by a Collection of Poems, to which are subjoined, Swift's Remarks on Dr. Gibb's Psalms; faithfully copied from the original found in the dean's library. These Remarks, under the appearance of *bagatelles*, may justly be considered as a valuable specimen of Dr. Swift's excellent taste, and critical accuracy in composition; on which account, and for the entertainment it affords, we should have gladly inserted them, but for want of room, must refer the reader to the work before us.

We afterwards meet with biographical anecdotes of dean Swift, in addition to the Life by Dr. Hawkesworth. The editor acquaints us, that the papers, whence most of them are extracted, were put into his hands by a friend, who had accidentally met with them, without knowing by whom they were written; but they are, doubtless, the productions of a person well-informed, and probably, an intimate of the dean's. They consist of an interleaved copy of Dr. Hawkesworth's 'Life of Swift,' with numerous corrections and additions in almost every page, and appear to have been written about July 1765. The following is the addition to a passage in p. 16.

'While he had good health, he read prayers to his family; and when his deafness increased, his friends retired about ten o'clock; after which he spent some time in his private devotions, and made use of the Liturgy of the church as his pattern for prayer, turning such parts thereof to his own private occasions as he thought proper. His prayer-book (which a friend of his still has), being fouled with the snuff from his fingers, shews the parts of it which he most approved. The following is the form which he used in the pulpit, before his sermon; as copied from his own hand: "Almighty and most merciful God! forgive us all our sins. Give us grace heartily to repent them, and to lead new lives. Graft in our hearts a true love and veneration for thy holy name and word. Make thy pastors burning and shining lights, able to convince gain-sayers,

sayers, and to save others and themselves. 'Bless this congregation here met together in thy name; grant them to hear and receive thy holy word, to the salvation of their own souls. Lastly, we desire to return thee praise and thanksgiving for all thy mercies bestowed upon us; but chiefly for the Fountain of them all, Jesus Christ our Lord; in whose name and words we further call upon thee, saying, Our Father, &c."

Fortunately, for the reputation of Swift's mother, it is now clearly evinced, that the story of her having any connexion or intrigue with Sir William Temple, was entirely groundless. For it appears from Sir William's correspondence with the ministers of state in England, that he was constantly resident at Brussels, from September 1661, until the January after Dr. Swift was born.

In another of these additions, the supposed marriage of dean Swift with Mrs. Johnson, is also disproved upon authority sufficiently convincing.

'Notwithstanding Dr. Delany's sentiments of Swift's marriage, and notwithstanding all that lord Orrery and others have said about it, there is no authority for it, but a hear-say story, and that very ill-founded. It is certain, that the dean told one of his friends whom he advised to marry, "that he never wished to marry at the time that he ought to have entered into that state; for he counted upon it as the happiest condition, especially towards the decline of life, when a faithful and tender friend is most wanted." While he was talking to this effect, his friend expressed his wishes to have seen him married. The dean asked, "Why?" "Because," replied the other, "I should have had the pleasure of seeing your offspring. All the world would have been pleased to have seen the issue of such a genius." The dean smiled, and denied his being married, in the same manner as before; and said, "he never saw the woman he wished to be married to." And, indeed, it is certain, that all his friends, as well as the public in general, would have rejoiced at that event; because it is highly probable they would have seen the children of this wonderful man, as he had a sound constitution, strengthened by temperance and exercise. The same gentleman, who was intimate with Mrs. Dingley for ten years before she died, in 1743, took occasion to tell her, that such a story was whispered of her friend Mrs. Johnson's marriage with the dean, but she only laughed at it, as an idle tale, founded on suspicion. Again: Mrs. Brent, with whom the dean's mother used to lodge in Dublin in the queen's time, and who was his own house keeper after he settled in Dublin in 1714, and who, for her many good qualities in that station, was much confided in, never did believe there was a marriage between those persons, notwithstanding all that love and fondness which subsisted between them. She thought it was all Platonic love.

And

And she often told her daughter Ridgeway so, who succeeded her in the same office of housekeeper. She said, that Mrs. Johnson never came alone to the deanry; that Mrs. Dingley and she came together always; and that she never slept in that house if the dean was there, only in the time of his sickness, to attend him, and see him well taken care of, as he writes in 1720:

“ When on my sickly couch I lay,
Impatient both of night and day :
Lamenting in unmanly strains,
Call'd every power to ease my pains ;
Then Stella ran to my relief,
With chearful face and inward grief,
And though by heaven's severe decree,
She suffers hourly more than me,
No cruel master could require,
From slaves employ'd for daily hire,
What Stella, by *her friendship warm'd*,
With vigour and delight perform'd.”

During this course of her generous attendance, Mrs. Dingley and she slept together; and as soon as he recovered, they returned to their lodgings on Ormond Quay. These ladies slept two other times at the Deanry, at an elegant pleasure-house, and near his garden called Naboth's Vineyard; and that was for those months in 1726 and 1727 which he spent in England. —It chanced that she was taken ill at the Deanry, while he was in London; and it added much to his affliction that it happened at the Deanry, for fear of defamation in case of her dying at his house, whether he was at home or abroad. See his reflexions to this purpose, in a letter to Mr. Worrall, in 1726. Had he been married to her, he could not have lived in a state of separation from her; he loved her so passionately; for he admired her upon every account that can make a woman amiable or valuable as a companion for life. Is it possible to think, that an affectionate husband could first have written, and then have used, those several prayers (lately published from his own hand) for a dying wife, with whom he never cohabited, and whose mouth must have been filled with reproaches for denying her all conjugal rites for a number of years, nay, from the very period of 1716, that is pretended to be the time of their marriage? Would he have suffered his wife to make a will, signed Esther Johnson, and to devise 1500l. away from him; of which 1000l. is enjoyed by the chaplain of Steevens's Hospital for the Sick, and accept of a gold watch only as a testimony of her regard for him? Or would she have thought herself at liberty to make a will at all, when it could not but be known that her marriage had divested her of all right to the property she thereby disposed of, and even the very power to make an executor? A will therefore under such circumstances would have

have been void of itself; as, from the time of her marriage, whatever she then possessed, the dean would have had absolute authority over; and it seems more likely that he would have directed the application of it towards the future support of lunatics, which was the species of charity he thought most worthy the attention of the publick. It is probable that two gentlemen still living (of honour and fortune, who knew them both most intimately), and who are her executors, would not have known of a marriage, if there was one? And yet they always did, and do positively declare, they never had cause to suspect they were married, although they were in the company of both a thousand times. They saw proofs enough of the warmest friendship; and any love, but connubial love. If she made him a present of a book, you may read in the title-page these words, "Esther Johnson's gift to Jonathan Swift, 1719:" and so he distinguished every book she gave him.—In his account of her, written on the night she died, and two or three days after, he speaks of her as "the truest, most virtuous, and valuable friend that he was ever blessed with." He was ill the day after her death, and could not write; but the next night he says, "This is the night of the funeral, which my sickness will not suffer me to attend." If he had attended, he must, in point of duty as dean, have read the funeral service, as she was buried in his own cathedral.—Would he deny his marriage to a woman of a good fortune at that time, when he says, "She had a gracefulness somewhat more than human, in every motion, word, and action!"

The numerous biographical anecdotes are succeeded by additions and corrections to vol. xxiv, and xxv. after which is a list of such productions as have been erroneously ascribed to the dean.

Though this volume contains many things not written by Dr. Swift, and a few pieces likewise of doubtful authority; yet, as the whole relates to the genius and character of that extraordinary person, concerning whom even the most trifling anecdotes become, in some degree, interesting, we doubt not that the present Supplement will be well received by the public, especially as it is positively announced to be the concluding volume of the work.

The History of the royal Abbey of Bec, near Rouen in Normandy.
By Dom. John Bourget. Translated from the French. 8vo.
3s. boards. H. Payne.

THE monastery of Le Bec Hellouin, or Helluin, is situated nine leagues from the capital of Normandy; standing in a very narrow valley, enclosed between two mountains, which rise to the height of near two hundred feet. It was founded in

in the eleventh century, and is one of the most considerable in France, not only in respect of its territorial possessions, but of the eminent ecclesiastics that have at different times been members of it; among whom were Lanfranc, and Anselm, archbishops of Canterbury.

The dukes of Normandy, and other persons of distinction, bestowed on this Abbey many considerable estates. The popes also, and the kings of France and England, granted it many privileges.

* William I. surnamed *de bonne Ame*, archbishop of Rouen, with the consent of his chapter, granted exemption from all episcopal rights; and ordered, that the parish should be subject to the monastery, on condition, that, when the abbat should be invited by the archbishop to assist at the service of the cathedral on the day of its dedication, he should be obliged to assist there; to preside in the choir if the archbishop celebrates mass, or to celebrate it in his room if he be absent. This privilege was afterwards confirmed by many archbishops of Rouen; among the rest, by Huguez in 1141, Rotrou in 1182, Odo in 1245, and Francis gave his consent in 1634.

* The popes confirmed this exemption, as well as the other privileges and donations granted to Bec by the several kings, princes, and other persons of consequence. This appears by the bulls of Calixtus II. 1123; Lucius II. 1182; Celestine III. 1196; Innocent III. 1210; Honorius III. 1223; Urban IV. 1262; Clement IV. 1267; Gregory X. 1271; Nicolas III. 1278; Martin IV. 1281; Honorius IV. 1285; Boniface VIII. 1296, &c.

* The archbishop of Rouen, the bishops of Evreux, Lisieux, Bayeux, and Chartres, ordered also, that all the churches and lands belonging to Bec, in their respective dioceses, should be exempt from all ecclesiastical right: and, that the monks might not hereafter be disturbed in the enjoyment of these privileges, they were confirmed by the kings of France; Philip II. 1191, 1200, 1204; Louis IX. 1239, 1262; Philip III. 1276; Philip IV. 1328; Charles VII. 1420; Louis XI. 1471; Francis I. 1517; Henry IV. 1596; by the kings of England, Henry I. 1125; Henry II. . . . John, 1204; Henry III. 1229; and by William, Stephen, Richard, and Edward.

* In 1389, the pope granted to the abbats the ring and other pontifical ornaments, with the right of giving the solemn benediction, not only in the church of Bec, but also in others not fully subject to it, with power to confer the tonsure.

* Besides these spiritual privileges granted by popes and bishops, and confirmed by royal authority, Bec received further marks of favour from the kings of France and England, the dukes of Normandy, and many other lords, who either gave lands to this house, or confirmed such donations. Besides many noble possessions, of which the principal are the baronies of Bec, Bonneville, Marbœuf, Pleffis, Bec has also subject to it 160 parishes, with right of patronage, tithes, and lordships, in most of them. The principal are those of St. John and St. Gervase at Paris, St. Sever at Rouen, St. Andrew at Bec, St. Peter at Montfort, St. Nicolas at Meulan, St. Peter at Pontoise, Notre Dame at Orbec, St. James in the island of St. Nicaise, &c. It has also dependant on it eighteen very considerable parishes, and sixteen chapels, the principal of which is in the cathedral at Paris.

* Two free fairs are held in the town of Bec yearly, one on St. Andrew's day, Nov. 30, the other on Good Friday; and a market every Friday in the year. In the barony of Bec is a bailliage with haute and basse justice.

* In 1337, Philip IV. king of France, gave to Bec, and to all persons dependant on it, the privilege of holding immediately and directly of the crown, and of transporting, selling, and buying goods all over his kingdom, duty-free.

* Such are the privileges which Bec enjoyed almost from its foundation, but many of them are now lost.*

Besides Lanfranc and Anselm abovementioned, Theobald, another monk of this abbey, was archbishop of Canterbury. Roger declined that dignity, and Hubert was advanced to it in his stead. Ernostus and Gundulph were both bishops of Rochester; and Gilbert Crispin, another monk, was abbat of Westminster.

The history contains a distinct account of the succession of the abbats of Bec, from its first foundation; and is ornamented with a plate of this ancient building, which is a master piece of Gothic architecture; and two plates of seals affixed to some ancient writings of the abbey.

The Dialogues of Eumenes. Small 8vo. 3s. sewed. Dilly.

THE author's professed design in this publication is to promote humanity, benevolence, and generosity; 'to draw off, as he expresses himself, the minds of young people, especially those of a religious education, from too great a dependence on mere forms of devotion, and to cherish what he apprehends to be the vital spirit of Christianity.'

* His

His work is divided into twelve Dialogues, in which farmers, and servants, as well as persons of a higher station, are separately and occasionally introduced. Some of these Dialogues are on subjects of religion; such as, family prayer, baptism, faith, scruples of conscience, religious liberty, and the customs and rites of different churches. Others are on more familiar topics, and some of them, as he tells us, founded on real incidents; such as, cruelty to brute creatures, the pernicious effects of riots in contested elections, the hardships attending the common mode of pressing seamen for the navy, the rapacity of usurers, &c.

The benevolent reader, we presume, will not be displeased with the following extracts:

“ I am glad, said Eugenius, to find so many of my friends on the side of humanity. Leontine has pleaded the cause of the zoophyte with genuine eloquence; and Clementina, in consequence of it, has nearly determined to subsist for the future, merely on vegetables. All this, at first sight, appears to be reasonable; for if we have no right to take away the life, it must follow, indeed, that we have no right to eat the flesh of an animal; and that for the same reason, that he who receives stolen goods, knowing them to be stolen, is equally guilty with him that steals them. But, though we should be disposed to give a favourite argument its full force, yet we should not lay on it a greater emphasis, than it will bear. The grant from the great Proprietor and Lord of the universe is undoubtedly conclusive and absolute.”

—“ And God blessed Noah and his sons, and said unto them . . . every moving thing that liveth shall be meat for you; even as the green herb have I given you all things.

“ The right, you see, is absolute and universal; but this, in my opinion, can by no means warrant a cruel, unnecessary, or wanton exercise of it. No, let the animals in our power, be treated with tenderness, and compassion; and when it becomes necessary that they should be sacrificed to our use; let it be done by the most easy and gentle means that humanity can devise.”

“ But, my dear, sir, do you think it lawful, said Clementina, to ransack the woods, to pillage the waters, to torment the air, with every engine of deceit and destruction; to murder the innocent lamb, and the timorous fawn, that skips and wantons around us: and, in a word, to sacrifice every unfortunate animal that falls in our way, whether an inhabitant of the sea, or the dry land: and, all this, to please and pamper a depraved, and voracious appetite? O, sir, my flesh shudders at the very thought of it!”

“ But, my dear madam, every creature of God is good, if it be received with thanksgiving, and used in moderation.”

B b 2

“ And

“ And are you sure, replied Clementina, that the grant, you mention, is in as full force under the gospel, as it was under the law ? ”

“ Yes, undoubtedly. John the Baptist, who, you know, introduced the gospel dispensation, and was remarkably abstemious both in dress and diet, had his meat of locusts and wild honey. And when our Lord himself chose to exemplify his power and compassion in feeding the multitudes that attended his ministry, it was at the expence of a few small fishes. By his order Peter was to go and cast a hook into the sea, and to take the first fish that should come up, to supply the tribute demanded of him by the Roman governor. Nay, to convince his disciples of the reality of his resurrection from the dead, he said, while they yet doubted of it, Have you here any meat ? and they gave him a piece of broiled fish, and he did eat before them. To all which I may add, the prudential admonition of the apostle Paul to the Corinthian converts, Whatever is sold in the shambles, that eat, asking no questions for conscience sake. And the reason which he assigns is certainly conclusive, and seems indeed to lead us back to the original grant. For, says he, the earth is the Lord's and the fulness thereof. These things, my dear madam, appear to me to be satisfactory ; and I could only wish, as I hinted before, that these sacrifices of the brute creation were less frequent ; and, when necessary, rendered as easy to the suffering victim as possible.”

“ For my part, said Sophron, I must acknowledge, that my feelings are not so much excited by the fate of the animals, destined to the shambles and the larder. Their sufferings, however sharp, for the present, are soon at an end. One thrust of the knife, or one twist of the neck, puts a period to their wretched existence, and they feel no more. It is the patient and ruminating ox, that, stimulated by the piercing goad, faints under the galling yoke. It is the slow and *sullen* ass, that, pinched with hunger, and oppressed with his load, wears out a miserable life, in the service of his equally miserable, and more unfeeling master. It is, above all, the generous horse, that *snuffs the air*, the most useful, and the most abused of all the creatures which God hath made for the service of man. It is this noble animal that moves my compassion ! whose sides stream with blood, from the wounds of the lacerating spur, urged by the cruel force of the merciless rider ; whose lungs pant and heave, and whose body smokes at every pore, under the lash of the thoughtless and furious driver—broken, battered, almost flayed alive !—no longer able to administer to the pleasure—no longer able to perform the drudgery of his brutal master—given up a victim to age and violence—destined at length—O, *wretched fate !* to be *carriou for the dogs* of his flock ! O, my Eugenius, how long shall this generous animal be suffered to groan under the dominion of that monster, who has nothing but the shape of a man, to distinguish him from the brute ! ”

As

As this benevolent author has here pleaded the cause of some of the principal animals, which contribute to our convenience or pleasure, he has in another place endeavoured to excite the reader's compassion, in favour of an order of men, whose labours are essential to a commercial state.

‘ Returning one morning from Mount Edgecombe, a little on this side the Tamar, Leontine said, in a tone of voice exceedingly abrupt, and a countenance the most expressive I ever saw on so young a face, “ Mamma, do look, what a miserable object is there! surely the man is just a dying!” We turned, and saw a poor sailor just brought out, in an armed chair, to the door of a house at a little distance from the road. He appeared to be rather turned of twenty; his head was wrapped about with a large white napkin: his left knee was greatly swollen and carefully bandaged, a stump only, in the same predicament, supplied the place of his right arm; a mortal paleness hung on his countenance; and he seemed just ready to expire. He was supported on the left by an old sailor, who had come to his assistance from a neighbouring tenement, and, on the right, by a young woman, plain, but neat in her dress, a fine figure and rather handsome; she was in the attitude of alternately wiping and fanning his face, with a white handkerchief which she held in her hand for that purpose. We passed within a few paces, but she was too much engaged to take the least notice of us. Clementina’s eye was immovably fixed on this deplorable object till the carriage took us quite out of sight. She then turned to Sophron, and said, “ Did you see that miserable man?” “ Yes, I saw him, my dear, replied Sophron, and am much afraid he falls a victim, at this awful crisis, to a mistaken zeal in the service of his country!” Suppose that, my dear, said Clementina, to be the case, is he not an object of compassion?” “ Yes, undoubtedly he is! and I wish it may be in my power to do any thing for his relief.”

‘ As soon as we reached Plymouth, Joseph was immediately dispatched, to the spot, for intelligence; and, in less than an hour, returned with the following particulars.

“ Conrade and Nancy had been play-fellows from their early infancy; their growing attachment had been long observed by all their acquaintance; and last Christmas their mutual loves were consummated in honourable marriage, to the entire satisfaction of all their relations on both sides. On the first of February, the day appointed for his going on board for the West Indies, they took leave with all the endearment of reciprocal affection and tenderness. Near seven tedious months of separation had now passed in painful anxieties, and fervent wishes for each others welfare, when the Hope, Dobson, with some other ships from Jamaica, having had a prosperous voyage, came into the Sound, all well, on the twenty-fifth of September. Nancy soon received the much wished for intelligence, and ran

to the beach, with two or three of her acquaintance, to welcome her faithful Conrade to his native shores. By this time the Hope had made the harbour; and Conrade, having caught a distant sight of his lovely Nancy, appeared one of the first on deck, waving his handkerchief at the end of his cane, the joyful signal to her of his health and safety. At this critical moment, a boat from one of the men of war came along side the Hope, and instantly boarding her, to the surprize of the whole fleet, for the warrants had come down but the night before, seized all the hands on board, and carried them off in savage triumph."—But, my Sylvia, who can tell what the lovers must feel from this awful and unexpected stroke! "Conrade, continued Joseph, appeared in the height of frenzy. He stamped, he raved, he begged, he prayed; but all in vain.—Nothing could restrain their brutal violence!—Nancy saw him in all this agony of distress.—She clapped her hand to her throbbing breast, —turned pale as death,—and sunk away!—Her companions could hardly keep life in her, and had much ado to bring her back that evening to her lodgings.—Early the next morning, poor thing, she saw her faithful Conrade brought home, all bloody and lifeless! He had attempted his escape, and, in the scuffle, received a large wound from a cutlass on his head, another on his left knee; and a third, from a musket ball which had fractured the bone of his right arm, just above the elbow; and was so faint with the loss of blood, that it was thought he could not recover. But, as soon as he heard the well-known voice of his lovely Nancy, he seemed to revive a little. A surgeon was immediately procured, who, having examined the two wounds on his head and knee, pronounced them curable. But the bone of the arm was so dreadfully fractured, that it was supposed nothing but an immediate amputation could save his life. The operation was instantly performed, and now there are great hopes of his recovery."

At the conclusion of this tale the author acquaints his readers, (in the manner of epic poets and novel writers, when their heroes receive the due reward of their virtues) that Conrade, in consideration of his good character, and his unmerited sufferings, was recommended to an eminent merchant, and appointed by him to go out as master of a ship in the next fleet for Jamaica.

Though the simplicity of these Dialogues, and their grave and religious cast, may not be suitable to the reigning taste, yet they certainly breathe a spirit of philanthropy and benevolence, which is truly laudable.

Poems on various Subjects. By Ann Murry. 4^{to}. 5s. bound.
Dilly.

ABOUT the beginning of the last year this ingenious lady published a small volume, intitled *Mentoria*, consisting of familiar conversations on moral and entertaining subjects, calculated to improve young women in the essential, as well as ornamental parts of education. In these Poems she has pursued the same laudable plan. Some of them are indeed of a lighter kind, the amusements of a leisure hour, the sallies of a sportive imagination. But the greater part are designed to describe the advantages resulting from rectitude of manners; to impress on the reader's mind a due sense of the instability of human happiness, and to direct his views to a state of perfect and immutable felicity.

O D E.

- The garden's sweet, luxuriant grace,
Proclaims our Maker's pow'r;
His wisdom we can clearly trace
In ev'ry herb and flow'r.
- The modest lily, fragrant rose,
And plants of varied dye;
Our frail mortality disclose,
To each observing eye.
- In these, vain man, behold thy state,
The pride of life survey;
See the sad image of thy fate,
To bloom, and then decay.
- In spring thy tender blossoms shoot,
In summer gain their height;
Unless the branches, and the root,
Receive a fatal blight.
- Or should'st thou reach autumnal prime
In reason's strength mature,
Old age, the winter of thy time,
Thy exit will ensure.
- Yet what avails the awful gloom,
Which fun'ral rites display?
We rise triumphant from the tomb,
To scenes of endless day.
- Why then art thou, so fond of life?
Why so averse to death?
We vanquish misery and strife,
When we resign our breath.

B b 4

• Virtue

' Virtue alone resists the pow'r,
 And foils the pointed dart :
 She triumphs in the mortal hour,
 Rejoic'd from life to part :
 ' In conq'ring death, defies the grave,
 An happier state explores ;
 Seeks the Redeemer, who can save,
 And God, whom she adores.'

In the fifth stanza, instead of saying, ' should'st thou reach,' the author should have said, ' should'st thou *pass* autumnal prime ;' or rather, she should have altered the structure of the sentence. It does not *follow*, that an invalid will make his exit at Bath, because he reaches, or even passes, the Devizes, in his way to that place. But it is unreasonable, we confess, to expect, that a female poet should be a logician, and draw her conclusions with as much precision, as a senior soph at Oxford, who has been trained up in the syllogisms of Aristotle and Smiglecius.

Sublime poets have been sometimes compared to eagles and swans ; but the gentle author of these pieces modestly compares herself to a sparrow. This is not a bird of a towering wing, or of an exquisite note ; but Catullus has said many agreeable things in its favour.

Sketches from Nature ; taken, and coloured, in a Journey to Margate. Published from the Original Designs. By Geo. Keate, Esq. 2 vols. small 8vo. 5s. sewed. Doddsley.

WHEN an ingenious and enterprizing traveller has visited an unknown climate, and, at his return, amused his countrymen with a minute description of its natural productions, its artificial curiosities, and the habits, customs, and manners, of the natives, he naturally excites attention. But when another pursues the same road, and describes the same objects, his narrative is received with much more indifference. This is precisely the case with authors in every department of literature. The first is more eagerly read than the second ; though, with respect to merit, the latter may not be inferior to the former. Curiosity is gratified by the first publication, and the charm of novelty, the charm which stimulates, delights, and actuates, all mankind, is dissolved.

Stern's Sentimental Journey was universally read ; and his little sallies of wit, his touches of nature, tenderness, and pathos, were admired and applauded. But every succeeding writer will find it extremely difficult to interest the reader's af-

affections in the same manner, and in the same degree. The public have been satiated with sentimental travels. The idea of the facetious Yorick occurs at the sight of every apparent imitation; and the latter generally suffers by the comparison.

The work we are now considering, though formed in some measure on the plan of the Sentimental Journey, has that share of originality, and contains those agreeable Sketches of Nature, which cannot fail of rendering it acceptable to those who read for amusement. What we have here observed in its favour will probably be confirmed by the following extract.

THE BATHING ROOM.

On entering one of the bathing rooms, where people assemble and converse, till such time as their turns come to take the machines, I was agreeably surprized to find a face or two among the company which I had three years before often seen in the same place.

We were reciprocally glad at the interview. It is a pleasing circumstance to invalids to meet after a considerable absence;—their hopes are mutually fortified, being thereby induced to conceive there is not so much mortality in their complaints as they may have suspected.

My lean carcase was complimented on being plumped out since we had last seen each other;—I returned as gracious a salute to the bilious gentleman who had the civility to tell me so, —but I fear it was in both of us rather the offering of good-nature than truth.

A poor crippled figure, with an eye of languor, was commending the improved looks of a lady, whose face wore the colour of an India pickle, which was strongly confirmed by a nervous old gentlewoman, who sat in the next chair, shaking like a China Jossé.

The flegmatic—the unfeeling, may tax these little attentions of humanity with the opprobrious name of dissimulation; but I will ever maintain, that it is among the courtesies of life to keep people in good humour with themselves;—I am confident it is the surest method to make them so with those about them, and the world rubs on pleasantly by it.—This disposition, if analyzed, may be reduced to a modification of flattery, but 'tis divested of its nauseating quality, rendered palatable, and swallowed with satisfaction.

Now flattery in the gross, unmodified, or, as it is commonly termed gross flattery, asks a most fortunate coincidence of circumstances to make it go down at all; for if too strong to be stomached, or ill-timed, it never fails to bring disgrace on the person who offers it.

Such was the fortune of a French poet, who presented to Louis the XVIth. an elaborate ode on the many conquests and tri-

triumphs he had obtained ; in which, agreeable to the unintelligible sublimity of ode writing, he was styled of race divine,—omnipotent,—immortal.—It chanced to be the only piece of paper in his majesty's pocket, when a violent fit of the gripes (which can fully even the splendor of a French throne) had placed the victor of the world on a *chaise percée*.—

Pinched almost to death, and detained on his seat in that humiliating situation, the titles of divine, omnipotent, and immortal, presented themselves at that instant, but as mockery and insult—the pride of the monarch yielded to the sensibility of the man, and the ode was applied to that purpose which should ever be the fate of prostituted flattery.—

Most of the company had talked over their own case, which invalids are particularly fond of doing, and all had given a judgement on the sea ; but in general so contradictory, that had I formed my opinion on theirs, it would have amounted nearly to this—that it thinned and it thickened the blood—it strengthened—it weakened—it made people fat—it made them lean—it braced—it relaxed—it was good for every thing—and good for nothing.—

It will wash you all clean, however, says a grave gentleman in the gallery, if it does nothing else.—

I had, from my first coming into the bathing room, observed the person who threw out this observation, sitting close to the balustrade. He was in a night-cap, and gold-laced hat, wrapped in a great coat, with a silk handkerchief tied round his neck.—As he remained silent till now, and had uttered his only sentence in a tone of dry humour, I wished to see a little more of him ; and as soon as the machines had gradually carried off the company, I accosted him with the trite question of, Sir, don't you bathe ?

Bathe, sir ! no truly, not I—'tis diversion enough to see others do it.—Wet, or dry, none will be out of the fashion—I see all the folks here, young or old, take to the water as naturally as the duck—they seem to me to make a Popish saint of the sea.—What a cackle did yonder women keep about its miracles,—and the mad dog was not taken into the account neither.—By what one hears in these places, if it were not for broken limbs, all our hospitals might be shut up.—The virtues of sea-water, said I, may be over-rated—but I still think it an instrument of health to many—you are happy to have no demand on it.—

I beg your pardon for that, replied my gentleman—presenting me such an enriched full face, as had not obtained its colouring at a small expence—if I have no demand, sir, my physician has sent me for three months from London on a fool's errand—and yet he is an honest fellow too, and I follow his rules—but he prohibits me my morning whet—denies me good sauce and Cayenne pepper with my fish—drenches me with salt-water and mutton-broth,—and obliges me to sit and walk two hours every morning by the sea-side, and as many after dinner,
in

in order to smell the sea mud.—As it was a high tide to-day, I took my station in this gallery—but I believe (looking at his watch) I have already snuffed up my morning service, and shall now go to the coffee-house to breakfast.—

‘ You smile, sir (added he) and well you may—for who the devil could persuade one that a bad stomach might be mended by any thing, that did not go into it through the natural channel of the mouth?—

‘ —None—but a physician, sir.’—

The second volume, among many other articles, contains the history of the two spires of Reculver church, called the two sisters, which the author pretends to have extracted from a MS. that he met with at Louvain. According to his account, these spires were erected about the year 1500, in memory of two sisters, Frances and Isabella, the daughters of Geoffry de Saint Clair, a gentleman of an ancient family in the county of Kent. Though this anecdote comes to us ‘ in a questionable shape,’ among some imaginary tales, yet the author seems to represent it as a real fact.

This writer's language is generally correct: but we shall take the liberty to point out two or three trifling inaccuracies. ‘ We *sat* down two passengers at Dartford,’ p. 2. The word *sat* is here improperly used instead of *set*—‘ It has been *lain* down as a maxim,’ ib. It should be *laid* down.—‘ I wish none of the officers of his majesty's revenues, says a female smuggler, cheated him more than *me*.’ p. 11. She should have said, more than *I*; that is, more than *I do*.—‘ My bones have been *shook*’ [shaken] p. 29.—‘ Lord Bacon has *wrote*—I had *wrote*’ [written] p. 40, 60.—‘ As she *writes me*’ [informs me] p. 49.—‘ Had not *ran*’ [run], p. 117.—‘ England was *shook*’ [shaken] p. 114.—‘ You *was* here before’ [were here before] p. 58. This enormous solecism seems to have taken up its constant residence in Westminster hall, and courts of law.

This work has one circumstance to recommend it, which is of no small importance in compositions of this kind: and that is, it contains no effusions of spleen or ill humour; nor any thing that can offend the morals of the reader.

Reports of Cases upon Appeals and Writs of Error, in the High Court of Parliament, from the Year 1701, to the Year 1779. By Josiah Browne, Esq. Barrister at Law. 2 vols. Folio. 3l. 3s. in boards. Uriel.

THIS work is ushered into the world with a very formal dedication to Henry earl Bathurst, who, in the opinion of Mr. Brown, ‘ filled with dignity and ease the most exalted

station,

station in the profession.'—The author, after observing that, 'the determinations of the house of peers, considered as a court of supreme and final judicature, cannot but be of the greatest weight, and most unquestionable authority;'—and confessing 'his own inability to execute this plan in a proper manner,' proceeds to inform his reader what he is to expect from the perusal of these Reports. Mr. Brown therefore promises 'a fair and full report, not merely an abridgment, of the whole case collected from each party; with a particular attention to dates, and as little variation from the language of the original cases, as could possibly be avoided, in connecting the historical facts of both. The printed reasons on each side, thrown into the form of an argument; the names of the counsel who signed the cases, inserted in the margin, at the beginning of each argument; and in stating the decree appealed from, if in the Court of Chancery, the name of the chancellor who made it, which is very frequently omitted in the cases themselves. The final determination of the case, as it appears in the Journals of the house; with a correct reference to the volume and page of those Journals. After this account of the manner in which the work is executed, it may, perhaps (says Mr. Brown) be asked, why it does not commence earlier than the year 1702? To this the author can only answer, that he was not able to procure any of the cases prior to that period:—a misfortune, which he cannot but lament, as many of those prior cases, are said to have been of great weight and consequence.'

Such being the general scope of the author's design, it may not be improper to remark, that to constitute a judicious reporter, many, and those not very easy qualifications, are requisite. He should possess a competent judgment; great care and equal diligence; added to these, he should be thoroughly acquainted with the profession, of which he ought to have a sound and liberal theory;—a candid and extensive practice. And if the practice of twenty years be but barely sufficient to qualify any one for decision, how much more must be requisite to form an able and adequate reporter?—To form such a reporter, might possibly require more than the abilities of the honourable earl, to whom Mr. Brown has thought proper to dedicate the volumes now before us.—The labours of a Coke, a Plowden, a Dyer, and a Moore, were the result of their own attentions,—the reports of determinations, at which they had been steady and silent auditors.—To report a case, it is certainly necessary that the author should have been present at the decision—that he should be enabled to give the substance of the argument—to state what objections were made, and how those objections were obviated; to note the cases which each party

party cited, and to what particular points they were applied—and in the end to give the judgment of the court, with the reasons which governed the decision.—In the most trivial report, such an attention is necessary, if the author means to do that duty, which he has voluntarily taken upon himself:—in a much greater degree must it be necessary, when he presumes to report the determinations of ‘the supreme and final judicature’ of the kingdom.—Mr. Brown has thought proper to pursue a very different mode of conduct:—he thinks proper to report his cases, ‘from the cases’ of each of the parties litigant; and to throw the printed reasons on each side ‘into the form of an argument.’—The presence of the reporter is dispensed with—Here it may be proper to inform our readers, that on all appeals, or writs of error to the house of peers, each of the parties before argument, has a full statement of his case drawn up and signed by counsel; that the lords may be minutely informed of the point in dispute before them.—These cases are always printed, and in that form, are distributed.—They not only contain the relation of each party, but a short state of the proceedings, concluding with *reasons* on each side, why the decree or the judgment should be either reversed or affirmed.

From such documents, without any knowledge of the real arguments which were insisted or relied on, at the bar, were these Reports composed;—for so it appears from the candid confession of Mr. Brown himself;—a confession that does him honour.—Though it is necessary that reasons of some sort or other should be so assigned, yet they are, in general, the most specious that the art of counsel can suggest:—those of greater moment are reserved for argument at the bar:—concealed from the knowledge of the other side, that they may be the more effectual when orally assigned and insisted on. Of such, no notice seems to have been taken in these volumes of Reports, for a reason too obvious to be here repeated.—Upon such reasons the abilities of a Mansfield, a Camden, and a Thurlow, are daily called into action; from whence arises those opinions which do honour to the nation, to the profession, and to themselves.—No such opinions appear in these Reports, though when the cases, which they relate were decided, men of brilliant, of liberal and discriminating minds, excited the attention and the praise of their fellow-subjects.—The decisions in these volumes, are in general thus reported.

‘After hearing counsel on this appeal, it was ordered and adjudged, that the same should be dismissed, and the decree therein complained of, affirmed; and that the appellant should pay the respondent 10l. for costs’—*mutatis mutandis*. Whether

ther such reports can be 'of the greatest weight and most unquestionable authority'—is not within our province to decide—time alone can determine; they cannot, in our opinion, be ranked with either Raymond or Burrows,—they may, however, dispute the palm, with Mr. Loft's.—Every gentleman of the profession, must be acquainted with the Case of Ashby and White—a case which called forth the attention and the ability of almost every man of consequence in the state—a case which, by being removed into the house of lords by writ of error, not only alarmed and fomented the commons, but raised a long, a curious, and a violent altercation between the houses on the point of jurisdiction.—Though such a case, in such a stage, must have given rise to all that ingenuity could suggest, or learning supply—though the speakers in the house of lords were many—equally able, eloquent, and judicious—yet, is the decision on this remarkable case, comprised by this author within the compass of three loose folio pages.—Having given a very short state of the case, he thus proceeds: 'After hearing counsel on this writ of error, a debate ensued; and the question being put, whether this judgment should be reversed, it was resolved in the affirmative. Dissentient, the lords Rochester, Northampton, Scarsdale, Weymouth, Granville, Gower, Abingdon, Guernsey, and Guildford; and the bishops of Rochester, Chester, St. Asaph, and London. It was therefore ordered and adjudged that the said judgment should be reversed, &c.'—Such is this author's report of this memorable case, which he is free to confess scarce any determination 'ever occasioned such a disturbance.'—Whether this be 'a fair and free report', or 'merely an abridgment,'—the profession must determine.

A Sermon preached at St. George's, Bloomsbury, on Sunday, March 28, for the Benefit of the Humane Society, instituted for the Recovery of Persons apparently dead by Drowning. By Thomas Francklin, D. D. 4to. 11. Cadell.

THIS is one of the best sermons on a public occasion which we have seen for some time past. The author, who is well known for his abilities in the pulpit, does not, as is commonly the case with productions of this kind, tire his hearers with a long detail of observations foreign to the subject, but enters immediately into the design, management, and advantages of this excellent charity, which he recommends to the attention of his audience in a strain of manly and persuasive eloquence.

As a specimen, we shall give our readers the following animated and striking picture, which is drawn in warm and glowing

ing colours; and which, we believe, they will think with us, sufficiently points out the hand of a master.

Suppose yourselves, says our author, but for a few moments, in your evening walk of rural retirement, on the borders of a delightful stream, imagine your contemplations interrupted by a strange and uncommon appearance. At a little distance from you behold a busy bustling croud of industrious labourers encircling the body of their hapless companion, whom they have taken, at the hazard of their own lives, out of the neighbouring river, and dragged to the shore without life or motion. Scarce an hour has passed since the object of their grief and attention had left his little circle of domestic happiness in all the glow of youth, health, and vigour. And now behold his body swoln, his eyes closed and sunk, his face pale and livid, his limbs torpid and motionless: without the least signs of life they convey him in hopeless despondency to his own home. The whole afflicted family, summoned by the dreadful news, are gathered together. Fear, despondency, horror, and astonishment are spread over every countenance. On one side, behold the aged mother lamenting her lost child, the prop and support of her declining years; on the other, stands mute and insensible the afflicted wife, afraid to look up to the horrid spectacle before her; whilst the innocent little ones, happy only in not knowing how much they have lost, look with amazement at the motionless hands which so lately were stretched out to embrace them, and wonder at the silence of him who always so kindly greeted them on his return. Those who would most gladly take upon them the task of restoring him are most unable to perform it; their faculties are all absorbed in grief, their limbs petrified with despair, and all the precious moments which should have been employed in the means of his recovery, are lost in fruitless tears and useless lamentation. They hang over him in silent anguish, take their last farewell in the agonies of despair, and consign him to the grave.

And now, my brethren, observe the change. It chances that one of the sons of humanity, (which is but another name for this institution) is passing by; as soon as he hears of the event, he flies, like the good Samaritan, to the chambers of sorrow, he stops the retreating multitude, the idle sons of curiosity, who had assembled but to gaze at and desert him, calls on the most vigorous and active amongst them, to assist him, applies with zeal and alacrity those plain and simple means which reason dictates, as the most proper to reanimate, if possible, the lifeless mass, and pursues them with ceaseless toil and unwearied assiduity. Death, yet unwilling to quit his hold,

hold, or relinquish his devoted prey, struggles long and powerfully to detain it : seems to smile, as it were, at the ineffectual labour ; till at length, subdued by fortitude and perseverance, he gives up the contest. Nature, no longer able to resist such repeated solicitations, resumes her suspended powers, and exerts her enlivening influence. A ray of hope breaks in upon the gloom, and lights up every countenance. Behold, at last, again he moves, he breathes, he lives. What follows is not within the power of language to describe ; imagination alone can suggest to you the delightful scene of wonder and astonishment, of mutual joy, transport, and felicity.'

Such a description as this of a real fact may, in all probability, more successfully recommend the *Humane Society* to general attention and encouragement, than all the cold reasoning and argument that could be used in its favour. The doctor is, towards the conclusion of his Sermon, equally happy in his pathetic address to the objects who had been saved from drowning ; and who, it seems, were assembled at the church, and placed immediately before the preacher. For this we refer our readers to the Sermon itself, the whole of which we recommend as worthy of their perusal.

FOREIGN ARTICLES.

Caroli de Mertens, M. D. *Observationes Medicae de Febris Putridis, de Peste, nonnullisque aliis Morbis.* 8vo. Vienna.

AT Moscow, a city containing about 300,000 inhabitants in the winter season, several catarrhus, putrid, and bilious nervous fevers, had successively and epidemically prevailed in 1768, 1769, and 1770 ; after which the author of this excellent and classical performance, happened to perceive in many cadaverous subjects dissected in the anatomical theatre at the Military Infirmary, evident marks of the plague. This observation was instantly reported to government. Dr. de Mertens, with ten other physicians, pronounced the disease to be really the plague. Their unanimous assertion was contradicted by the then head physician to the city, and another physician, whose authority and credit unfortunately prevailed so far, that the citizens instantly passed from their first anxiety to security and neglect of every necessary and indispensable precaution : though in the Military Infirmary every expedient or caution was taken by the empress's command, and entirely succeeded. The city remained quiet till the 11th of March, when Dr. Yagelsky discovered among the cloth manufacturers for the army, eight persons actually seized by the plague, and seven just then dead of it ; and was, moreover, informed of 117 other persons who had died of the same disease ; and yet two physicians could not be convinced of its being the plague. Dr. Oreus, who had attended a number of pestiferous patients at Yassi, was ordered to inspect the bodies ; he attested that it was the plague, and yet was contradicted by the people ; to such a degree were merchants,

dealers,

dealers, trades people, and every one who was to inherit the effects of the dead, and prohibited from touching them, on account of the plague, blinded by a most miserable avarice and selfishness!

The cold lasted till the month of April: till June the plague made a slow progress; yet in the pest-hospital of St. Nicolas 200 persons died of it. But upon the ad of July it appeared in a private house of the Preobaginsky Suburb, and now this dreadful evil prevailed apace. Many families had left Moscow, so that in August it had scarcely 150,000 inhabitants left; yet of those, about 1200 died daily. The people now implored help, which was at length effectually afforded by the succeeding cold in October; after the plague had, within a very few months, swept away no less than 70,000 persons; and 27,000 of those during September only, according to the lists delivered in to government. Besides the city of Moscow, forty villages had been infected with the plague.

As the Military Infirmary, and the Orphan-house, a building inhabited by 1400 children, servants and nurses, under the medical care of our author, were preserved from the plague; he is strongly convinced, that by timely and strict precautions in the beginning, by far the greater part of those who were lost, might have been saved. He therefore undertakes to delineate the plague to every physician in such distinct, strong, and characteristical features, that it cannot hereafter be mistaken even in the very first patient attacked by it.

For this purpose he begins with an accurate account of the three epidemical diseases mentioned in the beginning of this article; and his method of treating them; interspersed with many judicious and excellent observations; and then proceeds to a very full, minute, and accurate account of the plague. From the entire preservation of the Orphan-house, and of many families of distinction, he thinks that the infection is not to be sought for in the atmosphere, but that it communicates itself merely by immediate contact, and by clothes, linen, woollen, and furniture, infected with its contagious vapour. Young and strong persons are more liable to be infected than aged and infirm people. In the second chapter, he delineates the disease and all its symptoms, points out the essential difference of the plague from putrid fevers, and contrasts its communication with that of the small-pox. In the third chapter he treats of the cure. The whole of his method evinces, that, in the midst of the danger, he has observed, deliberated, and proceeded with a perfect and admirable calmness, serenity of mind, and intrepidity. He thinks that the poison of the plague first attacks the nerves, and disorders all their functions; this he terms the *nervous state* (*statum nervosum*), which is immediately succeeded by the *putrid state*, (*statum putridum*), in which the blood and all the humours very soon begin to putrify. None but plethoric and strong people had fevers, and these only during the first access of the nervous state. In this first state he advises warm sudorific potions, with acids, camphire, and musk. In the second, the strongest doses of the bark, as frequently repeated as possible, and mineral acids; yet, judicious and strong as this method was, he confesses that it availed little, and only in the milder cases. The humours of such patients as were strongly affected with the nervous state, began to putrify within a few hours; and those of others, even before they would confess their disease; for every body endeavoured to dissimble his dreadful situation, for fear of being abandoned by his friends,

or sent to the General Infirmary, the center of all human sufferings and misery. Many persons died on the first or second day; children suffered most by the disease; James's powder proved inefficacious, and purgatives hurtful. Almost all pregnant women miscarried, and died of an hæmorrhage of the uterus.

In the fourth chapter he treats of the preservatives; and the section, 'Pettis ingressus,' contains a very affecting picture of the situation of physicians. The strictest retirement is upon the whole the surest preservative. The vinegar of the four thieves appears not to be preferable to common vinegar. The several preservatives, and the method by which the Orphan-house was preserved from the infection, are treated at length.

To the main subject of this concise and excellent performance, Dr. Mertens has subjoined some other judicious and valuable observations; such as a Confirmation of the Efficacy of the Remedy against the Bite of mad Dogs, lately published in France; the Use of blistering Plasters applied between the Shoulders in Hæmoptoes, or Spitting of Blood; that of Tobacco-clysters in the Ileus, &c.

FOREIGN LITERARY INTELLIGENCE.

Duch czyli Trzecz Praw. 2 vols. 8vo. Warsaw.

Montesquieu's Spirit of Laws, translated into Polish by Mr. Moszizenski.

Since this immortal work is already translated into almost every European language, and now become accessible even to mere Polish readers; may we not hope that it will in time find its way into the language of the seraglio too, and perhaps contribute its share towards softening its harshness into humanity?

Vifet gementis littora Bosphori!

Ignat, a Born, *Eq. Index Rerum Naturalium Musei Cæsarei Vindobonensis. Pars I. Testacea. 8vo. Viennæ.*

A sure and instructive guide for one part of the grand imperial museum.

Essais sur la Minéralogie et la Métallurgie, par M. le Marquis de Luchet. 8vo. Maëstricht.

Containing, among some errors, several observations not uninteresting for political oeconomy, and founded on the author's own experience.

Mélanges de Littérature, dédiées à S. A. R. Mgr. le Prince de Prusse, par M. de Monbart. 8vo. Breslaw.

Sprightly miscellaneous essays in prose and verse; consisting of dialogues, moral tales, occasional poems, and ballads.

Sophyle, ou de la Philosophie. 8vo. Paris.

An instructive dialogue between Sophyle, a philosopher, who confines his ideas within the narrow compals of his senses; and another, Euthyphron; containing many excellent observations and reflexions.

Tabule Aberrationis & Nutationis in Ascensionem rectam et Declinationem, Inferiorum 352 Stellarum — a Jo. Mezger. Serenis. El. Palat. Astron. Aul. Adjuncto. 8vo. Mannheim.

Astronomers are greatly indebted to Mess. Mayer and Mezger for the publication of these accurate and useful tables.

MONTHLY

MONTHLY CATALOGUE.

P O L I T I C A L.

The Earl of Bristol's Speech, taken exactly down as spoken in the House of Lords. Die Veneris 23^o Aprilis, 1779. 4to. 1s. Almon.

THIS Speech was introductory to the motion for presenting an address to his majesty, that he would be graciously pleased to remove the earl of Sandwich from the board of admiralty. The speech is replete with that unfavourable representation of the state of our naval force, which has long been the political topic of those who have embarked in an opposition to government. We hope, however, that such representations are not less unjust, than they certainly are prejudicial to our national interests. And in respect to the present first lord of the admiralty, he seems to have acquitted himself in his high department with a zeal and ability which merit the warmest approbation of the public.

Examination of Lieutenant General the Earl Cornwallis before a Committee of the House of Commons, upon Sir William Howe's Papers. 8vo. 1s. Robson.

This copy of lord Cornwallis's examination is not authenticated; but we have no reason to doubt of its being genuine and accurate.

Historical Anecdotes, Civil and Military: in a Series of Letters, written from America, in the Years 1777 and 1778, to different Persons in England. 8vo. 1s. 6d. Bew.

These Anecdotes contain observations on the general management of the war, and on the conduct of our principal commanders, in the revolted colonies, during that period. Many of the remarks in these Letters tend to criminate the commanders, whose conduct is now under the consideration of a committee of the house of commons.

Strictures on the Philadelphia Miscbianza or Triumph upon leaving America unconquered. 8vo. 1s. Bew.

The subject of this pamphlet is the military conduct of Sir William Howe, who is again attacked with great severity of censure. Subjoined to the Strictures, are some extracts from the American Crisis, a trans-Atlantic publication, addressed to the same commander, and abounding with invective.

An Address to the Hon. Admiral Augustus Keppel; containing Candid Remarks on his late Defence; with some Impartial Observations on such Passages as relate to the Conduct of Vice Admiral Sir Hugh Palliser. By a Seaman. 8vo. 1s. 6d. Richardson and Urquhart.

This writer sets out with declaring his opinion, that admiral Keppel's official letter contained a very unsatisfactory account of the

the engagement on the 27th of July last. He afterwards pronounces the admiral's defence to be questionable in many particulars, which he proceeds to explain with great precision. As he professedly views the subject of investigation *with a seaman's eye*, we cannot be supposed competent to decide on the validity of remarks, which are founded on technical knowledge that lies beyond the bounds of literary criticism; but we must confess, that his observations appear to carry with them great force.

The Conduct of Admirals Hawke, Keppel, and Palliser, compared.
8vo. 1s. Bew.

The author of this pamphlet professes the greatest veneration for the several naval characters which are the objects of his remarks; and he regrets that admiral Keppel should have declined accepting the command of the fleets, said to have been lately offered him. The greater part of the pamphlet is employed in a casuistical inquiry, how far such conduct corresponds with the tenor of the Scriptures, and the political duties of a citizen. But before the writer had taken so much trouble, he ought to have been certain that admiral Keppel was really guilty of the imputed act of delinquency.

The Honest Sentiments of an English Officer on the Army of Great Britain. 8vo. Vol. I. 2s. 6d. Bew.

This work seems to be intended as a clear and ample discussion of whatever relates to the army, ranged under the following heads; viz. the Present State of the Army, and the Necessity of Attention to it; the Origin of the British Army, and the Reasons for its Continuation; the Security for the Army's Fidelity to the Laws, as consisting in the Composition of the Army, and the Command of it; the British Militia; the Employment of Catholics and Aliens without the Kingdom; the public Utility of a Standing Army; theoretical Knowledge of his Profession indispensable to every Officer; of the Purchase and Sale of Commissions; of Discipline, Rewards, and Punishments; of Gaming and Duelling; of the Establishment of a Method of Economy in the Administration of the Army; of the Board and Office of War; the Military School; Regulations respecting Cloaths, Arms, Accoutrements, Camp-equipage, Baggage, and other Expences which accrue in Time of War; Scheme for the Basis of a Standing-Army, which may be immediately increased on the Appearance of War, without the ordinary Inconvenience of a sudden Levy; Considerations respecting the Numbers of native Soldiers Great Britain and Ireland can supply, without material Detriment to Manufacture, or injuring the Navy; general State of the Land Force, and Mode of laying the Accounts of its Expence before Parliament; a permanent Arrangement and Disposition of the Forces for the Defence of Great Britain.

If this specimen meets with approbation, the author's design is to publish a continuation of the work, with convenient speed.

Coop-

Considering the variety of judicious observations with which the several subjects in the present volume are interspersed, we cannot doubt of its being well received by the public.

A Letter to my Lords the Bishops, on Occasion of the present Bill for the Preventing of Adultery. 8vo. 1s. 6d. sewed. Doddsley.

It is the opinion of this writer, that the prohibition of marriage between the criminal parties would not be attended with any good effect; because marriage is, generally speaking, not once in their thoughts, in the hour of criminality; and that even supposing the parties to be influenced by real love, the criminal intercourse would not be prevented by this restriction. The bill, he says, likewise requires, that the party, on account of whose offence the divorce is obtained, shall not marry any person whatever, during the space of twelve calendar months. This clause, he observes, will not only operate against the guilty, but against the innocent,

The child shall rue that is unborn,

The statute of the day;

as it refuses legitimization to every infant, which the lady may have, either by the father, who is the object of the bill, or any new associate.

In the latter part of this pamphlet the author favours his readers with some *speculations* on the proper mode of reforming our national profligacy.

The Nature and Extent of Intellectual Liberty, in a Letter to Sir George Savile, Bart. By the rev. David Williams. 8vo. 1s. Doddsley.

The author of this Letter insists, that *any* test of religious opinions must be injurious to truth and liberty; that the most moderate one, by being apparently just, will have a tendency to revive disputes and persecutions, and expose 'some of the most useful members of the community, free enquirers,' to malicious informations and oppression: in a word, that actions only can be limited; but that all opinions must be free.

It has been usually alleged, that though men's thoughts must be free, yet the declaration or avowal of them must, in some cases, be restrained. In answer to this objection, the author endeavours to prove, that every man should be at liberty to declare all his principles and opinions; that it is of advantage to the magistrate, that every opinion should be avowed; for he would then be better prepared for the only business he can execute, and the only business he should attempt, the regulation of outward actions. 'I do not see, says he, why thieves should not be allowed to preach the principles of theft, murderers of murders, seducers of seduction, adulterers of adultery, and traitors of treason. If any man can be so weak, as to think, that advantages would arise to iniquity from it, he cannot be benefited by any reasoning, which can be offered him.' Here

we must confess, we do not see any weakness in thinking, that wickedness would be encouraged and propagated by the dissemination of such atrocious opinions; for the herd of mankind are not so much influenced by truth and reason, as by specious arguments and persuasions, co-operating with their own irregular passions; and corrupt principles are undoubtedly the source of wicked actions. Every wise legislator therefore would endeavour, as much as possible, to prevent the former, as well as the latter.

P O E T R Y.

Spirit and Unanimity, a Poem, inscribed to his Grace the Duke of Richmond. 4to. 2s. 6d. Pignenit.

This poem is written with a good design, to promote unanimity in our public councils and operations; and the poetry is not bad; but the author is sometimes inattentive to his metaphors. For example: he speaks of 'power's strong tide, sickening at the source, and clouding the mind; of liberty's bright ray, shrinking from the side of Britain; and describing the situation of an unfortunate woman, who has lost her virtue, he says,

'That fame unsully'd, which was once her boast,
Is now in slander's foul-mouth'd tempest tost.'

He has likewise fallen into some evident solecisms.

'O child of party, wheresoe'er thou grow,
Whether in courts thou liv'st the friend or foe.'

'Ye who on sleep's soft couch extended lay,
And pass in lifeless lassitude the day.'

Ode to the Privateer-Commanders of Great Britain: being a Parody on Mr. Mason's Ode to the Naval Officers of Great Britain. 4to. 6d. Rivington.

No contemptible parody. The author has followed his original step by step, in the advertisement, as well as the Ode; and instead of naval commanders, hiring courtiers, venal peers, and a gigantic deity, communicating his advice to Britannia, he has substituted the commanders of privateers, hiring colliers, venal tars, and an enormous shark, the pirate monarch of the ocean, giving his instructions to Liverpool.

Danebury: or the Power of Friendship, a Tale. With Two Odes. 4to. 1s. 6d. Johnson.

The author assigns this reason for making Danebury the title of her poem: 'Danebury-hill is an ancient camp in the neighbourhood of Stockbridge, in Hampshire, near which, according to tradition, a battle was fought between the Danes and the West-Saxons, in which the former was defeated: from this event the hill derives its name.'

The story which displays the Power of Friendship, is to this purpose: Egbert, a private gentleman, had an only daughter, named Elfrida, who accompanied him to the battle of Danebury; and seeing an arrow directed against him by the enemy, she instantly interposed, and received the wound in her breast.

The

The arrow was tinctured with poison; and the wound was thought incurable. Elfrida had a faithful and intimate friend, called Emma, who voluntarily undertook, at the utmost hazard of her life, to suck the poison from the wound. This extraordinary act of humanity and friendship was attended with success. Elfrida was rescued from immediate death, and Emma saved by a miracle.

These incidents are related with an agreeable delicacy of style and sentiment. In describing the scene of action the author says, here

‘ Our brave forefathers met their haughty foes,
And arm’d with freedom, dar’d their deathful blows.
The direful scene arises full to view,
And fancy peoples all the plain anew!
Loud shrieks of woe my frightened ears assail,
And death’s deep groan breathes horror through the vale.’

Afterwards, she thus describes the fall of Elfrida:

‘ While round the feather’d deaths promiscuous flew,
One well aim’d arrow caught Elfrida’s view!
Instant she mov’d to meet the fatal dart,
Design’d to pierce the aged hero’s heart!
Her gentle breast receiv’d the fatal wound,
And her pale form sunk bleeding on the ground!
Youth’s lovely bloom forsook her fading face!
And death-like languor crept o’er every grace!’

To this tale the author has subjoined two odes; the first to the Spring, and the second to Liberty. These poems are inscribed, in an elegant and affectionate dedication, to the author’s father, by whose desire they were published.

The English Garden: a Poem. Book the Third. By W. Mason, M. A. 8vo. 2s. Dodsley.

The first part of this Poem appeared in 1772, and the second in 1777. In those publications the author has treated of vistas, lawns, walks, pleasure-grounds, &c. In the present he treats of the shrubs, viz. the thorn, the holly, the box, the privet, the lilac, the syringa, the woodbine, and the laurel*, which are proper for hiding old walls, or any other disagreeable object, that may be concealed by shrubs. He then proceeds to trees planted for ornament: and lastly, to pieces of water, streams, cascades, &c.

His plan of gardening is formed upon an extensive scale; his leading maxim is, a conformity to nature.—The descriptions are pleasing and picturesque.

On the Preference of Virtue to Genius. A poetical Epistle. 4to. 1s. 6d. Cadell.

The leading subject, and the corresponding topics of this little production are well enforced by the purity and rectitude of the

* The lauro cerasus is a beautiful plant; but the leaves contain a strong poison. See Phil. Transf. N° 418, 420. Mede on Poisons. James’s Dispens. &c.

author's own heart; and by his pertinent applications from the most illustrious sages of antiquity. For though we are not so unexperienced in literary matters as to conclude that every public advocate for morals, is himself a moral man; yet, from the remarkable naïveté; from the generous warmth with which our ethic poet praises and recommends private and public virtue, we may almost venture to assert, that his mind, and conduct, are strongly characterized with integrity, and benevolence. It may also be necessary to add, that the strain of his verse is generally harmonious: for we do not, perhaps, in these times, materially promote the circulation of a piece, by informing the world, that its author strenuously inculcates justice, temperance, philanthropy, and true patriotism. The following extract will convince our readers that he possesses good principles, and that he is a master of good numbers.

' The man, whose choice is Virtue, bravely soars
Above the objects which the world adores.
His life this useful lesson shall declare;
Virtue alone deserves man's serious care,
And though with rank and fashion fools may swell,
With her alone unfading pleasures dwell.

' But 'tis in vain to virtue we aspire,
Unless we gain a portion of her fire;
Unless for all the good below the skies,
Our love to God, the bounteous author rise,
The great, munificent, almighty friend,
And thence, relumed, to man his offspring bend.
Then, men as men, as sons of God, we love,
And feel the growing flame our bosoms move.
—Him she adores—him loves—great source of light,
Whose beauty, too extreme for mortal sight,
Surpasses all his universe contains,
The awful beauty which through nature reigns;
Which shines diffused, above, below, around,
Yet is but shade to his full splendour found.
The power of language must for ever fail,
Not thought can his stupendous grandeur scale;
Presumptuously to him the voice we raise,
Where reverend silence gives profounder praise.—
From him derived in seas of bounty flows
The good celestial Virtue's hand bestows;
By his parental fostering power the lives;
And justly she to him the glory gives;
To him applies for all his children need,
Yet still she labours, and, when called, can bleed.

' Thus her devotion charity inspires,
And both, uniting, glow with purer fires.'

Causidicus, a Poetic Last: in Three Parts. 4to. 2s. 6d. Bowen.

Some of the memorable adventures of a learned Templar, whom the author calls Causidicus; from his arrival in town, to his engagement in the trial concerning the sex of the chevalier D'Eon, related in humorous Hudibrastics.

A Bridal

A Bridal Ode on the Marriage of Catharine and Petruchio. 4to.

2s. Bew.

A piece of banter on a celebrated female advocate for freedom, resigning her liberty to a domestic monarch, particularly to one of that nation, which has been most severely treated in some of her writings. Her old Platonic admirer is introduced, lamenting her infidelity.

Voltaire's Ghost to the Apostle of the Sinless Foundry. 4to. 2s. 6d.

Bew.

Mr. Wesley, in a letter to the editor of the *Morning Post*, about the beginning of January last, has given the public a ridiculous and improbable anecdote of Voltaire; and has represented it as a flagrant enormity, that his works should be translated by a divine of the church of England, and a chaplain to his majesty*. For this piece of cant and fanaticism he is very properly chastised by his old friend, the author of the *Love-Feast*, the *Temple of Imposture*, and other satirical publications, addressed to the hierophant, and the saints of the Foundry.

Reviewers Reviewed. A familiar Epistle to those Sons of Mōmus.

4to. 2s. Bew.

In a variety of different publications †, this ardent and enterprising genius has lashed and stigmatized almost every conspicuous character on the side of the court; and in his frontispieces gibbeted them in effigy, or consigned them to the devil. As he has observed in some of the Reviews what he thinks a partiality in favour of ministerial writers, he attacks the Reviewers with his usual asperity. But in this encounter he reminds us of the following lines in Dryden's *Virgil*:

—His feeble hand a javelin threw,
Which flutt'ring seem'd to loiter, as it flew;
Just, and but barely, to the mark it held,
And faintly tinkl'd on the brazen shield.*

In the title-page he has exhibited an owl, with the word CRITICISM in capitals over his head. If by this emblematical figure he means to ridicule his antagonists, he ought to be reminded, that, in the days of antiquity, the owl was sacred to the goddess of wisdom, and a bird of the most venerable character. The Athenians represented it on their coins, and bore it on their ensigns. * *Hæc avis, says Erasmus, Atheniensium populo quondam erat gratissima, ac Minervæ sacra habebatur, propter oculos cæcios, quibus etiam in tenebris perspicit, quæ vulgus avium non videt.* Adag. p. 327. Phurnut. de Nat. Deor. p. 51.

Pomey likewise, in his *Pantheon*, has given us, if possible, a more favourable description of this sagacious bird, which Andrew Tooke thus translates: 'An owl, a bird seeing in the dark, was sacred to Minerva, and painted upon her images; which is the representation of a wise man, who, scattering and dispelling

* The learned, liberal, and ingenious Dr. Francklin.

† Captain Parolles at Minden, &c.

the clouds of ignorance and error, is *clear-sighted*, where others are *stark blind*.

The mythologists are unanimous in this account of the owl. This *learned* writer has therefore mistaken his emblem, and paid the Reviewers the highest compliment that could be found in classical antiquity, when he represented them under the majestic character of the owl, and included himself among the geese, the sparrows, the crows, the magpies, and the like *vulgar birds*.

A Parody of the Carmen Seculare of Horace. 4to. 1s. 6d. Bew.

Horace metamorphosed into a violent court satirist, by the author of the two foregoing articles.

D R A M A T I C.

Calypso; a Masque: in Three Acts. As it is performed at the Theatre-Royal, in Covent-Garden. By Richard Cumberland, Esq. 8vo. 1s. 6d. Evans, Strand.

In this Masque, Calypso appears in the character of an enchantress; she employs her nymphs, her spells, and her demons, to seduce Telemachus. But this young hero, assisted by the goddess of wisdom, under the form of Mentor, frustrates her artifices; and Calypso, at the command of Minerva, sinks, together with her island and her voluptuous train, into the abyss.

The moral is unexceptionable; but nature seems to be rather too much racked and tortured in the machinery, the intrigue, and the unravelling.

Who's the Dupe? A Farce: as it is acted at the Theatre-Royal in Drury-Lane. By Mrs. Cowley. 8vo. 1s. Doddsley.

In this Farce, the author introduces the following characters. Abraham Doiley, formerly a citizen and sloop-seller. He proposes to give his daughter, Miss Doiley, fifty thousand pounds; but his caprice makes him regardless of fortune, and he swears, that his son-in-law shall be a man of *learning*. Jeremy Gradus, a pedantic Oxonian, to whom Mr. Doiley intends to marry his daughter. Granger, an officer in the army, of good family, but no fortune, engaged to Miss Doiley. Sandford, Granger's friend. Charlotte, Miss Doiley's cousin.

Gradus, by his egregious pedantry, makes himself ridiculous to the ladies. But Charlotte and Sandford artfully persuade him, that if he wishes to succeed in his addresses, he must assume the air of a modern fine gentleman. He accordingly abjures his Greek and Latin, which gives Doiley great offence. Granger is then introduced by Sandford, as a prodigy of learning; and a trial of skill, between the two competitors, is proposed by Doiley; in which Granger, by a little fictitious jargon, and superior effrontery, completely vanquishes his rival, and is received with rapture by old Doiley as his son-in-law; while Gradus contents himself with making a conquest of Charlotte.

The moral tendency of this piece is, in some respects, ambiguous. The folly of Doiley and Gradus is perhaps exaggerated beyond

beyond nature and probability. But some of the scenes are truly comic; some of the incidents ingeniously contrived; the dialogue is humorous, and the principal characters are strongly marked and discriminated.

The Liverpool Prize; a Farce: in Two Acts. As it is performed at the Theatre-Royal, in Covent-Garden. By F. Pilon. 8vo. 1s. Evans, Strand.

Debenture, an old merchant, has a daughter named Harriet, privately engaged to her cousin, George Belford; but entirely contrary to her father's approbation, as George is supposed to have no fortune. In the mean time, Debenture wishes to dispose of her to the best advantage; she is therefore successively proposed to Teneriffe, a Guinea captain, retired upon his money; to Mons. Coromandel, a French general; and to a gentleman, who passes under the name of Mynheer Van Slopen, a Dutch merchant, just arrived in a French ship from the East Indies, taken by a Liverpool privateer. While Harriet is in the utmost distress, in consequence of her father's absolute commands to discard her cousin, and receive the addresses of the Dutchman, the latter discovers himself to her; and appears to be the father of Belford. Debenture is confounded at this discovery; but all parties are immediately satisfied; and the young lovers are happily united. The characters are well drawn, and the plot not improperly conducted.

The Chelsea Pensioner; a comic Opera. In Two Acts. As it is performed at the Theatre-Royal, Covent-Garden. 8vo. 1s. Kearsly.

Some tolerable songs; but no interesting scenes, no delineation of characters, no spirit or ingenuity in the plot.

Illumination; or, the Glaziers' Conspiracy. A Prelude. As it is performed at the Theatre-Royal, in Covent-Garden. By F. Pilon. 8vo. 1s. Kearsly.

The dramatis personæ of this piece are, Skylight, a glazier; Dip, a tallow chandler; Quillet, an attorney's clerk; Mrs. Skylight, Miss Skylight, mob, &c.

Quillet is in love with Miss Skylight; and, on an illumination night (when her father is drunk, in company with Dip), he employs a pretended press-gang to apprehend him. At this crisis Quillet appears, procures his liberty, and, for this important service, obtains his consent to marry his daughter.—This is the plot.

The dialogue is suitable to the characters; and both adapted to the taste of the audience in the upper regions of the theatre.

M E D I C A L.

A Treatise on the Teeth. By Barth. Ruspini. A New Edition: with an Appendix of New Cases. 8vo. 2s. Fielding and Walker.

When this excellent little Treatise on the Teeth first made its appearance, the subject, however important, was very imperfectly

scilly known in this country, and the ingenious author was acknowledged to have the merit of rendering it accessible to the public. To the present edition are added some extraordinary cases that have occurred in Mr. Ruspini's extensive practice, and which ought to excite the attention of every individual to the preservation of those useful organs that constitute the peculiar province of the dentist.

A Treatise upon the Inflammation in the Breasts, peculiar to Lying-in Women: and also upon some Diseases attending them, which are the Consequences of Neglect, or Mismanagement. By J. Clubbe, Surgeon. 8vo. 2s. 6d. Longman.

This Treatise contains a full investigation of the subject on which it is written. The author begins with an anatomical and physiological account of the structure and use of the breasts and uterus; after which he accurately develops the internal cause, seat, and issue of inflammation in the breasts of lying-in women, and then describes the method of cure, which is no less rational than it is well supported by experience. To these Mr. Clubbe subjoins observations on an inflammation of the breasts arising from external causes.

Advice to Lying-in Women; chiefly respecting the Custom of Drawing the Breasts. By C. Cruttwell, Surgeon. 8vo. 1s. Dilly.

This sensible and practical writer warmly dissuades from the indiscriminate practice, so generally used, of drawing the breasts after delivery. From repeated experience, he considers this resource for alleviating the pain of the breasts as much more pernicious than useful; nor did he ever see the omission of it either directly or indirectly prejudicial; an opinion which coincides with the principles maintained by the author of the preceding article. The advice given by Mr. Cruttwell to lying-in women, in this pamphlet, merits their attention; but it might have been attended with greater advantage, had he been more sparing of technical and abstruse terms.

D I V I N I T Y.

Three Sermons, entitled I. Liberty when used as a Cloke of Maliciousness; the worst of Evils. II. The Evil of Rebellion, as applicable to American Conduct, considered. III. Great Britain oppressing America, a groundless Charge. Preached on the Three preceding Fast Days, appointed to be observed on Account of the American Rebellion, Preached at Twyford and Ouzlebury, Hampshire, by Cornelius Mordin, M. A. 4to. 1s. Robson.

These discourses seem to have too much of the appearance of political essays, for the pulpit; and more especially for a country-congregation. But the author makes a modest apology in the preface for the general tenor of his observations, and this objection no longer exists, when they are offered to the public. The author shews very clearly, that in the present dispute with the Americans, liberty has been often used as a cloke of malicious facts; that the conduct of the colonists may be properly termed

termed a rebellion : and that oppression, on the part of Great Britain, is a groundless charge.

A Sermon on the late Fast, Feb. 10, 1870. When in the National Calamities are manifested and a Remedy prescribed. Rev. Trewwan, Exeter.

This author observes, that we receive the blessings and the chastisements of heaven with equal insensibility ; that our vices and our calamities seem to be gradually increasing ; and that if we turn our eyes toward Nineveh, Babylon, Egypt, or Rome, we may see the natural and inevitable consequence of a national depravation of manners.—This discourse seems to be the composition of a young writer.

A Friendly Address to the Jews in general, in a Series of Letters. Small 8vo. Brown. 1s. 6d. stitched.

These letters are said to have been written for the benefit of some Jews of the author's acquaintance, ' who came to advise with him about religion.' His arguments, if they can be called arguments, are calculated to shew them their error, in still adhering to Judaism, and, on the contrary to persuade them to embrace Christianity.

No description can give our readers so full and satisfactory a notion of this writer's taste and abilities, as the following short quotation. ' Oh sirs ! what can I say to you, elders brethren and sisters, to persuade you to become Christians ! oh that I had the pen of a ready writer ! oh that I had the tongue of the learned ! oh that I could be made wise, to win, at least, some of you Jews over to the Christian faith ! oh that the Lord would honour me so far, as to make me an instrument of some good to you Jews, the once favourite people of God !'—To these sentimental interjections, we beg leave to add another, in the language of Horace,—' Ohe, jam satis est !'

CONTROVERSIAL.

A Review of the Doctrine of Philosophical Necessity, illustrated by Dr. Priestley. By the Rev. Joseph Fisher. 12mo. 2s. Nicoll.

The design of this tract is to shew, that the doctrine of philosophical necessity, as lately maintained by Dr. Priestley, is erroneous and inconsistent ; and that man is endued with a power of self-determination and free-agency.

In the course of this debate the author has advanced many just and incontestible arguments in favour of his opinion. The main point indeed is very clear, viz. the liberty of the human will. In every motion, and in every action, we see it, we feel it, and, if we judge impartially, we can have no more reason to doubt it, than we have to question our own existence. But the plainest truths may be controverted, and volumes may be written, that have no other tendency, but to perplex and confound the

com-

common sense of mankind; and in this light we cannot but consider the treatise on Philosophical Necessity.

Immaterialism delineated: or, a View of the First Principles of Things. By Joseph Berington. 8vo. 5s. in boards. Robinson.

In this performance the learned author † has attended his adversary, step by step, through his various intricacies and evolutions, with spirit and assiduity. The different movements of these two opponents would make one imagine, that a metaphysical dispute is, in many circumstances, like a country dance, or, as it is frequently called, a contre-dance; in which the parties turn right hands, and cast off; turn left hands, and cast up; gallop down and up; and cast off right and left, till they are tired of their amusement.

Priestley and Price, Horsley and Whitehead, Fisher and Berington have already figured in the dance; and many others, no doubt, will follow their steps. But we begin to suspect that this, like other country dances, will be more entertaining to the parties than the spectators.

Free Thoughts on the Inconsistency of conforming to any Religious Test, as a Condition of Toleration, with the true Principle of Protestant Dissent. By John Palmer. 8vo. 1s. Johnson.

This writer observes, that the true principle of protestant dissent consists in a total denial of the magistrate's right of interference in matters of religious faith and opinion; that it is a grievous imposition in him to call upon men to subscribe to what they do not believe; and further, that he has no right to demand a declaration of what they do believe.

He therefore insists, 'that when the protestant dissenter makes a declaration of his faith, as the condition of enjoying the civil protection, he does an act, which is repugnant to the nature of his profession, i. e. to his judgement and conscience as a dissenter.'

The result of this reasoning seems to be this: that the dissenter is not obliged to the legislature for extending the act of toleration, and requiring only a general declaration of his faith in the holy scriptures; that he expects as much favour in the state, and as much protection in the public exercise of his ministry, without any declaration of his Christian faith, as a clergyman of the church of England is content to receive, upon terms, which are certainly very reasonable, an open and explicit avowal of his religious opinions.

MISCELLANEOUS.

Lucubrations, civil, moral, and historical. Small 8vo. 1s. 6d. sewed. Scott.

These Lucubrations are, as the author very properly calls them, 'a few scattered thoughts,' or short and superficial re-

† The authors of Letters on Materialism, published in 1776.

marks on cruelty to horses, the Bostonians converting their harbour into a tea-pot, their mode of tarring and feathering the custom house officers, the proceedings of the house of commons at that time, the conduct of our commanders in North America, the affair of Bunker's Hill, the convention at Saratoga, the memorable 27th of July, and other historical and political topics.

A new Compendious Grammar of the Greek Tongue: wherein the Elements of the Language are plainly and briefly comprized in English. For the Use of Schools and private Gentlemen, whether they have been taught Latin or not. By W. Bell A. B. The 3d Edition with Additions. 12mo. 1s. Richardson and Urquhart.

We gave our readers an account of this grammar in 1775, when it was first published; and therefore shall only add, that the present edition is improved by a variety of notes, and an Appendix, containing remarks on the nouns and verbs, with an illustration of the primogenial use of the middle voice, and other valuable observations.

Notes on the Tragedies of Æschylus. 4to. Doddsley.

These Notes make seventy pages in quarto, and are designed to explain difficulties, or to point out beauties, in the tragedies of Æschylus,

We think ourselves obliged to give our readers the following short extract, as it rectifies a mistranslation in a passage, which we quoted in our Review for April, 1778.

Geryon was a king of Spain, killed by Hercules, fabled to have three bodies, because he had three armies, commanded by his three sons. Clytemnestra compares her husband to this giant, and says, that if he had been slain, as often as was reported, this second triple Geryon (meaning Agamemnon under that name, for it were ominous to speak of the dead) might well boast to have received his triple vest, meaning his three bodies, and to have died once in each form. Mr. Heath might never have heard, that Geryon, though he had three bodies, died more than once; nor does Pauw say it; but this does not hinder Clytemnestra from making the supposition, and nothing more is intended: the word of Æschylus are express,

Ἀπαξ ἑκάς τε παθάνων μορφωμάτων.

And here, ut vineta egomet cædam mea, there is an inaccuracy in the translation. It may be corrected thus:

Was noised abroad, this triple-form'd Geryon,
A second of the name, whilst yet alive,
For of the dead I speak not, well might boast
To have received his triple mail to die.

These notes are subjoined to the text, in the second edition of Mr. Potter's translation of Æschylus, printed in two volumes octavo.

Thoughts

Thoughts on the present State of the Roman Catholics in England, and on the Expediency of indulging them with a further Repeal of the Penal Statutes. 8vo. 1s. T. Payne and Son.

In this tract the author apologizes for the penal statutes against the Roman Catholics, enacted between the first of Elizabeth, and the twelfth of William III. observing, that the most moderate protestant, who now wonders at the enacting of those statutes, had he lived in the times of Elizabeth and William (when conspiracies against the state were either really formed, or justly apprehended) would probably have given his assent to them, with a full conviction of their propriety. However, he applauds the lenity of our courts of law, in moderating the rigour of those statutes by their decisions, and the steps, which our legislature have taken in favour of Roman Catholic subjects.

‘Popish ecclesiastics, and teachers of youth, cannot now, as such, be imprisoned; but the public exercise of their religion is no more allowed than it was before. They are permitted to purchase lands, or inherit them, in their own name, but the other disabilities still continue. Even these privileges are confined to those who take an oath of allegiance to the Brunswick line, and renounce all the odious and antiquated claims of the court of Rome, which have long lain dormant, and never were allowed in the Gallican church. The sole difference between this oath, and that imposed by the 30th Car. II. is, that in the one they are expected to change and renounce those opinions, which they had imbibed from their birth, and which could have no influence on their political conduct; in the other, they disown only such tenets as might tend to make them dangerous to the state.’

‘Let us then consider how the present act operates in their favour. The principal relief consists in depriving a Protestant trustee of the power of usurping the estate of any member of the church of Rome; this is certainly a sensible relief, and thankfully acknowledged by them as such; and every one must allow an extensive property less dangerous in the hands of a man of principle and education (though of the Romish persuasion), than of one who may be induced, when temptation offers, to violate the most sacred trusts. Thus far their distresses are really removed.’

The author then proceeds to shew in what instances it might be proper to indulge the Roman Catholics with a farther repeal of the penal statutes. On this head he chiefly considers the inconveniences arising from an impossibility of engaging their younger sons, in either our military or marine; and the hardship of double taxes. With regard to the former, he says, ‘Forbid to enroll themselves for the defence of a country, endeared to them by every tie of patriotism and family connexion, they are forced into the service of our natural enemies.’ With respect to the latter, he thinks, ‘that double taxes must be considered as a very unnecessary burden on Roman Catholics; and but as a small relief to the Protestant freeholders.’

A candid and sensible performance, written upon a laudable motive, a concern for the rights of humanity.

T H E

CRITICAL REVIEW.

For the Month of *June*, 1779.

Dionysii Longini *quæ supersunt Græcæ & Latine. Recensuit, Notasque suas atque Animadversiones adiecit Joannes Toupius. Accedunt Emendationes Davidus Ruhnkenii. Editio altera.* 4to. 10s. in boards; 8vo. 5s. 6d. in boards. Elmsly.

THE numerous productions of Longinus, and the esteem in which his treatise on the Sublime has been universally held, give him an indisputable right to a place among the most illustrious writers of antiquity. We are therefore happy to congratulate the public on the appearance of a new edition of his valuable remains, by one of the most learned and accurate critics of the present age.

Dionysius Cassius Longinus was born about the year 213, or not long afterwards. Some writers suppose him to have been a Syrian; others, with more probability, an Athenian. In a fragment of his own, which has been preserved in Porphyry's Life of Plotinus, he informs us, that he spent some part of his younger years in travelling with his parents, which gave him an opportunity of commencing an acquaintance with Ammonius, Origen *, Plotinus, Amelius, and other eminent philosophers. On his return to Athens he taught eloquence and philosophy, with the highest applause, in that city. After

* Not the celebrated ecclesiastical writer; but a Platonic philosopher, mentioned by Porphyry, Hierocles, Proclus, and others.

he had continued there many years, he went, upon some domestic concerns, to Emessa in Syria, when he received from the famous Zenobia an invitation to Palmyra, which he accepted. His chief employment at the court of this accomplished princess, was to instruct her in the literature of Greece; 'quo illa magistro, says Vopiscus, usa esse ad Græcas literas dicitur *'. In the year 273, when Palmyra surrendered to the emperor Aurelian, Zenobia and Longinus were taken prisoners, and the latter was ungenerously put to death, for a spirited letter † which he was said to have drawn up, and which the queen had sent to Aurelian, in answer to an imperious message she had received from him, in the course of the siege.

Some of the writings of Longinus are on philosophical, but, the greatest part on critical subjects. Commentators have collected the titles of twenty-five or twenty-six treatises ‡, none of which, except this on the Sublime, have escaped from the depredations of time and barbarians. And even this is mangled and imperfect, like the remains of a beautiful picture, that has been rescued from the flames.

Here we will beg leave to make a remark, which may be applied to Æschylus, Sophocles, Euripides, and a hundred other ancient authors, as well as Longinus, that they have been supposed to have written many more pieces, than they actually composed, in consequence of the same productions having been mentioned by different writers, under different titles. This is a fallacy, that we have often suspected in the Bibliotheca Græca & Latina of the learned Fabricius. But it is an error, which, at present, no human sagacity can rectify.

The reader, who is desirous of more particular information, with regard to the life and writings of Longinus, will receive ample satisfaction from the perusal of the learned Schardam's Philological Dissertation, which Mr. Toup has prefixed to the present edition of the works of this illustrious critic.

The abilities of the learned editor have been long since known to the literati by his excellent Emendations of Suidas's Lexicon, and his Notes on Theocritus. These publications discover his intimate acquaintance with the Greek language in its full extent, and his singular penetration in critical researches.

* Vopisc. in Vitâ Aurel. § 30.

† Ibid.

‡ All of them supposed to have been written at Athens, except a piece intitled ΠΑΙΝΑΘΟΣ; which was probably a funeral oration on Odenatus, the husband of Zenobia, who was assassinated about the year 267.

The high opinion, which the reader may have formed of this learned editor, will not be diminished by the present publication. He will here see the valuable remains of Longinus cleared of those inelegancies and deformities, which have hitherto disguised him, and in many instances restored to their original beauty. In short, he will here discover a critic, who is to Longinus, what Longinus was to Homer.

Mr. Toup has, beyond all doubt, established and confirmed the true sense of an expression in the beginning of Longinus, which has been generally misunderstood.

Το μὲν τε Καικίλιος συγγραμμάτων . . . ταπεινότερον εἶπται τῆς ἄλλης υποθέσεως. Bishop Pearce by not knowing the true force of the word ταπεινότερον, which as Mr. Toup remarks, 'nunc hoc, nunc illo sensu gaudet,' was led to correct ἄλλης into ὕλης, supposing this to be the meaning of Longinus: 'humilior visus est, quàm argumenti vel rei tractatæ materia.' But the observation of Dacier is sufficient to overthrow his interpretation. 'Comme le sublime n'est point nécessaire à un rheteur, pour nous donner des regles de cet art, il me semble, que Longin n'a pû parler icy, de cette pretendue bassesse du stile de Cecilius.' We therefore entirely agree with Mr. Toup in rendering this passage, 'Cæcilius liber exilior & jejuniore visus, quam tota res postulat. Totum argumentum haud complexus est.' The following quotation from Photius sufficiently evinces the propriety of the foregoing interpretation. ΑΛΛΑ ΤΑΥΤΑ ΜΕΝ ΣΟΙ ΠΡΩΤΕΣ ΥΠΟΤΥΠΩΣΙΝ ΔΙΕΧΑΡΑΞΑ, ΤΗΣ ΜΕΝ ΥΠΟΘΕΣΕΩΣ ΤΑΠΕΙΝΟΤΕΡΟΝ, ΤΗΣ ΔΕ ΚΑΤ' ΕΠΙΣΤΟΛΗΝ ΧΡΕΙΑΣ ΙΣΩΣ ΉΚ ΕΝΔΕΞΕΡΟΝ. 'Hæc ego tibi paucis delineavi, multo quidem jejuniore quam argumentum postulat, sed satis fortasse pro modulo atque usu epistolæ.' Phot. Ep. 137.

There is a passage in Athenæus, where the word ταπεινός is used in a similar sense: τῷ δ' Ἡρακλεῖ ΤΑΠΕΙΝΟΤΕΡΑΝ (μερίδα) παραθεντων 'having placed a smaller portion before Hercules.' Athen. iv. p. 157. Ed. Casaub.

Bishop Pearce has been applauded by those, who esteem themselves readers of taste, for his observation upon the following passage in the same section: παρτα διφορηται, και την τε ἑτορος υδους αθροον ενδειξατο δυναμιν. 'Longinus, says his lordship, ad sublimitatis vim exprimendam, arte quâdam & proprietate verborum hîc usus est: alius scriptor dixisset διαφοραι & ενδεικνυται: sed hoc languidi est animi. Noster præteriti temporis verba usurpat διαφορησαι et ενδειξατο, (quasi jam disjecit & patefecit) quo melius significet vim & celeritatem, quibus sublimitas nationis animos audientium ferit,' &c. But, in the first place, the remark is an old one: for Faber says,

D d 2

'Sentis

‘Sentis artem rhetoris? debuit enim dicere διαφορῆς et ἐν δαίμοντι. At præceps figura id jam actum reddit, quod etiamnum agitur. Sed unde nata illa est? Εκ τῆς φαντασίας fulminis (σκηπτοῦ) quod sæpe citius in terram raptum videas, quam è nube prorumpere videris.’ Tolloius likewise applauds the remark of Faber, ‘Benè hoc, says he, à Fabro observatum. Το γὰρ δὴ γεγοῶς. διωτοτερον τε μελλοντος, η γινομενη επι, uti est apud Demetrium Phalereum de Elocutione,’ § 220.

In the next place, they who do not know, that the first aorist is frequently to be rendered by *soleo*, as it undoubtedly should in this passage, must either not have been conversant in the Greek authors, or read them in a very negligent and inaccurate manner. Paganus has given us the true sense of Longinus. ‘Res omnes fulminis instar disjicere, & universam statim oratoris vim patefacere solet.’

‘Nam istam, says Mr. Toup, esse aliquando hujus temporis vim verissimè monuit eruditissimus Grævius, Lect. Hesiod. cap 5. et ante eum ὁ μέγας Casaubonus ad Laertii Chilonem, et Aristophanis Equites. Ita locutus est Demosthenes, Olynth. ii. p. 6. Ὅταν δ’ ἐκ πλεονεξίας καὶ πωτηρίας τις ἀσπὴρ ἔτος ισχυρὴ, ἢ πρώτη προφασίς καὶ μικρὸν ἥλαισμα ἀπαντὰ ἀνεχάντισι καὶ διέλυσιν. Cujus loci elegantiam minus adsecuti sunt interpretes.’

The reader, who wishes to see other observations, with examples, concerning the use of the tense above mentioned, may consult Hoogev. ad Viger. p. 214. Ed. tert. Perizon. ad Æl. Var. Hist. i. 4. p. 9. Edwards ad Theoc. Idyll. iv. 27.

In the second section, bishop Pearce, by not attending to the general difference between the active and middle voice, has made an emendation, which, we are afraid, cannot be justified. Instead of κομισαίτο θεωρεῖν, he would read νομισαίτο θεωρεῖν. But, says Mr. Toup, ‘aliud est νομίζειν, aliud νομίζεσθαι.’ All know the difference between νομίζειν in the active, and νομίζεσθαι in the passive; but we do not recollect to have met with this word used in the *middle voice*. We therefore agree with Mr. Toup and Boivinus, in giving the preference to ἤγησαιο.

We cannot here pass over, without a remark, a word which occurs in the first section; as none of the critics or lexicographers seem to have been sensible of the true force of its middle voice: εὐ γὰρ δὴ ὁ ΑΠΟΦΕΝΑΜΕΝΟΣ, τι θεοὶς ὅμοιον ἔχομεν . . . εἰπε . . . ‘Who declared his own opinion:’ whereas αποφηνάς would have meant the opinion of another person. Thus Demosthenes Philipp. i. § 1. ἐπισχῶν αὐ, εὖς δὲ πλείους τῶν ἐκδοτῶν γνώμης ΑΠΕΦΗΝΑΝΤΟ,

ΦΗΝΑΝΤΟ, had declared their own sentiments. Comp. Olynth. iii. §. 7.

In a passage at the end of the third section Mr. Toup has undoubtedly restored the true punctuation *εἰτα πρὸς οὐδὲν πιστον-
θῆται ακροατὰς ἀσχημονοῦσιν· εἰκοτῶς*. This is the true spirit of the
passage; and in this manner it is printed in the edition of
Tollius. To the instances produced by Mr. Toup we may add
a well known one in Demosthenes, *ὁδὲ γεατῆγος ἀκολουθεῖ· ΕΙΚΟΤΩΣ·
ὃ γὰρ ἐστὶν ἀρχὴν μὴ δίδωτα μισθόν*. Philipp. i. §. 9.

The following expression in the fourth section has been the
subject of great contention among the commentators: *αἰδημο-
νῆτις δ' αὖ αὐτὸς ἤγησάιο καὶ αὐτὸν ΤΩΝ ΕΝ ΤΟΙΣ ΟΦΘΑΛΜΟΙΣ
ΠΑΡΘΕΝΩΝ*. Several critics have been so precipitate as to
imagine, that Longinus adopted an erroneous quotation through
a failure of memory. But it is not to be supposed, that this
accurate writer would have charged the incomparable Xeno-
phon, a favourite author, with affectation, if he had not been
sure, that his censure was well-grounded and just.

Here Mr. Toup and Ruhnkenius very properly observe, that
the same expression occurs in Areteus Cappadox: *ταῦτ' ἰσχυρῶς
ἀμφὶ ταῦτα, καὶ ἡ ἐν τοῖς ὀφθαλμοῖσι παρθένος*. De Caus. Morb.
vii. p. 34.

There is a remarkable passage in the ninth section, on which
our learned commentator has made no remark; but as we
have it now before us, we shall take leave to offer one or two
cursorily observations. Homer, describing the rapidity of Juno's
horses, when she descended from heaven in her chariot, ac-
companied by Minerva, to repel the fury of Mars, before the
walls of Troy, uses this admirable simile,

Ὅσσην δ' ἡρώειδης αἴθρ' ἰδὼν ὀφθαλμοῖσιν,
Ἥμιανος ἐν σκοπῇ λεύσσειν ἐπὶ οἰνοπα ποσσίν·
Τόσσον ἐπιθροσκῶσι, θῶν ἰψήχεις ἵπποι. II. v. 770.

Far as a shepherd, from some point on high,
O'er the wide main extends his boundless eye;
Thro' such a space of air, with thundering sound,
At ev'ry leap, th' immortal coursers bound. Pope.

Upon this passage Longinus makes the following remark:
*Τὴν ὁρμὴν αὐτῶν κοσμητικῶς διασημασι καταμετρεῖ. Τίς ἐν ἡμῶν αἰετοῦ δια-
τῆν ὑπερβὰς τὴν μέγαν ἐπιφθονεῖται, ὅτι, αἱ δις ἑξῆς ἐφορμησάντων οἱ τῶν
θεῶν ἵπποι, καὶ ἐν ἑνὶ ὁρμῇ ἐν κοσμῷ τόπον; which dean Smith has
translated in this manner: 'He measures the leap of the
horses by the extent of the world. And who is there, that,
considering the superlative magnificence of this thought, would
not with good reason cry out, that if the steeds of the deity*

D d 3

were

were to take a second-leap; the world itself would want room for it?' Bishop Pearce likewise translates κοσμικὴ διαστηματὶ by 'Mundi spatium;' and in a note he adds: 'totum mundi spatium duobus istiusmodi saltibus non suffecturum, pronunciat Longinus.' But this idea cannot be collected from Homer. And it is not to be supposed, that Longinus would have misrepresented his admired poet, merely to indulge himself in an hyperbolic thought. Besides, if κοσμικὴ διαστηματὶ means the *whole extent* of the world, and ὅρη *one stretch*, the next sentence is puerile and useless; as there certainly could be no room for a *second leap*.

Homer, when he represents a man on an eminence, casting his eye *over the ocean*, does not seem to mean the whole extent of the world from east to west, or from north to south, but only the half of that space, or the extent of his prospect towards one point of the horizon. Upon this supposition it must be allowed, that there would be room for a second leap; but, *εὐκείῳ*, not for a third. We therefore prefer the interpretation of Madam Dacier and Mr. Pope, who have given this turn to the passage in question: 'In what a wonderful manner does Homer exalt his deities; measuring the *leaps* of their very horses by the whole breath of *the horizon*? Who is there, that considering the magnificence of this hyperbole, would not cry out with reason, that if these heavenly steeds were to make a second leap, the world would want room for a third.'

In this section we have the celebrated passage, in which Longinus has thus quoted the words of Moses, Εἶπεν ὁ Θεός· ἔτι; γενέσθω φῶς, καὶ ἔγενετο. 'God said—what?—Let there be light, and there was light.' Nothing certainly can give us a more exalted notion of the power of the Deity, than thus to conceive light springing at once into existence by his almighty fiat. The expression is quick as thought, keeps pace in some measure with the celerity of the action, and shews the instantaneous transition from the command to the execution. Those moderns therefore who have questioned the judgment of Longinus in this particular, have only betrayed their own want of taste. See Boileau, vol. iii. *refl.* x. And here we cannot forbear expressing our indignation at the stupidity of Justin Martyr, and all those, who wish to correct the scriptures by the fathers! That tasteless and inaccurate apologist exhibits the words of Moses in this manner: Εἶπεν ὁ Θεός, γενέσθω φῶς· καὶ ἔγενετο ΟΥΤΩΣ. Apol. p. 92. instead of ἔτι, light, in the original, substituting the word *ὥτως*. Other translators have rendered this passage with more spirit: Εἶπεν ὁ Θεός· γενέσθω φῶς, καὶ ἔγενετο φῶς. lxx.—Γενέσθω φῶς, καὶ ἔγενετο φῶς. Aquila.—Γενέσθω φῶς.

Φως, και στυγω Φως. Theodot.—Εξω Φως, και στυγω Φως. Symmach. Here it may be observed, that the quotation of Longinus has the nearest resemblance to Aquila's translation, which was begun about the year 128. It is therefore *probable*, that it was taken from thence.

However, it is well known, that the authenticity of this passage in Longinus has been called in question; and, we must own, when we have considered, how it is introduced in the middle of a criticism on Homer, we have had our suspicions. Mr. Toup has said nothing on the subject; but Ruhnkenius, whose annotations are printed in this edition of our author, has given us the following note.

‘Ταύτη καὶ ὁ τῶν Ἰουδαίων Διαμοβίτης, &c.] Fr. Portus hunc locum ab alienâ manu venisse putat, propterea quod parum verisimile sit, Longinum in sacra literis versatum esse, aut usum fuisse exemplis Christianis. Priore ratione nihil levius. Nam omnes fere hujus ætatis philosophi, quibus sæpe cum Christianis pugnandum esset, libros Christianorum cognitos habebant. Narra- vit mihi aliquando J. J. Wettstenius, se in Catena Patrum MS. Longini judicium de verbis D. Joannis, καὶ τοῦ ἡ οὐ λόγος, repe- risse. Sed vereor, ne qui hoc judicium commemoravit, Lon- ginum cum Amelio, philosopho Longini æquali, confuderit; cujus de his ipsis verbis sententia est apud Eusebium P. E. XI. 19. p. 540. Paulo probabilior est altera Porti ratio: quanquam ne eâ quidem magnopere movemur. Est denique vir longe doc- tissimus, qui totum hoc abruptius positum existimat, quam ut a Longino profectum esse videtur. Quod si fraudem hic versatam esse statuamus; idem ejus auctor est, qui in alio Longini loco de quo ad Rutil. Lup. II. p. 88. disputavimus, D. Pauli nomen satis impudenter inculcavit. Ceterum sublime illud, quod in Moyfis loco est, & sensit, & imitando expressit Hermes apud Sto- bæum Ecl. Phys. I. p. 123. ubi postquam, Platonis exemplo, summum Universi auctorem induxisset ad reliquos deos orationem habentem, hæc subjecit: εἴπει, καὶ εὐθὺς κοσμητικὸς τῆς ἐν γυνίσει δια- τασίς ἐγένετο, καὶ ἐφάρτη μὲν ὁ ἑρμῆς ἄνω. Sed proxime ad illam mag- nificentiam accedit Epigramma vetus de Xerxe, mare in terram, terram in mare vertente, Anthol. Lat. II. 13. p. 194.

“Hoc terræ fiant, hæc mare, dixit: erant.”

Sic enim J. F. Gronovius divinitus emendavit quod vulgabatur: *hoc terræ fiat: hæc mare, dixit, erat.* Vide cl. Valckenarium ad Herodot. III. 135. [At vero longe melior & simplicior emen- datio nostra:]

‘Quale fuit regnum, mundo nova ponere jura!
Hic terræ fiant, hæc mare, dixit, erat.

Tousius.]’

The learned author of this note is well known in the literary world, by his late elaborate edition of Paterculus, and other publications.

Mr. Toup has not thought proper to favour us with a new version of his own; but has annexed that of bishop Pearce; and where he supposes there is any material error in his Lordship's interpretation, he has given the reader an intimation of it in his notes.

We cannot dismiss this incomparable publication without expressing a wish, that the author might find encouragement to undertake an edition of the Greek Testament. We are sufficiently sensible of the light, which has been thrown on the sacred writings by many learned and judicious divines; and we reflect with pleasure on that liberal investigation of truth, for which the present age is justly distinguished. It is this freedom of enquiry, that has enabled us to expose a variety of notions and doctrines, which are repugnant to the first principles of our religion; and a disgrace to reason and common sense; that, not confining ourselves to absurd systems, we have endeavoured to interpret the Christian revelation by the rules of sober and impartial criticism. We have extended our researches through the wide fields of Oriental and Grecian literature, in hopes of making discoveries, which may be of service towards the illustration of the scriptures; and we have spared no pains in the collation of manuscripts, in order to restore the text to its original purity. Yet these laudable attempts, will not be found to have succeeded in every instance: many passages still remain, which have eluded the penetration, and disappointed the industry of the most learned commentators, and require the acumen of a Bentley, or the genius of a Toup.

The Antiquarian Repertory: a Miscellany, intended to preserve and illustrate several valuable Remains of Old Times. Adorned with elegant Sculptures. 2 vols. 4to. 18s. boards. Blyth.

THIS large miscellany consists of a number of detached papers, formerly published at different times, and now collected together; all of them relative to the antiquities of this country, a branch of knowledge which the editor seems to consider in a very important light.

The work begins with an Account of ordinances used at tournaments, as also that respecting battles in lists, or legal duels,

duels, copied by the late ingenious William Oldys, esq. Norroy King of Arms, from a MS. marked I.26. in the library of the College of Arms, or Herald's Office, London.

This article is followed by a variety of engravings, with explanations and historical remarks. The first of these exhibit divers rude figures, scratched on the chalk wall of the second story of Guildford Castle in Surry. We next meet with Black Friars Bridge, Ely House, and Bolton Hall.

Afterwards are exhibited some brass monumental plates, which have been preserved in the chancel of the church of Walton upon Thames; respecting John Selwyn, under-keeper of the park at Oatlands, in Surry, in the reign of queen Elizabeth. The anecdote of John Selwyn is thus related.

‘ He was extremely famous for his strength, agility, and skill in horsemanship, specimens of all which he exhibited before the queen, at a grand stag hunt, in that park, where attending as he was the duty of his office, he in the heat of the chase suddenly leaped from his horse, upon the back of the stag (both running at that time with their utmost speed) and not only kept his seat gracefully in spite of every effort of the affrighted beast, but drawing his sword, with it guided him towards the queen, and coming near her presence, plunged it in his throat, so that the animal fell dead at her feet. This was thought sufficiently wonderful to be chronicled on his monument, and he is accordingly there portrayed in the act of stabbing the beast.

‘ An extraordinary circumstance occurs in this plate, which has given rise to various conjectures.

‘ The representation of the story here related is engraved on both sides of the same plate; in one Selwyn appears with a hat on his head, and in the other he is bareheaded, but with spurs on, a circumstance wanting in the former. From this double representation some have thought he performed this feat more than once, others, with more probability, attribute it to the first engraving not having been approved of by the family, as deficient either in likeness or some other circumstance, wherefore a second might be done, and to save the expence of a fresh plate, was executed on the back of the former, which opinion receives some confirmation from the four holes, seen at the corners of the plate, by which it was immoveably fastened down, so that only one side could be viewed. In the drawing both sides of the plate are shewn.’

This traditionary story is succeeded by a continuation of the ordinances used at tournaments, &c. After which is a representation and historical account of Westminster Abbey.

The

The following paper, on the perversion of words and proper names, may not prove unacceptable to our readers.

• Henry VIII. having taken the town of Bullogne, in France, the gates of which he brought to Harges, in Kent, where they are still remaining; the flatterers of that reign highly magnified this action, which, Porto-Bello-like, became a popular subject for signs, and the port or harbour of Bullōgne, called Bullogue Mouth, was accordingly set up at a noted inn in Holbourn; the name of the inn long out-living the sign and fame of the conquest, an ignorant painter, employed by a no less ignorant landlord, to paint a new one, represented it by a Bull and a large gaping human Mouth, answering to the vulgar pronunciation of Bull and Mouth. Perhaps the conceit of its allusion to the roarings and vociferations of a Quaker's meeting held there might not a little tend to make it maintain its usurped post. The same piece of history gave being to the Bull and Gate, originally meant for Bullōgne Gate, and represented by an embattled gate, or entrance into a fortified town.

• The barber's pole has been the subject of many conjectures, some conceiving it to have originated from the word poll, or head, with several other conceits, as far-fetched and as unmeaning; but the true intention of that party-coloured staff was to shew the master of the shop practised surgery, and could breathe a vein as well as mow a beard, such a staff being to this day, by every village practitioner, put into the hand of a patient undergoing the operation of phlebotomy. The white band which encompasses the staff was meant to represent the philet, thus elegantly twined about it.

• Nor were the chequers (at this time a common sign of a public-house) less expressive, being the representation of a kind of draught-board, called tables, and shewed that there that game might be played. From their colour, which was red, and the similarity to a lattice, it was corruptly called the red lettuce, which word is frequently used by ancient writers to signify an alehouse.

• The Spectator has explained the sign of the Bell Savage Inn plausibly enough, in supposing it to have been originally the figure of a beautiful female found in the woods, called in French *la belle sauvage*. But another reason has been since assigned for that appellation, namely, that the inn was once the property of a lady Arabella Savage, and familiarly called Bell Savage's Inn, probably represented, as at present, by a bell and a savage, or wild man, which was a rebus for her name, rebus's being much in fashion in the sixteenth century, of which the Bolt and Tan is an instance.

• The three blue balls prefixed to the doors and windows of pawnbrokers shops, by the vulgar humourously enough said to indicate that it is two to one that the things pledged are never re-

redeemed, was in reality the arms of a set of merchants from Lombardy, who were the first that publicly lent money on pledges. They dwelt together in a street, from them named Lombard-street, in London, and also gave their name to another at Paris. The appellation of Lombard was formerly all over Europe considered as synonymous to that of usurer.

At the institution of the yeomen of the guard, they used to wait at table on all great solemnities, and were ranged near the buffets: this procured them the name of buffetiers, not very unlike in sound to the jocular appellation of beef-eaters, now given them; though probably it was rather the voluntary misnomer of some wicked wit, than an accidental corruption arising from ignorance of the French language.

The opprobrious title of bum-bayliffe, so constantly bestowed on the sheriff's officers, is, according to judge Blackstone, only the corruption of bound bayliffe, every sheriff's officer being obliged to enter into bonds, and to find security for his good behaviour, previous to his appointment.

A cordwainer seems to have no relation to the occupation it is meant to express, which is that of a shoe-maker. But cordonier, originally spelt corduanier, is the French word for that trade, the best leather used for shoes coming originally from Cordua, in Spain. Spanish leather shoes were once famous in England.

We are next presented with an engraving and account of the Lodge in Bushy Park, Middlesex; and afterwards some account of the people called Gypsies, who are supposed to have originally migrated into Europe from Egypt, about the year 1517, when that kingdom was conquered by the Sultan Selim.

Subsequent is a miscellaneous plate, containing drawings of the different capitals of the ancient columns in the French church at Canterbury; which is followed by the copy of a Manuscript in the College of Arms, relative to the bacon of Dunmow Priory.

The articles immediately succeeding are, an account, but incredible; of a gallant action and signal victory, gained by an English captain, commanding one small privateer, over a large Turkish fleet.—An Extract from George Silver's Paradoxes of Defence, printed about the middle of the sixteenth century, exhibiting a striking picture of the manners of that time, and elucidating several obsolete words in Shakspeare and other ancient writers.—Bothwell Castle.—Extract from the Works of John Taylor, the water-poet.—Queen's Cross, Northamptonshire.—The Great Eater, or Part of the admirable Teeth and Stomach exploits of Nicholas Wood, of Har-
rison,

sison, in the County of Kent. Of this extraordinary personage we are told, that two loins of mutton, and one of veal, were to him but as three sprats.

Next is an engraving, and account of the Old Gate, and Banqueting-House, Whitehall; as also of the Curfew, or Couvre feu, so named from its use, which was that of extinguishing a fire. This utensil is of copper, rivetted together, as solder would have been liable to melt with the heat. It is ten inches high, sixteen inches wide, and nine inches deep.—A Letter of Indulgence granted to those who should Contribute towards the Reparation and farther Endowment of the Chapel of the Holy Cross in Colchester. This paper strongly marks the spiritual oppression which the Romish church exercised over its superstitious votaries.—Epitaph of Lavinia Lady Manwood, on a small Table Monument near the Door of the Church of St. Stephen's, or Hackington, near Canterbury.—The Water-fall of Lodore, on Keswick Lake, Cumberland.

These are succeeded by a few extracts from Hollingshed's Chronicle, with miscellaneous plates, and the forms of some old deeds.—Windfor Castle.—The Lyfe of Saynt Wenefrede.—The Charter of King William I. granted unto the Citie of London, at the Special Sute of William then Bishop of the same Citie, anno 1067.—Tintern Abbey.—Miscellaneous Plate.—Stories of Witchcraft and Walking Spirits.—Order for the Apprehension of the Templars, in the Reign of Edward II. from Hollingshed's Chronicle. Extracted from the same author we next meet with 'a description of a fish, like to a man, that was taken by fishers at Oreford in Suffolk, in the sixth year of King John's reign.'—The Great Gate of St. Augustine's Monastery, Canterbury.—The Massacre of Stonehenge, by Hengist, and his Soldiers; and some account of Merlin.—Extract from Blount's Ancient Tenures.—The Scowls, in the Woods of Thomas Bathurst, Esq. near his Seat at Lidney Park, Gloucestershire.

* The scowls are excavations of the earth, in some places to the depth of twenty-five or thirty feet, forming a kind of irregular trench, interspersed with solid rocks, some of which are standing, and other huge fragments thrown down, or disjointed in such a manner, as could only be effected by gunpowder, or some violent convulsion of nature. A kind of rude passage runs through the whole, which occupies near an acre of ground, though this is frequently interrupted by great pieces of fallen rock, over which passengers must climb. The grotesque figure of the rock, covered with moss, and entwined with roots of shrubs and trees, the solemn gloominess of the whole, owing

owing to the exclusion of light from a great quantity of wood, with which it is surrounded and overshadowed, join in affording a most romantic scene.

Various are the conjectures relative to this place, some supposing it the effects of an earthquake, others deeming it a place of pagan worship; but the most probable opinion is, that it was an ancient mine, made in search of iron ore, of which there is great plenty hereabouts. If this is true, it must be many ages since it was worked, there not being the least tradition of it in the neighbourhood, besides the moss with which the rocks are overgrown; and the large old trees shooting out of many parts of the rock, give their testimony of its antiquity.

As in the adjoining Park of Lidney there was a Roman fort, as is evident from a bath now remaining, diverse Roman utensils, coins, tessellated pavements, and the foundations of many buildings, with several entrenchments, possibly this mine might have been opened by that people, and ever since neglected. For what reason it is called the Scowls does not appear, or from what the word is derived; that appellation is however given to another exhausted mine in Gloucestershire.

The neighbouring rustics have given names to diverse rocks from their appearances, such as the Pillar, the Chapel window, &c. On the whole, whatever may be its antiquity, as a picturesque object it well deserves the observation of the curious, and may rank with Mother Ludlam's Cave in Surry, Poole's Hole, and the other Derbyshire caverns.

Next follows the History of King Leyr, and his three daughters, from the ancient history of Great Britain.—Account of the Sweating Sickness, in the Year 1436, from Hollingshed's Chronicle.—Plate of a Roman Bath, at Lidney Park, Gloucestershire.—An engraving of Edward the Black Prince.—The Font in the Chapel of Orford, Suffolk.—An excellent engraving of Thomas de Woodstock, Duke of Gloucester.—An Abstract of a Grant of Land from Edward VI. to establish a Grammar School to the Bailiffs and Burgeses in Morpeth.—An Engraving and Account of Pont y Pridd Bridge, over the River Taafé in Glamorganshire. This bridge, for its lightness and the width of its span, stands unrivalled by any bridge in Europe; exceeding the arch of the Rialto at Venice by fifty foot, and that of the center of Black Fryars bridge by forty.—Some Account of the Conduit at Carfax, in Oxford.—An Extract, copied from a Survey, called, The Booke of Bothool Baronrye, in Northumberland.—The Bridge at Bridgenorth, in Shropshire.—An Account of the vestiges of an old mansion, known by the name of the Groves in the parish of Bertery near Snodland, in the county of Kent.—Weston, in Warwickshire.

wickshire.—A Description of England and Scotland, written by Stephen Perlin, an ecclesiastic, and published at Paris, anno 1558.—Account of a Druidical Monument near Little Salkeld in the County of Cumberland.—Druidical Circle, near Keswick, Cumberland.—An engraving and account of John Evans, very properly styled, ‘The ill-favoured astrologer of Wales.’—Netley Abbey, Hampshire.—The Tomb of Henry, the Fifth Earl of Westmoreland, and his Wives.—History of the Entry of Mary de Medicis, the Queen Mother of France into England, anno 1631.—An engraving and account of Dr. Simon Forman, another Welch astrologer.—A View of Old London from Blackheath.—A written instrument, still preserved in the town chest of Wymondham, in the county of Norfolk, showing the rapaciousness of King Henry VIII. in extorting loans from his subjects.

As the last article in this volume, we shall present our readers with the following epitaph,

‘Written by Syr Thomas More upon the death of Henrie Abyngdon, one of the gentlemen of the chappel; which devise he was fayne to put in meeter, by reason the partie that requested his travel did not like of a verye proper epitaph that was first framed, because it ran not in rythme, as may appeare at ful in his Latin epigrammes; whereupon Syr Thomas More shapt these verses ensuing, with which the suppliant was exceedingly satisfied, as if he had hit the nayle on the head.

‘Hic jacet Henricus,
Semper pietatis amicus:
Nomen Abingdon erat,
Si quis sua nomina querat:
Wellis hic ecclesiâ
Fuerat succentor in almâ.
Regis et in bellâ
Cantor fuit ipse capellâ.

Millibus in mille
Cantor fuit optimus ille.
Præter et hæc ista
Fuit optimus orgaquenista.
Nunc igitur, Christe,
Quoniam tibi serviit iste,
Semper in orbe soli
Da tibi regna poli.

‘The same, though not *verbatim* construed, yet in effect thus may be translated; whereing the learned are not to look for the exact observation of quantities of syllables, which the authour, in the Latin, did not very precisely keepe.

Heere lyeth old Henry
No freend to mischevus envy.
Surnam’d Abyngdon
To al men most hartily welcoom
Clerk he was in Wellis
Where tingle a great many belles;
Also in the Chappel
Hee was not counted a mongrel;

And such a loud singer
In a thousand not such a ringer;
And, with a Concordance
A man most skilful in organcé.
Now, God, I crave duly
Since this man serv’d the so truly,
Henry place in kingdoom,
That is also named Abingdon.’

Such

Such are the materials in the first volume of this work; and, though many of them be not originals, they are for the most part copied from books which are now very scarce. In our next Review shall be given an account of the contents of the second volume.

A Dictionary of the Norman, or Old French Language. By Robert Kelham, of Lincoln's-Inn. 8vo. 5s. Brooke.

THIS Dictionary is collected from such acts of parliament, rolls, journals, acts of state, records, law books, ancient historians, and manuscripts, as relate to this nation; and is calculated to illustrate the rights and customs of former ages, the forms of jurisprudence, the names of dignities and offices, of persons and places.

So many public acts, as well as legal decisions, are extant in the Norman French, that to a modern professor of the law, a dictionary is absolutely necessary to explain the difficulties which occur in so old and obsolete a language.

About the beginning of the present century, a book was published, under the title of a law French dictionary; a performance so very trifling and incorrect, that it tends more to mislead than to inform the inquisitive or industrious reader: which is evident on comparing the words used in that dictionary, with the originals from whence they were taken.

These defects, Mr. Kelham, with an industry which redounds much to his honour, has rectified. 'Yet this collection, extensive (says the author) as I have endeavoured to make it, does not, I must confess, take in every difficult or obsolete Norman French word; several of this kind are purposely omitted, on account of the sense of them not readily occurring, and are left for some more able hand to investigate; others also will, without doubt, be met with in some books and manuscripts which have escaped my reading: though I persuade myself the number will not be very considerable, and that it may with truth be said, that very few of the ancient Norman French words which occur in this work, are to be met with elsewhere.'

This compilation is confined to such words of the old French language as occur chiefly in Rymer's *Fœdera*, our statutes, parliament rolls, journals, records, law books and historians; those which are to be met with in the ancient writers

writers of the French nation, and in the Provençal poets and romances, are foreign to the author's purpose.

The Dictionary would have been more complete if the author had transcribed sentences from the documents which afforded so excellent a collection. It must however be confessed, that by those means the work would have been magnified, and of necessity rendered more expensive. The author acknowledges that such a mode 'would have helped to point out the different epochs when such and such words first assumed such a sense, as well as given the reader an opportunity of comparing the words themselves with the context:—' but (continues Mr. Kelham) my only view in making this compilation is to promote historical knowledge, and enable the studious to read with satisfaction, and understand many interesting and curious records, which, for want of some assistance of this kind, lose much of their force: if this end is answered without making those numerous quotations which the observing the above order would have occasioned, I hope the want of it will be readily excused.'

That this publication will facilitate the reading of our ancient records, law books and MSS. cannot be questioned—that it has restored the true sense and meaning of many words, hitherto deemed quite obscure, must be obvious to every person in the least conversant with such subjects—and that it may incite the students of the law to attain a perfect knowledge of the ancient Norman French, is our most fervent wish.

To this work is added the laws of William the Conqueror, with notes and references, by Mr. Kelham.

The laws of William are disposed in three columns; viz. the laws themselves in the Norman language, with Dr. Wilkins's Latin translation in opposite columns, and an English translation in another column, with notes:—the references are made from each law, to the Anglo-Saxon laws.—The 52d, 55th, 59th, and 63d laws of William, laws which towards the end of his reign he added to those of Edward the Confessor, and by which he established the feudal system in England, are also translated into English, with a great number of occasional observations.

The English translation of these laws is as chaste as the subject would admit; the references are correct, and the notes are in general very apposite and judicious.

Letters

Letters from an Officer in the Guards to his Friend in England: containing some Accounts of France and Italy. 8vo. 3s. boards. Cadell.

OF all the candidates for literary fame, the *tourist* seems to have the fewest difficulties to encounter. He has no great variety of materials to arrange; no discordant ideas to reconcile; no received opinions to combat or expose; he has no established hypothesis to supplant, or new one, to support: his road appears plain and even before him. His province, it is supposed, is merely to describe the various objects that successively present themselves to his view, to communicate anecdotes of the company he is introduced into, and to relate incidental occurrences that offer themselves to his notice. And yet, humble as this province may appear, it requires talents which fall not to the share of every itinerant author. To describe with accuracy and precision the productions of nature or art, a previous knowledge of the subjects described is indispensibly necessary; to discriminate and select anecdotes worthy of communication, requires judgement and taste; and to interest and amuse with the relation of incidental occurrences, it is necessary they should be, what in the nature of things they rarely will be, new or important.—Nor is this all—they will lose their effect, unless the relater possess the singular felicity of communicating to others the same impressions which those occurrences excited in himself. If such be the qualifications expected from him who aspires to no higher character than merely that of a journalist, how difficult must be the task of the philosophic traveller? Besides the qualifications already enumerated, he must possess attainments of a much superior order; he must be a man of profound knowledge and extensive learning, of acute penetration and accurate discernment: he must be acquainted with human nature in different periods of its existence, and as it appears in different countries; else how shall he be able to compare past ages with the present, to develop the human heart, and penetrate the various disguises that it assumes? In painting the manners of a people, he must be able to distinguish between the spontaneous exertions of nature and the endless modification of character that originates from diversity of climate, education, government, or religion.

Having pointed out the distinction between the philosophic traveller and the amusing journalist, that our readers may form some idea to which class Mr. Ayscough belongs, or whether, indeed, he belong to either, we shall furnish them with a few extracts, taken from different parts of his performance.

VOL. XLVII. *June*, 1779.

E e

After

After observing that he had ever found *mere* description was tedious, he tells us he shall intersperse his Letters with anecdotes, remarks, and observations, hoping thereby to render them more entertaining, if not more instructive. He then adds,

“ During this and several former expeditions to the continent, I have studied the manners of the French nation, and I have found them volatile, even to a degree of childishness. To all rules there are, doubtless, exceptions; but a Frenchman is, in general, an unlettered prejudiced sop, though frequently a pretended philosopher. It is more uncommon to see the lower sort out of spirits than out of elbows; for in this country (strange to relate!) the song and the dance are the companions to slavery and poverty. All ranks of men, almost of all ages, seek after pleasure, or rather amusement, with a wonderful avidity; and there are many who debar themselves of necessaries, in order to lavish their sops on the spectacle, or the comedie. Of this I saw at Lisle a very striking instance: on the Grande Place there was a puppet-show, and a very courteous gentlewoman invited the company by these expressions; “ *Entrez donc vite chez les grandes marionets. Il y des places à doux sols pour la noblesse, des places à six sols pour messieurs les bourgeois de la ville, et il y a aussi des places à deux sols pour messieurs les militaires, et pour messieurs les enfans!* ”

“ There was, I assure you, a larger number of their honours the soldiers, than of their honours the children, who crowded into this little temple of dissipation; and the former, who have but five sols a day, choose rather to give two of them to live on offal, than better their fare, and not partake of the *grossiereté* of Punch, and the *bon mots* of Harlequin.

“ You may, perhaps, take the following anecdote for a fable, but I assure you it is a real fact. At Lisle, during the whole time the priest was saying mass on a Sunday morning, except just the minute when the host or sacrament was elevated, the music of the regiments was playing cotillions in a gallery in the church; and to these jovial sounds the people seemed more attentive, than to their devotions, as the one was well suited to their volatile turn, and the other too serious to have any powers of attraction.

“ But they are all attached to trifles of different natures; even the pretended philosophers, (of which there are a great many, it being the *ton*, or fashion, to assume that character) even they confine their minds to the scrutinizing of the most insignificant objects, and employ their time in little useless studies, making very often the most futile observations, whereby they think to demonstrate their superior learning and discernment. Of this I will give you a most laughable example: one of these philosophers, *soi disant*, asked me the following question, “ *Monsieur, Sçavez vous ce qu'un bonnet fait quand*

à piffé?" I tried in vain to answer or expound this difficult problem; I made several ridiculous replies to no purpose; but at length this deep researcher into the hidden secrets of nature let me know his curious discovery in these terms, "*Il serre cul.*"

'I remember another who looked over a cabinet of curiosities, observed to its proprietor that he admired his repository, but that he himself had a gusto of a different nature: and following its dictates, he had made another kind of extraordinary collection, and this was of *knives*, of which he had great quantities, and, literally, *sixteen* in his pockets at that moment: this he stiled the *culte-manie*, or *knife-madness*; and, truly, I think that he was a proper patient for the Hospital des Fous.

'There are now at Paris amongst the people of quality, many who are infected with the *Anglo-manie*, or a mad rage for aping English customs, manners, and habits, whereby they run into follies and extremes, of which poor John Bull never had any idea; even when they affect to dress themselves *à l'Angloise*, it either bears no resemblance, or else it is *outré'd* in the most extravagant manner. As a proof of the former, I saw a lady of high rank, with a hat about twice as big as the palm of one's hand, which was pin'd on one side of her head, adorned with artificial flowers, like a shepherdess, and in this attire she deemed herself an absolute English woman. As a proof of the latter, I saw a young count a few days ago at Paris, with three footmen in boots and jockey caps behind his chariot.'

At Lyons our traveller meets with variety of amusements: after bestowing encomiums upon the place and its inhabitants which they justly seem to claim from him, he gives a hint which we hope future travellers may profit by.

'There is but one objection I have to this place, which, after the many encomiums I have bestowed on it, I think it but just to mention; and that objection is, a continual desire of gaming, which possesses both sexes, and to that degree, that I firmly believe there is scarce an individual, of any degree of fashion, that has not the *fureur de jeu* burning in their bosom: even I, who am far from a gamester, caught the infection, and lost a good deal of money; but I have at last corrected my error, and can now say without repining, *spes et fortuna, valet!* The game they play at is a very dull and foolish one: it is called *vingt et un*, and is not unlike our one and thirty. At this they play for considerable sums every evening without the least variation: and their very footmen in the hall follow the bad example of their masters and mistresses in the parlour: nay, the sight of the winning cards at this fashionable game is so very agreeable, that they have exhibited them even at the theatre, in a sort of stage-dance. They were there, indeed, large enough for the use of the inhabitants of Brobdignag, and were no other than screens painted like cards, which were placed before men

and women, so as totally to hide their bodies, and, of course, the beautiful faces of the females, behind them; and as they presented to view the enchanting countenances of the ace of spades, queen of diamonds, &c. &c. the spectators were better satisfied, and were highly delighted to see them mingle in a confused dance, as it bore a striking resemblance to a shuffle of the deities they so much adored.'

Let our discontented countrymen, who know not how to value the blessings of that freedom which they enjoy under a constitution of government perhaps the most faultless in the universe, read what Mr. Ascough says of the state prison at Lyons. We cannot help exclaiming,

O fortunatos nimium, sua si bona norint,
Anglicos!

'There is here a very famous state prison called *Pierre En-cise*, an old French term signifying perhaps cut-stone, for it is built on a very high rock, and you ascend to the outer gate by two hundred and twenty-two steps. It is here the noblesse who offend the king or his mistress, or the minister or his mistress, or her dependants, are confined during pleasure, without the least trial, or perhaps even reason assigned for their punishment: nay, young men are often sent hither from Paris on the most trivial complaints from their relations.

'I own I had a great inclination to view not only this *chateau*, but its inhabitants, and as I was acquainted with the governor, I asked his permission, who gave it me most freely, and at the same time requested my company to dinner. This I willingly accepted, and repaired thither at the hour appointed, and having delivered up my sword to the corporal of the guard mounted on the prisoners, I gained admittance, when (to my utter astonishment) I found no immediate marks of sorrow, no weeping or wailing, but an excellent dinner prepared in an admirable *salle à manger*, at which the governor and about ten gentlemen prisoners were present, all of whom were in as high spirits as if they had been at a *bal masqué* at Paris. The mere confinement indeed appeared the greatest evil, for they had all tolerable convenient apartments; they were allowed the freedom of a little garden; the air they breathed was pure and healthful, and the prospect from so great an eminence as delightful as it was extensive. But these were most of them shut up only for a certain period, and were to be released when it was imagined they had had sufficient time for reflection and repentance. Two of them were sent there (as they told me) on account of their having had duels with their superior officers; and one, who was a youth of about twenty, and a person of considerable rank, was secured because he paid his addresses in an honourable manner to a Parisian barber's fair daughter. How long he remained there I know not, but he was far from being cured of his dis-temper.

per. He made sonnets and epigrams perpetually on the perfections of his enamorata, and, by saying or singing them, greatly diverted his companions in misfortune. But if these poor birds were lively and warbled in their cages, there were others whose conditions were truly deserving of pity: they were, literally speaking, the state criminals, and were in rooms in a tower with walls at least fifteen feet thick, through which the light entered only by an aperture of six inches wide. These wretches were never permitted to come out of their cells, and no one was allowed access to them except the man who twice a day brought them their meals, and they were prohibited the use of fire and candle, even in the midst of winter.

They could hold converse with no mortal living, had no employment or amusement, and there was one (as I was informed) who having been treated with all this rigour for the space of twenty years, had fallen by degrees into melancholy madness. But of that I saw a still more shocking instance, There was an old man whom I thought appeared remarkably pensive, and on my addressing myself to him, he answered me very incoherently. This child of misery was in his seventieth year, and his crime was no other than that of having had an intrigue with the mistress of a former minister: for this he had been confined forty years; despair had at length turned his brain; there he remained neglected and forgotten, but an eternal reproach to the author of this evil, and an object that excited pity in the heart of every beholder. This man you say was cruelly and unjustly punished, almost without the shadow of a crime.

But there was another prisoner, who, though guilty of one at which human nature recoils, escaped the rigour of the law, merely because he was a man of quality. The case was as follows: this nobleman some years ago had a quarrel with his friend, which they agreed to decide with swords the day following. They met accordingly, one of them, the nobleman, attended by a servant, when, as they were walking on towards the spot agreed on for the duel, the master gave a signal to the servant; they both got behind his antagonist, and at the same instant, their swords entering in at his back buried themselves in his vitals. He expired immediately, but the horrible assassins had not time to escape. They were both taken; and the servant being condemned to the rack, had every limb mangled and broken, and, after many hours suffering, died in unspeakable agonies; while the traitorous master, doubtless, the most guilty of the two, was only confined for life in this prison, where he had every accommodation wealth could bestow in such a situation; and he had there a weekly concert by the best performers, saw a great deal of company, had amours with opera-dancers sent for from Paris, and, instead of affecting any contrition, was all gaiety, and immersed as much as he was able in every kind of luxury and dissipation.

We shall close our extracts with the following Letter from Rome.

‘ Dear Sir,

‘ From churches, I am naturally led to the head of them, I mean the pope. You must know I have both seen and knelt down to his holiness; and, what ought still to make me more happy, received his apostolic benediction. He does not reside at the Vatican, but lives in a very handsome palace on Monte Cavallo, for the benefit of the air, which is doubtless more clear and wholesome on so great an eminence. Every evening he goes out to take the fresco, and it was on his return from one of these airings I met him. He was preceded by a few very indifferent cavalry, and some yeomen in old fashioned party-coloured Spanish habits, red, blue, and yellow, which gave them precisely the appearance of the knave of clubs. He was himself seated in a sort of arm chair, in a large, old, ugly gilded coach, drawn by six horses, the two first, at a vast distance from the other four, guided by two postilions, habited in crimson Spanish dresses, with long laced neck-cloths, short buff boots, and their hair curled and flowing, without hat or cap on their heads. Within the coach were the master of the chambers, and the major duomo. They were followed by a large black coach, in which were three other prelates, and this strange cavalcade was closed with more cavalry. They went a foot pace, and the pope was continually making the sign of the cross, and blessing the kneeling spectators. He has been pontiff only a few months, and, it is said, was raised to this high station by his learning and virtue.

‘ He was born a peasant, and was many years a begging Franciscan friar, unnoticed till the late pope chose him forth on account of his good sense, learning, and unblemished character, and made him consultore of the inquisition: in this situation he behaved so unexceptionably, that a hat being vacant, he was offered it. He refused it, saying, a poor begging friar had not wherewithal to support the expences of a cardinal, and, that his ambition reached no higher than to remain all his life an humble disciple of St. Francis. This answer, however, did not exempt him, for the pope insisted on his accepting the offered honour, and gave him carriages, servants, &c. &c. and an income suitable to his rank, when he was desired to say where he would have his palace; he answered, in his own poor convent, and there he literally lived till he was called to the conclave to give his vote for the election of a new pope; when, to his great astonishment, he was himself elected. Though, to say the truth, perhaps he was not exalted to this highest ecclesiastical dignity merely on account of his super-eminent virtue; but perhaps because he was a man the least obnoxious to the emperor, the house of Bourbon, and other foreign potentates.

‘ Me-

'Methinks I see you smile to see me writing a papal history. I own it is the last task I ever should have thought of undertaking; but it is so seldom that humility and greatness meet together, that, whenever it does happen, it is surely worthy of being recorded; and I know from experience that virtue is ever pleasing, even though its praises are sung forth by the voice, or celebrated by the pen of the ungodly. I remain, sir,
Yours, &c.'

The specimens we have adduced will give our readers no unfavourable idea of Mr. Ayscough's performance: yet, in justice to them, we cannot but add, that many of his letters are trivial and unimportant. Possibly by the correspondent to whom they are addressed, or by the author's particular friends, they may be held in high estimation: but before an author ventures to the press, he should consider that *intimate* friends and an *impartial* public will contemplate his work through a very different medium,

There are many little inaccuracies of style in this publication, which its epistolary form might seem to apologize for. But what can we think of such expressions as the following? 'A monstrous sum. A body becoming a mere anatomy. It is more uncommon to see the lower sort out of spirits than out of elbows.' These are *vulgarisms* we should not have expected from an officer in the guards.

The Literary History of the Troubadours. Containing their Lives, Extracts from their Works, and many Particulars relative to the Customs, Morals, and History of the Twelfth and Thirteenth Centuries. Collected and abridged from the French of Mr. De Saint-Pelaie, by the Author of the Life of Petrarch. 8vo. 6s. [Concluded from p. 345.] Cadell.

THE Troubadours next mentioned in the History are, the dauphin of Auvergne, and the bishop of Clermont, who, though nearly related to each other, maintained, during their life, a mutual animosity. The title of the first of these personages naturally leads us to mention its origin, which happened in the following manner.

At the tournaments, which were frequent in those times, each lord bore upon his shield some particular device. A count d'Albon had taken for his emblem a dolphin; and signaling himself in the tournaments, was celebrated as knight of the Dolphin. It soon became the custom to call him simply the Dauphin; an epithet which afterwards was given, as a title of honour to his descendants. It passed into the house

of Auvergne, by a daughter of Guignes III. count of Albon and Vienne, who married William VII. count of Auvergne. The latter was dispossessed by William VIII. his uncle, and only allowed to retain a considerable estate, which he transmitted to his posterity. His son was the first who assumed the title of Dauphin, which distinguished his branch from that of William VIII.

The succeeding troubadour was Albert, marquis of Melespina, at that time one of the most illustrious houses in Lombardy. We have no other account of this poet, but that he was courteous and liberal.

William Cabestaing was a gentleman of Rouffillon, of good birth, but possessed of only a small fortune. His life is much intermixed with romantic incidents, which are however supported by several authorities.

William Rainols d'Apt was a knight of the city of Apt, in the county of Forcalquier; and William Raimond de Durfort sprung from the family of Durfort, in Querci, one of the most ancient in the kingdom. The former of these wrote on the events that happened in Provence, between the king of Arragon and the count of Thoulouse, in the twelfth century, respecting the house of Barcelona. His other works are obscure, and those of Raimond said to be quite unintelligible.

Bertrand de Born, viscount of Hautefort, in the diocese of Periguese, was one of the heroes of the twelfth century, and joined the sons of Henry II. of England, in their revolt against their father.

Ogier was born in Saint Donat, a town in the Viennois. He also flourished in the twelfth century. Most of his pieces are a play upon words.

Peter D'Auvergne was the son of a citizen, in the diocese of Clermont. He was reputed the best writer among the troubadours, till the appearance of Geraud Borneil; but he is reproached by some, for extolling immoderately his own works, and censuring those of authors. The following is one of his songs to the beautiful Clarette, of Bause, daughter of the lord of Barre.

“ Go, sweet nightingale, to the beauty I adore; tell her my feelings; and acquaint thyself with hers; let her charge thee to tell me, she forgets me not. Do not stay; fly fast back, and bring me word what thou hast heard; for I have neither parent, nor friend in the world, from whom I so much wish to receive intelligence.” The pretty bird departs; he flies gaily along, inquiring every where, till he finds my fair one. On the view of her he begins those melting sounds, which he warbles forth. On beholding the star of the evening, on a sudden he be-

becomes silent, and reflects in what manner he should obtain her notice: then perching near her, he speaks thus:—"Your loyal friend has dispatched me to you, to pour forth those notes that may please and delight you. What shall I tell him, when he comes breathless to meet me at my return? If he receives a favourable answer, you ought to feel an equal joy, since he loves you more than ever;—but you are silent. I perceive that my message is ill received. Your friend, I protest to you, places all his happiness in your love! Why do you pause? Embrace love while it is offered: seize the happy moment; it is a flower that swiftly fades away!"

The lady thus replied. "Your pretty bird came directly to me; your message I received with joy; he will assure my kind friend, that your absence afflicts me much; for no one interests me like yourself: but you quitted me too soon; and, had I foreseen your absence; you would not have received such proofs of my regard. I now regret my past tenderness. My heart is so penetrated with love, that I am always melancholy, always sighing for the object of my affection. When with him, I live in joy! I would not change him for ought the world could bestow. I wait with impatience to behold him. True love, like gold, continues always refining; mine for you is always increasing. Gentle bird, depart; tell him how much I love him! tell it him in thy softest tone. Fly; make haste.—What! art thou not yet gone?"

The next in the list of troubadours is Izarn, a Dominican missionary, and inquisitor, of whom we have no account, but that he wrote a piece called, 'The Controversy of Izarn, with an Albigense Theologian.' Mrs. Dobson observes, that it is a precious monument of the doctrine then imputed to those hereicks, and shows in what manner an ecclesiastic attempted to convince them of their error, and to enforce his arguments by the dread of torture.

Girard Calanson was a troubadour and jongleur of Gascony. He was the author of songs, moral pieces, and reflections on the events of his own time; but though he is said to have composed with elegance, he was not held in the esteem he deserved.

Gancelm Faidit was the son of a citizen of Uzerche, a town in the diocese of Limoges. Having reduced himself to indigence by a life of dissipation, he became a jongleur; in which profession, by too much indulging himself in good cheer, he is said to have grown enormously fat.

Arnaud Daniel was born in the twelfth century, in the castle of Ribeyrac, in Perigord, of poor, but noble parents. He was passionately fond of rhyming, and is mentioned by Petrarch as the most celebrated of the Provençal poets. Of this troubadour we meet with the following anecdote.

"In a voyage Arnaud made into England, he met, at the court of the king, a jongleur, who challenged him in these terms: "You pique yourself on excelling in difficult rhymes; let us see which of us can perform the best." The challenge is accepted; the wager is laid; the two rivals shut themselves up in separate chambers. The king had given them ten days for the composition, and five to learn their pieces; after which, they were to be sung, or recited in his presence.---From the third day, the jongleur announces that he is prepared. Arnaud affects to be diverted at this, saying, that for his part, he has never given himself the trouble to set about this work. He had, however, laboured, but could not compose two syllables.

"One evening, in despair for this unexpected failure, he heard the jongleur repeating, with a loud voice, in his chamber; the same thing happened the following days; he listened attentively, and at last made himself master, both of the air, and the words. On the day appointed, they appear before the king. Arnaud desires to sing the first. What was the astonishment of the jongleur! "It is my song," he cried out, interrupting the poet. "That cannot be," said the king. The jongleur insists upon it, and conjures the king to question Arnaud, assuring him, that he will not have the impudence to deny the fact. The troubadour agreed to this, and owned the circumstance. This adventure amused the king, who, after having restored to each the money they had deposited, loaded them both with presents; but exacted of Arnaud a song."

Giraud de Borneil was one of the most celebrated among the troubadours. He was however of low birth, and sung the praises of a mistress he called Fleur-de-lis.

Rembaud was son of a knight, called Peirols de Vaquieras, or Vacheires, in the principality of Orange. He was the author of various pieces, which he composed with much freedom even in the midst of courts.

Richard de Barbesieu was born in the castle of Barbesieu, in Saintonge. We are told, that with great genius, and a very handsome person, he was exceedingly bashful in company.

Sordel was born at Gaïto, in Mantua, and was the son of a poor knight. He discovered a taste for poetry at an early age; and when he grew up, frequented the court of St. Boniface, near Verona, whose generous treatment he repaid with ingratitude, by commencing an intrigue with Boniface's wife.

Blacas was a baron of Provence, rich and generous, formed for love, and renowned in war. He had a son named Blacasset, also a troubadour, who wrote the following tender sonnet on two ladies who had taken the veil.

"If the pangs of love should now torment me, to whom shall I fly for succour? for they have entered the cloister; they,

to whom my song, and the song of the count of Provence, was ever joyfully addressed. They are lost, and it is death to live without them.

“Honour, and virtue, where will ye now reside? for they were your glory and support!

“While Huguette, and her sister, chant their conventual orisons, we are shedding tears, and making lamentations; but what avails our grief! I will fly this instant; I will go and set fire to the convent, and burn all the nuns. I could even blaspheme St. Pons, who has taken from Provence all its pride and felicity.

“Alas, they are lost! We are for ever deprived of Huguette and Etienne!”

Savari de Mauleon was a rich baron of Poitou, lord of Mauleon, and of several other fiefs. He was famous for poetry, his skill in tournaments, and his taste in all public diversions.

Folquet de Lunel is known only by his compositions, which afford various particulars relative to the manners in those times.

William Magret was a jongleur of Viennois; and Arnaud de Comminges, descended from the celebrated house of that name.

These troubadours are succeeded by Donna Castelloza, a noble lady of Auvergne. She writes the following epistle to an inconstant lover.

“Friend, if I found you submissive, and sincere, how should I yet love; for though I recollect your past falsehoods, I am yet ardently desirous to sing your praise. Could I banish you from my heart, that would engage your affection; but, alas! I cannot make the trial. I will not expose myself to the reproach of changing, nor furnish you with prettexts for your inconstancy. I love you, and I find a joy in nourishing that love. The world asserts, it ill becomes our sex to show their love, when it is ill received; but those who say this, know not what love is; those who can practise it, have never loved! Ignorant are they who blame my tenderness; they little understand what passes in my breast; they never listened to you as I have done!—You told me, not to distress myself, for that one day you would be mine. This dear hope remains the cordial of my heart. Compared to yours, all other love is a shadow. I anticipate the joy of having you wholly mine; this is the delightful dream which transports my soul! What shall I say more to move your tenderness? I do not tell you by others; but I tell you truly, that there is no remedy in store for me, if you disdain my love! If I cannot soften your insensibility; if I die by your cruelty, you will commit a heinous, and a grievous sin, both in the sight of God, and man.”

William

William de la Tour was born in the castle of la Tour, in Périgord. He composed many sonnets; but his head is said to have been turned with love for a barber's wife at Milan.

Another female troubadour was Azalaïs de Porcairagues. She was descended from a family of distinction in Montpellier, and expressed a passion for Gui Guercijat, in poems which are said to have been admired. The following is the only piece of her composition that remains.

• After a description of winter, not given, "I love, - says she, to behold nature in this weeping state. So much the infidelity of the prince of Orange chagrins me, that dismal objects are dear to my mind. Women shew their folly in attaching themselves to great lords—Love, then, becomes to them a source of humiliation and contempt. They ought rather to prefer gentlemen: for it is a proverb in Vellai, Nothing is gained by the great. As to myself, I am so happy to have a dear and loyal friend; in giving him my heart, I have bestowed it well. For ever will I be faithful to you, my amiable friend; for ever will you possess my soul, if you exact nothing from me contrary to my duty; if you still adhere to the laws of true and tender love. Go, my song, to him who is formed for courage, and in whose presence is joy and delight." This short life proves the little regard shewn, by the great to their mistresses of inferior rank; they even made a sport of forsaking and betraying them: and it was justly a dishonour for women of a middling station, to attach themselves to lovers of rank; and this opinion was a barrier against their licentiousness of manners.

The next in order are the count and countess of Provence. He was Raimond Berenger V. of the house of Barcelona, and the last count of Provence. He cultivated the Provençal poetry, and patronized the troubadours. Beatrice, the countess, is included among the troubadours, though all that remains of her writings is one couplet.

Aubert de Puicibot was put into a monastery when a child, and designed for a monk; but disliking this sequestered life, when he grew up, he left the convent, and became a troubadour.

Hugues de Saint Cyr was born in the village of Montegra, in Querci. He began with reciting the works of the troubadours, and afterwards became one of that profession. He was held in great esteem by Petrarch, who celebrates him in his *Triumph of Love*.

Nat de Mons was of Toulouse, and lived towards the middle of the thirteenth century. The poetical pieces of this troubadour contain many lessons of morality, and warnings to the great, against the abuse of grandeur.

Peter

Peter Vidal, the historian observes, might be called the Don Quixote of the troubadours.

‘ He was, says she, the son of a skinner at Toulouse. Born with a poetic talent, and a melodious voice, he soared above his situation, and engaged in that career of genius, which in this age was so advantageous: his love of the fair sex induced him principally to this course of life.—He admired every beautiful woman; and, with a presumption not uncommon, he believed himself as much the object of their admiration; and he had even the despicable assurance to boast of their favours. His behaviour to the greatest lords was full of extravagance, and led them to consider him as an agreeable fool, formed for the amusement of their courts.’

Bartholomew Giorgi, a gentleman of Venice, and Boniface Calvo, a noble Genoese. They were both troubadours, and maintained against each other the honour of their respective nations, which were then at variance.

Arnaud de Carcasses is known only by a short novel inserted in the work.

Raimond de Miravals was a knight of Carcassone, of small fortune, and is said to have composed good pieces.

Bertrand of Marfeilles was a gentleman of that city. In his youth, we are told, he appeared stupid and insensible; but the society of the fair sex inspired him with wit and sentiment.

Gui de Cavillon was of the city of that name, in the county of Venaissin, which formerly had its viscounts, of whom he was one.

William de Baux was the son of Bertrand de Baux, and became prince of Orange in right of his mother Tiburge. In 1214, he obtained letters patent from the emperor Frederic II. confirming to him the title of king of Arles and Vienne, though they did not belong to the empire of Germany. From his hatred to the Albigenses, he became obnoxious to the people of Avignon, the inhabitants of which are said to have flayed him alive, and cut his body into pieces.

William de Figueira was born at Toulouse. He first became a jongleur, and afterwards severely satirized the Romish church.

Gui d’Uisel was the lord of Uisel, a castle in Limosin, which he held conjointly with his two brothers, Ebles and Peter. He was bred an ecclesiastic, but renounced this profession for that of a troubadour.

The Monk of Montaudon was born of a noble family of Auvergne, and took on him the profession of a monk, in the abbey of Orlac.

• The

* The monk of Montaudon, says the historian, had the character of doing great good to his house, which did not, however, prevent him from composing couplets and sonnets on the events of his province. The knights and the barons were much pleased with them; they invited him to their castles, and treated him with great respect and generosity. He enriched his priory and church with their presents, and all this without ever quitting his monastic habit, or functions. But at last, weary of the cloister, he went to the abbé of Orsac, told him all the services he had rendered his priory, and asked his permission to repair to the court of the king of Arragon, to receive the commands of that prince. This was, in fact, asking the liberty to become a troubadour. By frequenting the houses of the great, and enjoying their benevolence, he had formed a taste for the freedom and luxury of their splendid courts.

* Having obtained his request, he arrived at the palace of the king of Arragon, who commanded him to eat meat, to compose, and to sing gallant poems; he obeyed. His talents rendered him so agreeable to this prince, that he bestowed on him the lordship of Pui-Saint-Marie. From hence he travelled into Spain, where he continued many years, and received many honours and rewards. His gallant poems are only repetitions of the fervour and distinctions of love; but in some other pieces he paints his own character and feelings, and those of others, with ingenuity and freedom.*

Raimond Gaucelm de Besiers was lord of a castle near Besiers, and was much attached to the kings of France. He wrote an elegy on the death of Saint Lewis, and exhorts the Christians to revenge themselves on the Turks.

Amanieu des Escas appears to have lived at the end of the thirteenth century, and was by birth a Catalanian. One of his pieces is an address to a lady, and is interwoven with proverbs, according to the Spanish taste in writing.

William Adhemar was a gentleman of Marvejols, in Gévaudan. He was by profession a jongleur, and held in great consideration.

Aimeri de Beauvoir was born in Bordelois. He was bred to the clerical function, which he afterwards quitted, and became a jongleur.

The next troubadour is Frederick, king of Sicily. This prince, says Mrs. Dobson, may be compared to Richard I. king of England, as in both the poetic talent was the organ of politics as well as of gallantry.

William de Mur was of the family of the counts of Pallas, and wrote several moral little pieces.

Arnaud of Marfan was of the illustrious house of that name, and to the merit of great talents, joined the honour of knight-hood.

hood. Of his various compositions there remains only one, which paints the ancient customs, and also affords instruction in chivalry.

The last troubadour mentioned in the History is William of Montagnogout, a knight of Provence. He was distinguished for his amiable character, and was called the Happy, because he joined a great fortune to great virtue.

To this abstract of the History of the Troubadours, we shall subjoin the epilogical address with which Mrs. Dobson concludes the volume.

‘ I have now finished the best selection of these lives I have been able to make.—Though this work was recommended by a person of great judgment, I undertook the translation of it with a timid hand, apprehensive that some might esteem these memoirs frivolous, and others censure them as dangerous: and justly doubtful of my ability to collect and weed them properly, and without injuring my own principles, or their originality, to present them in any manner worthy of attention; not merely as curious details of ages little known, but as useful examples to succeeding times. The candid reader will, therefore, I flatter myself, allow me, at the conclusion of this work, to declare the point of view in which I considered and engaged in it; and this was to enforce one great principle, which, could it be established on the minds of men with the energy it deserves, would not fail to have the happiest influence on their conduct, I mean the referable consequence of every single action, and the chain of effects to which it leads, in the grand process of human life; and above all, the immense importance of the first engagement, made on their first entrance into the world, either in genius, business, or pleasure, by sanguine, unsuspicious, and inexperienced youth.

‘ The greatest philosophers, divines, and moralists have spared no pains to impress this truth; but the former have been considered as placing virtue in too exalted a light for the reach of humanity; and the latter, as only exercising their profession, or exerting their taste.

‘ The biographer, on the contrary, who proves this from the lively impression of facts, is acknowledged to deserve the sincerest attention; and it must be owned, that no period of time can be pointed out, in which he has been denied this just honour.

‘ In these lives, collected by Mr. de St. Palais, which he thought deserving of so much labour, and which he spent so much time to obtain, there are many striking proofs of the misery, as well as the guilt attending an improper indulgence of mind in early life, and the train of mischiefs that ensued from every false step adopted in it.

‘ Nor is it to the philosophic eye alone, that cause and effect are so plainly demonstrated as inseparable. All must perceive

this

this awful truth, and be well convinced, that what was entered upon with avidity, as the means of a present felicity, was not only destructive of the poor and ignoble end it aimed at, but involved in constant anxiety, and often in irrecoverable distress, the subsequent periods of life.

• If such, therefore, and such, if I do not entirely mistake, is the lesson held forth in the chief characters here given, I hope I may not only be pardoned, but justified for attempting to present them to the English reader : and that as no able pen thought fit to undertake this work, and the ages it treats of immediately precede the century in which Petrarch flourished, allowance will be made for the defects with which I am but too conscious it is accompanied in my hands ; and the difficulty I had from the sameness of some characters, and the excesses of others, to join variety and instruction with the most striking picture of the times.

• I trust, however, that under every disadvantage, these memoirs will at least produce this essential conviction, that birth and beauty, learning and wit, are nothing without virtue, to guard and direct them ; or rather, that they become a curse to their possessors, when they are the sources of vanity and pride, and inflame instead of regulating the passions of the heart.

• How happy am I, from a sense of justice I dare not oppose, and a respect I cannot relinquish, to congratulate the present age, and my own sex, on a character, which has shewn the possibility, and the beauty of genius, learning, exemplary virtue, and exalted piety, in perfect union with each other ; who has proved the former in her elaborate translation of Epictetus, and her excellent poems ; the latter, in the extended scenes of public, and the domestic and tender friendships of private society. May her life, so dear to her friends, and so important to the world, be yet long preserved to adorn it. And, when both ancient and modern writers, who have perverted their abilities, and dishonoured their characters, shall incur present and future ignominy ; then shall an example, so noble, be had in delightful remembrance, and excite the admiration and the virtue of a grateful posterity !

Besides historical anecdotes, this work contains a faithful display of the genius of the Provençal poets, and exhibits a striking picture of the twelfth and thirteenth centuries.

Philosophical Transactions of the Royal Society of London. Vol. LXVIII. For the Year 1778. Part I. 4to. 10s. 6d. L. Davis. [Continued from p. 329.]

ART. V. A Cure of a Muscular Contraction by Electricity.
By Miles Partington, in a Letter to William Henly, F. R. S.
—The subject was a young lady : by going suddenly out of a hot

Hot room into the cold, she felt a pain in her head and neck; and in the course of a month her head was twisted a little round and drawn down on the right shoulder. She was completely cured by Mr. Partington and Mr. Henly, by taking sparks from, and sending sparks through the parts affected, on both sides of her neck.

Art. VI. An Account of a large Stone, near Cape Town. In a Letter from Mr. Anderson to Sir John Pringle, Bart. P. R. S. with a Letter from Sir William Hamilton, K. B. F. R. S. to Sir John Pringle, on having seen Pieces of the said Stone.— This immense stone lies about 30 miles from the Cape Town, on the top of a ridge of low hills. It is about half a mile about, and its height almost half its length. From the inspection of the pieces of it sent to England, Sir William Hamilton finds it to be granite. He remarks that ‘the highest points of the Alps are composed of granite of the same nature, and seem to have been lifted up by exhalations, volcanic explosions, or some such causes. This singular immense fragment of granite most probably has been raised in the same manner. Most of the mountains which are called *primitivæ* (which I believe is only a term) are of this nature.’

Art. VII. A Letter from Nathaniel Polhill, Esq. Member of Parliament for the Borough of Southwark, to Mr. John Belchier, F. R. S. on Mr. Debraw’s Improvements in the Culture of Bees.—Mr. Polhill agrees with Mr. Debraw in his account of the use of the drones; and says, he once lost a strong colony by endeavouring to destroy them, ignorantly thinking them useless. He also confirms the existence of a smaller sort of drones, and adds,

‘The large drones consume a great quantity of food, and, as soon as the breeding season is over, are all destroyed by the working bees, evidently to avoid the expence of keeping them; and they do not appear again till the middle of April, when honey is plenty; though the breeding begins in March, or, if the spring be forward, the latter end of February: from hence I think it may fairly be concluded, that the small drones are preserved to impregnate the eggs in spring, in preference to the large ones, because they devour less honey; and this is no inconsiderable object, few hives being so well provided as to have much to spare at that season.’

Art. VIII. An improved Method of Tanning Leather. By David Macbride, M. D. communicated by Sir John Pringle.— To prepare common readers for understanding his new method, Dr. Macbride first describes the old or usual method of tanning, and then shews in what particulars his new method differs from the old. For calf and other skins of the thinner
Vol. XLVII. June, 1779. F f sort,

sort, the only difference consists in using lime water instead of common, to make the ooze in which the skins are steeped. But for seal-leathers, or thick hides, which are usually prepared with a soaking in a ley or souring brewed generally from rye or some other grain, instead of this he makes use of a sour prepared by diluting the strong spirit of vitriol with a sufficient quantity of common water. Dr. Macbride shews that the leather tanned by this method is of a better quality, that it is prepared at a much less expence of bark, and generally in about half the time required in the common way.

In apology for a person not of the profession directing improvements in the method of tanning, Dr. Macbride says,

‘ Having premised thus much, I flatter myself that the paper of instructions will be found perfectly intelligible. It shews, that the principles on which my method is established are derived from chemistry, and therefore it will not appear strange, that these improvements should have been made by a person of the medical profession: indeed, they took their rise from a series of experiments carried on purely for medical purposes (the very same that confirmed me in the opinion that infusion of malt would cure the sea sturvy), and any person who will look into the account of those experiments, will readily understand the theory of the new method of tanning.’

Art. IX. Observations on the Population and Diseases of Chester, in the Year 1774. By J. Haygarth, M. D.—To the situation of the city of Chester, on a red, sandy, mouldering rock, whose summit is elevated exactly one hundred feet above highwater-mark, and forty above the adjacent country, and the form of building peculiar to that city, Dr. Haygarth attributes the surprising salubrity of the city of Chester, in which it appears, from the tables of mortality, &c. contained in this paper, that the annual deaths are no more than 1 out of every 40 persons, while that of most large cities are fully double, or 1 in 20, as in London, Vienna, Edinburgh, &c. nor have instances of any large towns been found to afford a less proportion than 1 in 28. The central parts of this city are also much more healthy than the extremities, the annual rate of mortality being only 1 in 58 within the walls; which Dr. Haygarth ascribes chiefly to its more elevated situation, the water draining down into the lower or extreme parts, where it is in some degree stagnant. From those tables it also appears that in Chester there are 3428 families, 14713 persons, of whom 6697 are males and 8016 females; the number of widowers are 258, and of widows 736. In the first table, at least as far as the first 20 years, there must be some errors in the proportion between the number of males and females

males that die annually, as the majority so often fluctuates in a very irregular manner from the one to the other. It is probable that these proportional numbers have not been deduced from the average of a sufficiently great number of years.

Art. X. An Account of some Electrical Experiments by Mr. William Swift, in a Letter to John Glen King, D. D. F. R. S.—These experiments, which are very clear, simple, and convincing, agree with the constant experience of almost every other disinterested person; namely, shewing that pointed conductors draw off the electricity from the clouds silently and harmlessly, and that it forcibly strikes on the rounded ones or balls, makes an explosion the greater according as the ball is larger, and sets fire to gun-powder, &c.

Art. XI. An Account of the Island of Sumatra, &c. By Mr. Charles Miller. Communicated by Edward King, Esq.—This account is written by Mr. Charles Miller (son of the late botanic gardener), now in the service of the East India Company at Sumatra. It contains several curious particulars relative to the customs of the inhabitants, who, upon the clearest evidence, are found to be cannibals. Mr. Miller's opinion concerning the cause of the swelling in the throat, mentioned in the following extract, seems to coincide with that of Mr. Coxe in respect of the goiters*.

* This country (says the author) is very hilly, and the access to it exceedingly difficult, there being no possibility of a horse going over the hills. I was obliged to walk the whole way, and in many places bare-foot, on account of the steepness of the precipices. The inhabitants are a free people, and live in small villages called doofans, independent of each other, and governed by its own chief [doopattee]. All of them have laws, some written ones, by which they punish offenders, and terminate disputes. They have almost all of them, particularly the women, large swellings in the throat, some nearly as big as a man's head, but in general as big as an ostrich's egg, like the goitres of the Alps. It is by them said to be owing to their drinking a cold white water; I fancy it must be some mineral water they mean. Near their country is a volcano: it is very mountainous, and abounds with sulphur, and I dare say with metals too, though no mines are worked here. If this distemper be produced here by this cause, perhaps in the Alpine countries it may take its origin from a similar one, and not, as has been imagined, from snow-water: certain it is, there is no snow here to occasion it. In almost all the central parts from Moco-moco northwards, they find gold and some iron: but this distemper is unknown there. I have met here with a ri-

* See Crit. Rev. for February last, p. 104.

vulet of a strong sulphurated water, which was so hot a quarter of a mile below its source, that I could not walk across it.

The country called the Cassia country lies in latitude 1° N. inland of our settlement of Tappanooly: it is well inhabited by a people called Battas, who differ from all the other inhabitants of Sumatra in language, manners, and customs. They have no religious worship, but have some confused idea of three superior beings; two of which are of a benign nature; and the third an evil genius, whom they style Murgiso, and to whom they use some kind of incantation to prevent his doing them hurt. They seem to think their ancestors are a kind of superior beings, attendant always upon them. They have no king, but live in villages [compongs] absolutely independent of each other, and perpetually at war with one another: their villages they fortify very strongly with double fences of camphire plank pointed, and placed with their points projecting outwards, and between these fences they put pieces of bamboo, hardened by fire, and likewise pointed, which are concealed by the grass, but will run quite through a man's foot. Without these fences they plant a prickly species of bamboo, which soon forms an impenetrable hedge. They never stir out of these compongs unarmed; their arms are match-lock guns, which, as well as the powder, are made in the country, and spears with long iron heads. They do not fight in an open manner, but way-lay and shoot or take prisoner single people in the woods or paddy-fields. These prisoners, if they happen to be the people who have given the offence, they put to death, and eat, and their skulls they hang up as trophies in the houses where the unmarried men and boys eat and sleep. They allow of polygamy: a man may purchase as many wives as he pleases; but their number seldom exceeds eight. They have no marriage ceremony; but, when the purchase is agreed on by the father, the man kills a buffalo, or a horse, invites as many people as he can: and he and the woman sit and eat together before the whole company, and are afterwards considered as man and wife. If afterwards the man chuses to part with his wife, he sends her back to her relations with all her trinkets, but they keep the purchase-money; if the wife dislikes her husband, her relations must repay double the purchase-money.

The man detected in adultery is punished with death, and the body eaten by the offended party and his friends: the woman becomes the slave of her husband, and is rendered infamous by cutting off her hair. Public theft is also punished with death, and the body eaten. All their wives live in the same house with the husband, and the houses have no partition; but each wife has her separate fire place.

Girls and unmarried women wear six or eight large rings of thick brass wire about their neck, and great numbers of tin rings in their ears; but all these ornaments are laid aside when they marry.

* They often preserve the dead bodies of their radjas (by which name they call every freeman that has property, of which there are sometimes one, sometimes more, in one comping, and the rest are vassals) for three months and upwards before they bury them: this they continue to do by putting the body in a coffin well caulked with dammar (a kind of resin): they place the coffin in the upper part of the house, and having made a hole at the bottom, fit thereto a piece of bamboo, which reaches quite through the house, and three or four feet into the ground: this serves to convey all putrid moisture from the corpse without occasioning any smell. They seem to have great ceremonies at these funerals; but they would not allow me to see them. I saw several figures dressed up like men, and heard a kind of singing and dancing all night before the body was interred: they also fired a great many guns. At these funerals they kill a great many buffaloes; every radja, for a considerable distance, brings a buffalo and kills it at the grave of the deceased, sometimes even a year after his interment; we assisted at the ceremony of killing the 206th buffalo at a radja's grave.

* The Battas have abundance of black cattle, buffaloes, and horses, all which they eat. They also have great quantities of small black dogs, with erect pointed ears, which they fatten and eat. Rats, and all sorts of wild animals, whether killed by them or found dead; they eat indifferently. Man's flesh may rather be said to be eaten in terrorem, than to be their common food; yet they prefer it to all others, and speak with peculiar raptures of the soles of the feet and palms of the hands. They expressed much surprize on being informed that white people did not kill, much less eat, their prisoners.

* These people, though cannibals, received me with great hospitality and civility; and though it was thought very dangerous for any European to venture among them, as they are a warlike people, and extremely jealous of strangers; yet I took only six Malays as a guard, but was escorted from place to place by thirty, forty, and sometimes one hundred of the natives, armed with match-lock guns, and matches burning.

We are told that the camphire and benjamin trees are in this country in great abundance. The former grows to the size of our largest oaks, and is the common timber in use, Mr. Miller has seen those trees near a hundred foot high. Its leaves are acuminate, and very different from the camphire tree seen in the botanic gardens, which is the tree whence the Japanese procure their camphire by a chemical process; but the trees in Sumatra bear camphire in a concrete form. It appears extraordinary, that, though the Chinese purchase this substance at 250 or 300l. per cwt. they afterwards sell it to European traders, at about a quarter of the money.

XII. A Meteorological Diary, &c. kept at Fort St. George in the East Indies. By Mr. William Roxburgh, Assistant-surgeon to the Hospital at the said Fort.—A diary for the five months of October, November, December, 1776, January, and February, 1777, consisting of observations, three times a day, of the barometer, thermometer, winds, and rain; but without any mean results drawn from them. Subjoined is a list of the number of patients that were sick in the place at the end of each month, specifying the number in each disease; they are in all about 200 on an average, of which between one-fourth and one-fifth were venereal.

XIII. Experiments upon Air, and the Effects of different Kinds of Effluvia upon it; made at York. By W. White, M. D. F. S. A.—These experiments Dr. White undertook with a view to discover the effects of various substances in vitiating the air, and particularly the low marshy ground about York. The principal results from them may be reduced to the following; 1. the atmospheric air is rendered worse by a long continuance of dry weather; 2. it is purified by rains, and by winds, especially westerly ones in this country; 3. it is considerably worse in cities and large towns, than in the country, even at a small distance; 4. it is quickly poisoned by the effluvia from animal bodies, even whilst perfectly sweet and free from putridity; 5. vegetable matters, when not in a growing state, have a similar effect, and in a degree equally powerful; 6. mere odour does not injure the air, nor do volatile alcalies, nor pure loamy earth, nor clay nor sandy soils; 7. the air is generally pure over waters; 8. the air is greatly injured by the effluvia from the thick mud of bogs and marshes; 9. but this is much obviated by laying them under water; 10. air is not hurt by such mud when perfectly dry; 11. air is also infected by the dirt of the streets.

Art. XIV, An Account of the Earthquake which was felt at Manchester and other Places, on the 14th Day of September, 1777. By Mr. Thomas Henry.—The description here given by Mr. Henry of this earthquake, induces one to think it strongly resembles the effects of electricity, and to ascribe it to a large electrical shock. He gives a circumstantial account of it, and observes that the motion of the earthquake, at least of a rushing wind which attended it, was from south-west to north-east. It was felt at York, Lancaster, Liverpool, Chester, Birmingham, Derby, and Gainsborough: and within this circuit, the diameter of which must be 130 or 140 miles, with greatest violence in the neighbourhood of Manchester, which appears to have been the center of it.

[*To be continued.*]

Dialogus

Dialogues of Lucian. From the Greek. Vol. II. 8vo. 5s. boards. Flexney.

IN our Review for August, 1773, the reader will find some account of Lucian, and of the first volume of Mr. Carr's translation, which contained nine or ten dialogues. In the volume before us there are about forty-five pieces, among which are *Βιω Πρασις*, the Sale of Lives, a tract on Sacrifices, the Ship, or the Wishes, the Fugitives, and a treatise on the Manner in which History ought to be written.

In the Sale of Lives Lucian introduces Mercury, at the command of Jupiter, disposing of the philosophers by auction, viz. Pythagoras, Diogenes, Aristipptus, Democritus, Heraclitus, Socrates, Epicurus, Chrysippus, Aristotle, and Pyrrho. This gives him an opportunity to display some of their peculiar doctrines, with a design to expose them to ridicule.

In the dissertation on Sacrifices the author contends, that the creed of the poets, and the notions of the vulgar, with respect to the sacrifices of the Greeks, the Egyptians, and other nations, are lamentable instances of the ignorance, or ludicrous examples of the folly of mankind.

In the dialogue, intitled the Ship, he exposes the vanity of human wishes.

In the Fugitives, Philosophy makes a complaint to Jupiter of slaves and raggamuffins, assuming the character of philosophers.

The treatise on History is a valuable work, containing just remarks on the ignorance, pedantry, and affectation of several writers in the time of Lucian, about the year 170, with excellent rules for the direction of all future historians.

Let our historian, says he, be without fear, unbiassed, perfectly free, open, and ingenuous, ready to communicate whatever he knows to be true, and calling, as it becomes him, a spade a spade. He is not to be the tributary of love, or hatred; not too merciful, too modest, or too shamefaced, to be hindered from giving any man his due. He is to be an upright judge, so far well-inclined to all the world, as never to bestow on any one person in it more than enough. In all his writings he is to act the part of an impartial stranger, a citizen of the world, acknowledging no jurisdiction superior to his own judgment, never once considering what his readers may say of him, but only concerned to relate to them the real fact. This was the rule which Thucydides prescribed to himself, fairly to distinguish between the right and the wrong, at a time when Herodotus was held in such great admiration, that his several books were called by the names of the nine Muses.

"The thing is, says he, rather to provide a lasting treasure than to catch at a momentary applause; to divest yourself of fable, and to transmit to after-ages an exact transcript of what has truly come to pass." He adds, that it is the general good, which every sensible writer will propose to himself as the main end of history; "that, whenever similar circumstances may happen again to arise, the reader may learn to make a right use of them, by looking back to what he will find already recorded." Let such be the disposition of my historian. As to language and the force of expression, he needs not aim at excessive vehemence, nor display such thundering periods, as if he meant to lay violent hands on his reader. Rather let that terrible sharpness of oratory yield to something more benign. Let his sentiments be concise and of a piece, his diction perspicuous and in general use, such as is best adapted to the elucidation of his subject. As we have proposed freedom of speech and ingenuous truth to direct our author's conduct, so let the first and great aim of his language be most clearly to explain and illustrate his matter, always rejecting the use of terms obscure or far remote from common life, and equally above copying the jargon of the mob. He must study to become master of such a mode of expression, as the learned shall approve, and the unlearned understand. Let there be no preposterous ornaments, no turgid and far-fetched allusions, which have the same effect on an author's style that too much seasoning has on soup. The historian's mind is to go along with his subject; and, when he is engaged in drawing up armies, and fighting battles by land or sea, he may fairly call in the aid of the poetical art, the better to exalt and elevate his story. On such occasions he will have need of the poetical afflatus, the better to fill his sails, and waft his towering bark over the summit of the waves. He may however in general vouchsafe to tread the earth, nor leave it, unless when raised aloft by the beauty and grandeur of his subject, to which he is evermore as much as possible to attach himself, but without once deviating into wildness, or suffering his imagination to be improperly heated. Which, whenever it happens, there is then the greatest danger of flying off and being seriously hurried away into downright poetry. The reins of the fancy are then to be held fast, and sobriety of sentiment carefully consulted; since too fiery a sentiment is not more dangerous in the steed you cross than in the style you write. If you mount your Pegasus, it will be advisable to go a foot-pace, and hold fast for fear of a fall. In the management of your words a due moderation is always to be regarded. Terms too distant, uncouth, and rough, are carefully to be avoided. Nor should your periods approach, as those of many historians do, to a perfect rhythmus. The one is as much the effect of a false taste, as the other is unpleasant to the ear. The materials are not to be huddled together at random; great pains, and the most laborious diligence, being requisite in making a judicious se-

selection. And you may very reasonably be allowed to rely most on what you have seen yourself. But where the testimony of your own eyes is not to be had, you are judiciously to collect the evidence of those who appear to be the least partial, the least likely to add to or diminish from the fact, from favour or dislike. A writer for this purpose must have a sufficient quickness of discernment, and be of abilities to make choice of what is most probable. When he has thus carefully collected all or the greatest part of his materials, let him draw out a sketch of the whole work, which, though yet imperfectly connected and unadorned, will be found a very useful note-book to begin with. To this, order and beauty and colouring are afterwards to be given; nor is any advantage to be omitted, which may result from an intimate acquaintance with the subject, from bestowing on it the dress that is most becoming, and making all the parts in harmony with each other. Our impartial historian is to resemble Homer's Jupiter, who looks down one while upon * Thrace famous for horse-flesh, and then casts an eye on † close-fighting Mysia. He is to take a distant survey of the Romans, just as they would appear to a spectator in the air above, and to relate their actions accordingly. Next he may turn his eyes to the Persians; or, if they are engaged in battle, on both at once. While the disposition is making for the fight, he is not to confine his attention to this or that particular, to this horseman, or that footman; unless indeed some ‡ Brasidas should leap forward, or a § Demosthenes defend the pass. His first and principal regard must be had to the general officers: whatever orders they give he must know, and in what manner, and with what design, and for what end each disposition is made. When the two armies engage, he is to be an impartial spectator, weighing every thing on each side in equal scales, pursuing with the pursuers, and flying with those that fly. Let him never on any occasion forget when he is to leave off; nor, like an unexperienced boy, surfeit us with adventitious impertinence, but let him learn to acquit himself with propriety and ease.—
 —“The historian's mind should resemble a mirror, clean, clear, and || exact; that it may exhibit things in their proper

* * Hom. II. xiii. 4.

† Our author has omitted this epithet from Homer, which seems to be forgetting his own instructions, to give every one his due.

‡ Thucydides. iv.

|| *ακριβος το κεντρον*, exact in the centre. It is not very easy to find out what is meant by this expression. Many conjectures have therefore been hazarded with respect to the form, fashion, and existence of speculums amongst the ancients. Of their existence there is as little doubt, as that the moderns have ascribed to their own invention many things which are not properly so. Any polished body impervious to the rays of light is a mirror. A calm sea, if we may believe the poets, affords a very convenient toilet for an overgrown beau.

forms,

forms, and shew them such as they really are, without any perversion or variation, either in colour or figure. His business is very different from that of the orator: he is in possession of his facts, and what he is instructed to say must be said at all events, and in due order. The question is how; and not what he is to say. The composer of history is never to lose sight of its necessary resemblance to the performances of a Phidias, or Praxiteles, or Alcamenés. Those celebrated artists did not make the gold, or the silver, or the ivory, or any other materials they used; which were at all times ready prepared to their hands by the Elzeans, or Athenians, or Argives. But their business was to fashion, to cut, to polish, to glue, to give the elegance and proportion. The historian's business is in like manner to make a finished display of his facts in the clearest and most becoming manner he is able.

— I could wish you to be particularly on your guard against luxury in your descriptions of mountains, walls, and rivers; nor suffer yourself to be tempted with a vain desire of shewing us what fine things you can say, neglecting your history to set off yourself. When you have said just as much as use and perspicuity require, and not a syllable more, learn then to pass on, avoiding the liquorish snares of flourish and affectation. Observe how Homer conducts himself in this respect. All poet as he is, how slightly nevertheless does he pass over Tantalus, Ixion, Tityus, &c. whereas, had the mention of Tantalus fallen in the way of Parthenius, or Euphorion, or * Callimachus, how many lines do you think it would have cost to get the water up to his lips? and how many verses do you suppose he would have employed in whirling Ixion's wheel? Observe how sparing Thucydides is in the use of this style, and how well he knows when to leave off, after describing a warlike machine, or a siege, the form of Epipolæ, or the port of Syracuse; nor adding one unnecessary word. If you think him tedious in recounting the ravages of the pestilence, do but attend to the variety and multiplicity of his matter, and you will acknowledge, that the flying pen of the historian is impeded by the numerous incidents crowding upon him. If you should have occasion to introduce a professed speech-maker, you will then have a fit opportunity of playing the rhetorician, and shewing the full power of your eloquence; but at the same time care must be taken, that your orator appear strictly in character, speak with propriety and to the purpose. Let your manner of distributing praise and blame be always moderate, guarded, impartial and manly, accompanied with suitable proofs, distributed briefly and seasonably. Otherwise no attention will be

* Callimachus, some of whose works are now extant, had such an aversion to long and tedious works, that to him is attributed that old and true saying, a great book is a great evil. He could not therefore be the Callimachus here censured.

paid to what you say, and you will be in the same predicament with * Theopompus, who has such a violent inclination to find fault, that he *had rather* suffer his history to stand still, than lose any opportunity of indulging his spleen. If a wandering story chance to cross your way, you are to mention it not as a matter which you take upon you to be answerable for; but leave it to the reader to be determined, as he thinks best. Thus, by not leaning to either side, you are sure of being safe. Above all things remember the advice which I have so repeatedly given, not to confine your views to the praises and honours of the present age, but to take a far nobler and wider scope. Rejecting every temporary consideration boldly challenge futurity, write to ages unborn, and from them expect thy meed. Then shall it be said of thee: "This was a man unreserved, open, and ingenuous, who neither feared nor flattered any one, studious only of telling the plain truth." Ought not such a character as this in times to come far to outweigh all the little hopes of this short life? You have heard what is told of the architect of † Cnidus. After he had constructed the tower of ‡ Pharos, that most beautiful and capital work, that mariners at a distance, seeing the lighthouse, might at the same time be sensible of their own danger, and void the fatal rocks of § Parætonia;—having finished this amazing work, he cut his name in the solid stone, over which he then put a coat of plaster, and inscribed on the surface the name of the then reigning king; well knowing (as it actually came to pass) that in a little time the letters would moulder away with the surface on which they were written, leaving for all men to read on the lasting rock, "Softratus the Cnidian, son of Dexiphanes, to the gods preserving voyagers by sea." You see he paid no manner of regard to the time then present, nor once thought of the short period of his own life; but ventured to look forwards to our days, and to every future age, as long as the monument of his art should remain. In like manner whoever undertakes the province of history is steadily to adhere to the truth, which, though it afford but a future and distant hope, is much preferable to the fond flattery, which he might think immediately to obtain by a contrary conduct. Let this therefore be thy rule, this the only guide, on which thou mayest depend. Whoever closes with these directions cannot fail to compass his end. And whoever neglects them will unavoidably fall into the errors which he has been cau-

* * Theopompus et Timæus duo maledicentissimi. Cornelius Nepos, in Alcibiade. To say every thing of every body with the utmost freedom, was the manner of Theopompus. Cicero ad Attic. ii. 6.

† A city of Caria, in Asia Minor.

‡ A small island at the mouth of the Nile, in which was a tower with lights to direct vessels in the night.

§ Parætonia, or Parætonium, a large city of Ægypt.

tioned

nioned to avoid, and I shall have laboured to as little purpose as Diogenes rolling his tub.'

Though it is extremely difficult, if not impossible, to convey an adequate idea of the wit of Lucian, in any translation, yet this writer seems to have preserved it in a very considerable degree; in language, that is neither formal on the one hand, nor vulgar on the other.

To this volume he has subjoined a list of Lucian's works, in the order, in which they are printed in the Amsterdam edition of 1743, amounting to near 200 tracts, dialogues, and epigrams. But it is to be observed, that many of the pieces, which are here enumerated, and commonly printed with the works of Lucian, are, by the best judges, supposed to be written by other hands.

Dialogues of the Dead with the Living. 8vo. 4s. in boards.
Conant.

HORACE, in his Art of Poetry, has laid it down as a rule in dramatic writing, that an author should never introduce a deity on trifling occasions:

Let not a god approach the scene,
In cases for a god too mean.

This maxim may be applied, with equal propriety, to the introduction of ghosts on the great theatre of the world. Our ancestors were weak enough to believe, that they came for the most insignificant purposes; to tell an idle tale, to discover a pot full of money, to clink a chain, to stalk through an empty apartment, or to frighten women and children. People of the present age are not so credulous; they justly explode the reality of apparitions; and therefore we only hear of their coming in metaphor, by poetical incantation, to hold a dialogue with the living on some moral, political, or theological topic. But in this ideal conversation the author, who introduces them, should always remember, that they should communicate some important instructions, and support their characters with propriety and dignity.

Let not a ghost approach the scene,
In cases for a ghost too mean.

The author of this work has brought together lord Herbert and Mr. Hume, Shakspeare and Mr. Garrick (Hume and Garrick being alive, when these Dialogues were written); Henry Fielding, esq. and Courtney Melmoth; bishop Sherlock and

and Soame Jenyns, esq. Mr. Cowley and Dr. Hurd ; Mr. Addison and Dr. Johnson ; archbishop Langton and Edward Gibbon, esq. Cicely duchess of York and lady S. And we must do him the justice to observe, that the causes for which they are introduced are not unworthy of their concern, and their conversations not unbecoming their characters.

Lord Herbert lived in the reign of James the First. He published a deistical performance, entitled *De Veritate* : the first of the kind, which formed Deism into a regular system. But he is supposed to be now convinced of his error, and to appear to Mr. Hume, with a desire to remove his prejudices respecting Christianity. Mr. Hume, having declared it to be utterly impossible, that a miracle should ever happen, endeavours to support his assertion by experience ; alleging, that what contradicts experience cannot be true. Lord Herbert replies, that we are witnesses of ten thousand miracles every day ; that the rising of the sun, the life and motion of animal bodies, and, in a word, the most ordinary appearances in nature are miraculous.

—“ I entreat you then, says Mr. Hume, to favour me with your definition of a miracle.

‘ *L. Herb.*] Most readily : and perhaps my compliance with your request may set the matter in a clearer point of view than a longer train of reasoning. My definition is short, but sufficient ; “ a miracle is an action beyond human power to cause, or to explain.”

‘ *Mr. Hume.*] Surely you omit an essential ; you should add, “ and is a violation of the laws of nature.”

‘ *L. Herb.*] There can be no occasion for such an addition, unless it be to cast an obscurity over the face of truth ; for those very laws of nature are in themselves as fully miraculous as any violation of them ever can be. You declare in your Essay, “ that nothing is *esteemed* miraculous if it ever happen in the common course of nature.” Esteemed ! will you, Mr. Hume, give that as a reason why it is not so ? Does opinion alter the nature of things ? A miracle that happens every day, every hour, nay every minute, is no less a miracle than that which may happen but once in a thousand years. I will produce your own instance, “ That lead should remain suspended in the air is certainly miraculous ; ” and so it is that lead should fall to the ground. You hear me with a look of astonishment ; but divest yourself of prejudice, and consider, Why does a heavy body fall to the ground ? You are too much of a philosopher to tell me, it does because it does ; which in effect you would say, if you attributed it to the force of gravity or attraction ; specious terms ! which proud reason has invented to hide its ignorance : no, the thing itself is an evident miracle ; as much a miracle as if the body were to remain

main suspended, or to rise, in the air: only the one is common and seen every day, the other is not so; the one is according to, the other varies from, the course of nature, but BOTH are equally miraculous, and both "beyond the power of human nature to cause or to explain."

' If this distinction then be properly regarded, it will evidently appear that a miraculous fact, contrary to the common course of nature, is very possible, if directed by that Almighty hand which created all things, and gave them laws, from which indeed they should not deviate but at the will of their Divine Director.

' And now, Mr. Hume, what becomes of your boasted *experience*, that infallible mirror? You see, sir, it is faithless, and reflects a false and deceitful image.'

In the second Dialogue lord Herbert endeavours to convince Mr. Hume, that the superior purity, which appears in modern authors, when compared with the ancients, is not owing to the causes assigned by the latter in his Essay on the Rise of Arts and Sciences, but to the influence of Christianity.

In the third discourse Shakspeare pays many deserved compliments to Mr. Garrick; but objects to some particulars in his action, to his calling him in the Jubilee, the *God* of our idolatry, &c.

With respect to the first he says, in some parts of Richard the Third, his violent exertion of voice and earnest action, both exceeded those bounds, which just nature has fixed to propriety. But, he adds, 'I will do myself and you the justice to observe, that those passages, in which you thus offended, were the alterations of Cibber, who studied more the stage trick of rant and noise, than the genuine emotions of ambition or despair.'

On this passage the author has subjoined the following note:

' In pronouncing these last words of Richard's soliloquy on conscience,

"Great men chuse greater sins—ambition's mine,"

all the actors I ever saw (Mr. Garrick not excepted) raised both hands erect above the head, in the ridiculous attitude of a person endeavouring to get rid of a hiccough, or in act to leap.

' Now I am upon the subject of alteration, I cannot but observe, that many of Shakspeare's plays are altered for the worse, and many fine passages entirely omitted. Two of which I shall take notice of. One is in Macbeth; when an account of the murder of his family is brought to Macduff, he cries out,

"My

"My children too!"

And then, after a pathetic pause, goes on,

"Did you say, all?—What! all?"

"The other omission is in Lear; who, when he is driven to the extremity of distress in the last act, is no longer able to support the weight of affliction, but, bursting as it were with anguish, he cries,

"Pray you—undo this button;"

and instantly expires. This beautiful stroke of nature is, and must be necessarily, lost by the present alteration. It was too fine a thought however to escape the notice of the ingenious author of *Sidney Biddulph*: when one of her capital persons (Mr. Warner) is suddenly affected with an unexpected stroke of generosity, he says nothing but "Good God! Good God, and, undoing two or three buttons at his breast, sobbed as if his bosom was bursting." A passage which I could never read without melting into tears.

In favour of the present alteration it may be said that a low idea, or a vulgar expression, such as that of *undoing a button*, may unfortunately throw an air of burlesque over the most affecting incident.

In the fourth Dialogue Fielding passes the highest encomiums on Mr. Melmoth; but cautions him against the introduction of vicious characters, loose ideas, and wanton allusions to the scripture, in several of his publications, particularly in his *Liberal Opinions*. Yet, after all, Mr. Melmoth must, in this instance, acknowledge the hand of a friend.

The charge exhibited by Sherlock against Mr. Jenyns is, 'that the latter has not treated Christianity as if he wished to serve its cause; that he has argued weakly; which, if not designedly, is not to be accounted for in a writer of his acknowledged judgement and good sense; that he has used many expressions carrying with them an air of ridicule, which if serious, are on such a subject unaccountable; that he has furnished deists and freethinkers with unanswered objections against the cause of religion; and enforced his arguments and drawn up his conclusions, with such listlessness, and in such a style of rock-water, as if he did not wish to have them believed.'

In the two following passages, as he observes, there are hints of doubt and hesitation, which would not have been thrown out by a real friend.

"I will venture to affirm, says Mr. Jenyns, that 'Christianity is not the offspring of fraud or fiction; such, on a superficial view, I know, it must appear to any man of good sense.'—'It is well worth every man's while, who either is, or intends to be virtuous, to believe Christianity, if he can.'

Mr.

Mr. Jenyns, treating of humility, chooses to style it 'poorness of spirit,' on which Sherlock makes this remark :

"You are not to be told, that these words, however good their real meaning, convey to the generality of readers a mean and despicable idea; they ought therefore to be avoided: but you seem to be particularly fond of them, and very frequently repeat them. Surely there never were two stranger sentences on one and the same subject, than the following: "By poorness of spirit is to be understood a disposition of mind, meek, humble, submissive to power, and void of ambition."—"Pride was not made for man, but humility, meekness, and resignation; that is, poorness of spirit." What chiming, and changing, and repeating is here! Will this representation of a Christian virtue, think ye, serve the Christian cause? Is it serious? Well; be it so: I only observe, that in Mr. Hume, the enemy of Christianity, who speaks in much the same strain of the same virtue, such solemn ridicule might be natural; but in you, a professed friend, I cannot think it such a strain of expression as might have been expected."

Sherlock having asserted, that Mr. Jenyns has furnished the Deists with unanswered arguments, produces one as an instance, which Mr. Jenyns lays down with minute exactness, and applauds in these terms: "This would be an argument worthy of *rational deists*, and demand a respectful attention."—"It is not usual, says the bishop, with a warm friend to furnish enemies with weapons, which may wound the cause, *they wish* [he wishes] to serve."

After many other remarks, his lordship thus concludes;

"Hear me then, Mr. Jenyns, and with patience;—you have written a sensible treatise on the Christian religion, to which religion you have professed yourself a friend: I must believe your professions. In your work there are many excellent things, well worthy your great understanding, and in it there are many as utterly unworthy. A strange and unaccountable mixture! But had you concluded the whole with some earnestness, pressed it upon the heart of your reader with a becoming spirit and gravity (you will not suspect me of pleading for loose and unmeaning declamation), it would have seemed more like conviction, and have appeared to flow from the heart. Whereas, on the contrary, you have drawn up your conclusion with so little force, such faint and unenergetic listlessness, as if you were very little interested in your reader's belief of the premises. "If there were a few more true Christians in the world, it would be more beneficial to themselves, and by no means detrimental to the public."—Cold, careless, and unanimated! and on such a subject!—You could but speak in a strain like this; when drawing on your shoe—"If it were a little larger across,

it would be of more service to me, and by no means troublesome to the foot."

'No man, when reasoning on a great and important subject, should intermix a declamatory earnestness in the course of his argument, nor attempt to move the passions, while he should convince the understanding: but when he has proposed and proved his arguments with strength and clearness, then not to enforce them with a just and heart-felt warmth, appears affected, indifferent, and unnatural:—unnatural, surely! for if the head and heart go together in the cause of religion, both will exert themselves with equal force, each in their proper place, the one in the course, and the other in the conclusion, of the work.

'It was not with this cold indifference that I enforced the divine truths of Christianity, after I had endeavoured to prove them;—no, I pressed them home to the heart of the Deist, which I wished to warm, to animate, and alarm. In a strong apostrophe, I directed him to go to his natural religion, bid him compare the true prophet with the false, and then say which is the prophet of God:—I urged him to mark the expressive answer which Nature gave, when viewing the scene of the crucifixion, through the eyes of the centurion who attended at the cross—how strongly by him she spoke, and said, "Truly this man was the son of God."

'Here was warmth and energy, which flowed, and which seemed to flow, from the heart. Had I urged this comparison in a cold and unaffecting manner—had I concluded it with assuring the Deist, that "a little conviction, arising from this comparison, would be beneficial to himself, and by no means detrimental to the public," I should have thought, and not have been surprised if others had thought, that I had betrayed the cause which yet I wished to serve.'

The subject of the sixth dialogue is the omission of some beautiful passages in the edition of Cowley's Works, lately published by Dr. Hurd: viz.

'——— Life's a name,

That nothing here can truly claim,

This wretched inn, &c.'

'Hope of all ills, that men endure,

The only cheap and universal cure, &c.'

The Dialogue between Addison and Dr. Johnson chiefly turns on what the former is pleased to call 'the affected and uncount expressions' of the latter, and 'the rugged severity of his thoughts.'

The conversation between archbishop Langton * and Mr. Gibbon is introduced by the following passage in the History

* * By whose advice and encouragement the people of England asserted their liberties, and Magna Charta was obtained from the hand of an unrelenting and unwilling tyrant.'

of the Decline and Fall of the Roman Empire. 'Such is the connection between the throne and the altar, that the banner of the church has *very seldom* been seen on the side of the people.'—The archbishop endeavours to refute this reflection, and then proceeds to shew, that the historian has unjustly depreciated the Christian religion in several instances. Towards the conclusion, he thus expostulates with him on his conduct in general.

'Why, sir, this zeal, why this earnestness to subvert that holy religion? What good end can it answer? Does the gospel teach an Epicurean morality? Does it inculcate malice, covetousness, revenge? In a word, does it encourage vice of any kind? If it did, you could but prosecute it with unremitting zeal. But as it teaches a pure system of morals; as it inculcates peace, generosity, forgiveness; as it encourages virtue of every kind, why it is thus insidiously and earnestly attacked, let the hearts of its enemies declare. But the revilers of Christianity act a preposterous part: they endeavour to remove that excellent religion, and attempt to substitute nothing in its room.—At least give the world a purer and more reasonable rule of life, ere you try to blast its dearest hopes both here and hereafter.'

There are several passages in this conference, which we could extract with pleasure, would the extent of our Review admit of any farther quotations.

In the last dialogue Cicely duchess of York *, is supposed to present herself, in the course of an annual penance for her pride and ambition, before an opposite, and, by consequence, an amiable character of her own sex; to suffer the anguish of relating her own history and drawing her own character, as well as to do painful justice to another by delineating and applauding her virtue. This affords the author an opportunity of paying some genteel compliments to lady S.

This work is written with an agreeable vivacity, and contains many just observations:

The English Poets, with Prefaces biographical and critical to each Author. By Samuel Johnson, L.L.D. Illustrated with Heads, engraved by Bartolozzi, Caldwell, Hall, Sherwin, Walker, &c. 60 vols. small 8vo. 7l. 10s. half bound. Printed for the principal Booksellers. [Continued, from p. 362.]

OF the two first volumes of this ingenious work we gave an account in our last Review. The third and fourth remain to be considered, which are written with the same spi-

* Cicely Neville, daughter of R. Neville, earl of Westmorland, wife of Richard, duke of York, and the mother of Edward IV. and Richard III.

rit, and abound with the same excellent criticism, and judicious observation as the former. Dr. Johnson, we may here remark, has very properly adapted the size and proportion of his lives and criticisms to the merit and genius of his authors; on Dryden he has therefore bestowed one whole volume, and in the other given us those of Denham, Sprat, Roscommon, Rochester, Yalden. Otway, Duke, Dorset, Halifax, Stepney, Walsb, Garth, King, J. Phillips, Smith, Pomfret, and Hughes. Dryden, who leads the van, and appears amongst his brother bards *velut inter ignes luna minores*, is treated by our biographer with that deference and respect which such a character deserved; though he, at the same time, censures some part both of his conduct and performances with justice and impartiality, as the following observation will sufficiently testify. Where speaking of Dryden's illiberal reflections on his rival Settle, he very properly observes that,

‘Such was the criticism to which the genius of Dryden could be reduced, between rage and terrour; rage with little provocation, and terrour with little danger. To see the highest minds thus levelled with the meanest, may produce some solace to the consciousness of weakness, and some mortification to the pride of wisdom. But let it be remembered, that minds are not levelled in their powers but when they are first levelled in their desires. Dryden and Settle had both placed their happiness in the claps of multitudes.’

On the diffidence of this great poet, and want of spirit in common conversation, Dr. Johnson makes this very sensible observation.

‘There are men, says he, whose powers operate only at leisure and in retirement, and whose intellectual vigour deserts them in conversation; whom merriment confuses, and objection disconcerts; whose bashfulness restrains their exertion, and suffers them not to speak till the time of speaking is past; or whose attention to their own character makes them unwilling to utter at hazard what has not been considered, and cannot be recalled.’

Any man who writes the life of another may settle dates, and relate facts; but every man cannot, like this entertaining biographer, draw out from little circumstances such remarks as these on men and manners.

What Dr. Johnson observes with regard to translation, though short, is sensible and judicious.

‘The affluence, says he, and comprehension of our language is very illustriously displayed in our poetical translations of ancient writers: a work which the French seem to relinquish in despair, and which we were long unable to perform

with dexterity. Ben Jonson thought it necessary to copy Horace almost word by word; Feltham, his contemporary and adversary, considers it as indispensably requisite in a translation to give line for line. It is said that Sandys, whom Dryden calls the best versifier of the last age, has struggled hard to comprise every book of his English Metamorphoses in the same number of verses with the original. Holyday had nothing in view but to shew that he understood his author, with so little regard to the grandeur of his diction, or the volubility of his numbers, that his metres can hardly be called verses; they cannot be read without reluctance, nor will the labour always be rewarded by understanding them. Cowley saw that such copyists were a *servile race*; he asserted his liberty, and spread his wings so boldly that he left his authors. It was reserved for Dryden to fix the limits of poetical liberty, and give us just rules and examples of translation.

When languages are formed upon different principles, it is impossible that the same modes of expression should always be elegant in both. While they run on together, the closest translation may be considered as the best; but when they divaricate, each must take its natural course. Where correspondence cannot be obtained, it is necessary to be content with something equivalent. "Translation therefore, says Dryden, is not so loose as paraphrase, nor so close as metaphrase."

All polished languages have different styles; the concise, the diffuse, the lofty, and the humble. In the proper choice of style consists the resemblance which Dryden principally exacts from the translator. He is to exhibit his author's thoughts in such a dress of diction as the author would have given them, had his language been English: rugged magnificence is not to be softened; hyperbolical ostentation is not to be repressed, nor sententious affectation to have its points blunted. A translator is to be like his author; it is not his business to excel him."

His conclusion of Dryden's character is just and well-pointed.

Of Dryden's works it was said by Pope, that "he could select from them better specimens of every mode of poetry than any other English writer could supply. Perhaps no nation ever produced a writer that enriched his language with such variety of models. To him we owe the improvement, perhaps the completion of our metre, the refinement of our language, and much of the correctness of our sentiments. By him we were taught *sapere & fari*, to think naturally and express forcibly. He taught us that it was possible to reason in rhyme.

rhyme. He shewed us the true bounds of a translator's liberty. What was said of Rome, adorned by Augustus, may be applied by an easy metaphor to English poetry embellished by Dryden, *lateritiam invenit, marmoream reliquit*; he found it brick, and he left it marble.'

The whole of Dryden's life is extremely well written. Concerning some of the minor poets, whose lives we meet with in the fourth volume, but little is said. Little indeed could be expected, as many of them are so inconsiderable and insignificant, both with regard to themselves and their works, that we almost wonder how they found a place in this collection. Sprat, Yalden, King, and Stepney, are not poets of sufficient note or estimation to deserve the pen of a Johnson to transmit their lives to posterity. He has however done justice to their merit, such as it is; though with regard to one of them, as conscious of the meanness of his subject, he concludes the life of his author by saying that

'Many a blandishment was practised upon Halifax, which he would never have known, had he had no other attractions than those of his poetry, of which a short time has withered the beauties. It would now be esteemed no honour, by a contributor to the monthly bundles of verses, to be told, that, in strains either familiar or solemn, he sings like Montague.'

What Dr. Johnson says of Smith, and of his play also, (Phædra and Hippolytus) is perhaps rather too severe, as he was, at least in our opinion, a man of excellent parts, and his tragedy, though exceptionable in some particulars, one of the best modern performances which we have to boast of. But *de gustibus non est disputandum*. Smith was undoubtedly a libertine, and his 'intellectual excellence, (as our biographer observes) seldom employed to any virtuous purpose.' And this is perhaps the true reason why Dr. Johnson, whose own moral character is so deservedly admired, would not give himself any trouble about poor Smith; but instead of his own remarks has presented us with a very dull ill-written encomium on him by Oldisworth, and concludes his short life of Smith with a character of another kind, and a panygeric on Gilbert Walmisley.

The work before us is, upon the whole, an excellent performance, and as such we recommend it to our readers. We have at the same time the pleasure to inform them, that the ingenious author is now employed in writing the lives of Pope, Prior, and several others, to complete the work, which will probably make their appearance in some part of the ensuing winter.

Columella; or, *the Distressed Anchoret. A colloquial Tale.* 2 vols.
12mo. 5s. sewed. Dodslcy.

THE design of this publication is to expose the folly and imprudence of retiring from the world, and deserting our duty in it, before we have done any thing to merit a discharge from its services. This position is illustrated in the History of Columella, the distressed Anchoret, and his two friends Hortensius and Atticus. The triumvirate is thus introduced to the reader's acquaintance.

Three gentlemen, whom I shall call Atticus, Hortensius, and Columella (for so they styled each other in their juvenile correspondence) had been intimately acquainted from the earliest part of their lives. A similarity of taste and genius made them constant partners in their puerile amusements at the same public school; and being inseparable companions in the university, they acquired the appellation of the Triumvirate and the Junto. Their vacant hours each day were spent in conversing and walking together; as their evenings were, either in conferring about their studies, or in reading some modern poem, a play, or a paper in the Spectator or the Rambler; or in very sober and philosophical computations.

Atticus and Hortensius, indeed, pursued a regular course of studies with unvaried diligence and assiduity. But Columella having, after the first year, indulged himself in a more vague and desultory way of reading, soon became disgusted with systems of every kind; and deviated into the more enchanting regions of poetry and romance. The epic and dramatic, but more particularly the pastoral and descriptive poets were his favourite authors; and he soon became less fond of Newton and Locke, than of Pope and Milton, Spenser and Thompson, Fontenelle, Le Sage, and Cervantes, and other writers of taste, humour, or imagination. Columella, indeed, continued at the university till his two colleagues had taken their degrees; Atticus in arts, and Hortensius in law; but not having qualified himself for any profession, and being now of age, and freed from the authority of his guardians (for he had lost his parents in his infancy) he retired at length into the country; and having a small hereditary estate, sufficient, with care and frugality, just to support the appearance of a gentleman, his indolence got the better of his ambition (or rather of his prudence) and he sat down contented with the slender fortune acquired him by his ancestors.

Hortensius, who had been some years entered at the Temple, went now to reside there; and having laid a good foundation of classical learning, and a general knowledge of the sciences, by a close application to the study of the law, a young man of his good parts could not avoid distinguishing himself very soon in his profession.

At-

“ Atticus, according to the excellent plan long established in our universities, had likewise applied assiduously for the four first years to logic, geometry, natural and moral philosophy; and after that confining himself particularly to the study of divinity, he became a celebrated preacher in the university; an ingenious and diligent tutor in his own college; and being of a considerable family, and some independent fortune, as well as a man of great discretion, and an amiable temper, he was unanimously chosen, by the time he was thirty, the head of a very respectable and learned society: in which station his behaviour being equally free from a pedantic haughtiness, and too easy and submissive a condescension, he gained both the love and esteem of his college; and the harmony that subsisted between them constituted their mutual felicity.”

Some years having elapsed since they all three had met together, Hortensius and Atticus determine to visit their old friend in his philosophical retreat. Instead of finding him, what, in the height of his romantic ideas of retirement, he had taught them to expect, the happiest of mortals, he proves to be the most fretful, passionate, low-spirited, perplexed and comfortless, merely from the want of some active pursuit in life to give a zest to its enjoyments. Towards the conclusion of the narrative we learn that Hortensius and Atticus connect themselves with two very agreeable young ladies of the family of *Nonfuch*, and poor Columella, to complete his distresses, marries his maid.

The *absurd* passion for retirement is exposed by one of the speakers in this dramatical tale with some humour.

“ This passion, says Hortensius, is become a prevailing evil in the world. We are all for quitting the stage before we have performed our parts. Every little clerk in office must have his villa, and every tradesman his country-house. A cheesemonger retires to his little pasteboard edifice on Turnham Green, and when smoking his pipe under his codling-hedge on his gravel walk made with coal ashes, fancies himself a second Scipio or Cincinnatus in his retreat; and returns with reluctance to town on Monday night, or perhaps defers it till Tuesday morning, regardless of his shop, and his inquisitive and disgusted customers.”

“ Yes, says Atticus; and I remember even in Oxford, my old barber cut my face once or twice, while he was haranguing upon the felicity, and venting his wishes for a snug rural retreat. All his ambition was to retire into some country town, where there was a good ring of bells, and two sermons on a Sunday.”

“ And yet, says Hortensius, these fantastical recluses are generally disappointed of their promised felicity in a country life;

G g 4

and

and either contrive to bring down their town friends to visit them daily in their solitude, or else soon return to the place from whence they came. Some indeed, being quite disgusted, or not being able to breathe in the smoke of town, yet not finding that happiness which they expected in the country, shift the scene from one place to another, till death overtakes them in their career, and lodges them quietly in their grave ; entitled to the well-known epitaph,

“ Hic quiescit, qui nunquam quievit ;”

“ Here *rests* the man, who never was at *rest*.”

“ In short, these restless, unsettled searchers after happiness, are not unlike the ungodly in king David’s time, whom he had seen flourishing like a green bay-tree : “ But I went by, says he, and lo he was gone : I sought him, and his place could no where be found.” His place is no where to be found ! that is, his Chinese rails are demolished by a person of an higher and more exquisite taste ; a blank wall is erected to conceal the house from the gaping traveller : and in short, his place is so entirely new-modelled by some new candidate for retired happiness, that it has lost its identity ; we seek for it in vain, and it is no where to be found.”

“ Columella smiled at his friend’s vehemence, and owned he himself had observed one remarkable instance of this inconstancy of mankind in their researches after happiness. “ A fellow, says he, who kept a little ale-house in the suburbs of Bath, where I have found it convenient to put my horse for these ten years, whenever I go thither ; this man having a well-accustomed house, had made a tolerable competence by the time he was fifty ; and being an old bachelor, retired to a neat box which he had bought, about half a mile out of town, on the most dusty part of the Bristol road. Here, by gaping about and smoking his pipe all day, he contrived to pass one summer in tolerable spirits : but on the approach of winter, he grew dull and melancholy, and before Christmas took a lodging at a gingerbread-shop in the suburbs, next door to his own alehouse ; and by looking out at his window during the winter, and sitting at the door in the summer, he seems again to enjoy a tolerably comfortable existence.

“ However, adds Columella, with a more serious air, I hope you would not draw any argument against an elegant and philosophical retirement, from such instances as these ; from people that are incapable of thinking, or perhaps of reading, and supplying the want of company with the conversation of poets and philosophers, and the greatest men of antiquity.”

“ Why, says Atticus, this philosophical retirement appears plausible enough in speculation ; but, I am afraid, you have found it very unsatisfactory in practice. You fancy yourself an hermit and a philosopher ; but I am afraid your vulgar neighbours look upon you as an enthusiast at least, if not a madman.”

“ Yes,

“ Yes, says Hortensius, people may talk of their Arcadias and their Elysian fields, and I am sure we have spent a very happy fortnight in Columella’s delightful retreat, and I should wish to spend a few months every summer in the country; but rather than be confined the whole winter to so absolute a solitude, I had rather live in Wapping or in Petticoat Lane, and dine every day at the three-penny ordinary, where the knives and forks are chained to the table, and the ladder removed for fear the saturated guest should make his escape without paying his reckoning.”

Though it must be confessed our ingenious author has made the most of his argument, yet we cannot help thinking that cheerfulness and tranquility of mind depend more upon *disposition* than *situation*, provided that situation be unattended with positive evils. Were Columella to have exchanged situations with Hortensius, as a lawyer he would have been inattentive, dilatory, and irresolute; or if, with Atticus, he had presided over a seminary of learning, it is equally probable that he would have been unsteady and capricious. To impute, therefore, to retirement evils originating from an habitual indolence, which probably in no situation would have been effectually shaken off, is a mode of reasoning not altogether justifiable. That retirement and indolence are necessarily connected, is a supposition not founded in fact. It is very wisely ordered by Providence, that to every station, whether public or private, are assigned active duties sufficient to fill up the full measure of our time. The man, who, like Columella, retires to the enjoyment of a moderate fortune with which he is contented, has it in his power, if it be but in his disposition, to render very important services to mankind. If he act as a magistrate, a very spacious field for the display of activity is laid open to him, from which the community may reap considerable benefit. If he amuse himself in rural improvements or affairs, he will find employment for the poor, and be the means of contributing to their comfortable subsistence; by extending to those amongst them who are regular and industrious, his protection and friendship, he may alleviate their distresses and add to their enjoyments.—Nor is this all—by the influence of his example he will insensibly diffuse a civility of manners amongst the rude and unpolished of his neighbours; and though we will not be so sanguine as to suppose the contemplation of his moral character, however excellent, would restore the *golden age of virtue*, yet at least there can be no doubt but it would be the means of rendering her *respectable*.

The

The Church of England vindicated: or, a Defence of the visible Church of Christ, as established by the Legislative Authority of this Realm: in Answer to all Objections, which have been offered by Dissidents of every Denomination. With a Prefatory Address to the pious and learned Prelates of Great Britain and Ireland. 8vo. Wallis.

THIS writer affirms, ' that every religious doctrinal proposition in the xxxix Articles, if we deal fairly with them, as we do with Horace, Virgil, Homer, or any classical author, may be interpreted, even according to a literal construction of words, in a sense, which is agreeable to the common experiences of nature, and to the revealed will of God.'

This is a bold assertion, which no man, who duly considers the weakness of human judgement, would venture to maintain. Our first reformers were wise and learned men; but having been born and educated in the errors and superstition of popery, we cannot suppose, at their first emerging out of that profound darkness, their minds were, at once, completely illuminated. They rejected many gross errors; but who can say they left none remaining? They made no pretensions to that infallibility, which they had lately disclaimed.

They could not indeed suppose, that they had not been guilty of some errors and inadvertencies in stating, at least, two or three hundred propositions, of which the Articles consist. They acknowledge, that whatever is not read in scripture, nor may be proved thereby, is not required of any man, that it should be believed as an article of faith. This is a modest and prudential exception.

The first article in this publication is an Address to the pious and learned Prelates of Great Britain and Ireland, containing remarks on Mr. Wilton's speech in the Irish house of commons, against the expediency of all civil and religious tests; on a plan of reformation taken from a pamphlet, intitled, an Address to the rational Advocates of the Church of England; and on the Sentiments of some other Writers. But the work, which he more particularly attacks throughout his whole Vindication, is the Confessional; and the objections, which he attempts to refute are these:

' First, that the church has no right to determine controversies of faith, or to establish any particular modes of public worship, which, upon Christian principles, shall be conscientiously judged most acceptable to Almighty God, for whose immediate honour and service it is intended.

' Secondly, That all the Thirty-nine Articles of the Church of England have no literal or grammatical sense in which they can

can be understood, but will admit of different senses, meanings, constructions, and interpretations, which are repugnant to reason and scripture, and have an immoral tendency.

‘ Thirdly, That the church’s sense of the articles, and that of the articles themselves, disagree from each other; that the compiler and design of the articles is not evident; and that it was the view of the king’s declaration, which is annexed to the articles, to keep things in a state of uncertainty.

‘ Fourthly, That the design of the articles, which is said to have been intended to prevent a diversity of opinion, is absurd; because the thing proposed to be done is impossible, and of consequence impracticable.

‘ Fifthly, That no such things as articles, creeds, confessions, liturgies, formularies, systems, ought to be received into a Christian church, even though they contain no propositions but what are agreeable both to reason and scripture.’

It would carry us too far into a dry and barren wilderness to attend the learned author through his various enquiries; we must therefore refer the reader, who wishes to enter into the subject, to the present publication, in which he will find much reputed orthodoxy and polemical zeal; and some observations not unworthy of his attention.

In the course of this work, the author attempts to prove, ‘ that there is the highest probability, that bishop Jewel was principally concerned * in a compilation of the Articles, from a similarity of sentiment and expression which occurs in the bishop’s Apology for the Church of England.’

In some places we grant there is a similarity of sentiment and expression. But it does not from hence follow, that the bishop was concerned in compiling the Articles. It was, on the contrary, highly improbable that he should. King Edward’s Articles were composed; and, as some writers tell us, brought into the upper house of convocation in the year 1552, when Mr. Jewel was but thirty years of age; too young to be either consulted or employed in a matter of the highest importance to the Protestant church. They were published by the king’s authority, both in Latin and English, in 1553. These were afterwards revised by archbishop Parker, and passed the convocation in their present form, in 1562.

* Speaking of Mr. Jewel’s acquaintance with Dr. Edwyn Sandys, archbishop of York in 1576, he says: ‘ A Compilation of the Articles, in all probability, was the joint labour of these two great geniuses.’

In the reign of queen Mary, Mr. Jewel retired into Germany; and, returning upon the accession of Elizabeth, he was made bishop of Salisbury in 1559. In 1562 he published his Apology: but the most probable inference to be drawn from these circumstances is, not that the bishop was concerned in the original compilation of the Articles; but that in representing the doctrines of the church of England he chose to make use of her own expressions, taken from the only established formulary of her faith, then subsisting.

The author of the Confessional says: 'The Articles were compiled by Cranmer, and at the most with the help of one or two of his particular friends.' This is the most probable supposition, in a point where we have no clear and authentic testimony.

Two Dissertations. I. On the Preface to St. John's Gospel. II. On Praying to Jesus Christ. By Theophilus Lindsey, A. M. With a short Postscript by Dr. Jebb. 8vo. 2s. 6d. Johnson.

ABOUT the latter part of the year 1773, Mr. Lindsey resigned the vicarage of Catterick, and withdrew from the communion of the church of England; because, being persuaded, that there was but one God, the Father, the sole object of prayer and religious worship, he could not "continue to offer up, or to join in prayer to Jesus Christ, or to any other person, whom he did not look upon as God, or to be worshipped." However, as he was desirous to preserve the good opinion of the world, at least of his friends and acquaintance, and was not without some hopes of serving the cause of truth, he gave the public his reasons for the step he had taken, in an Apology, and a Sequel to that Apology. But some of his friends having intimated, that his interpretation of the preface of St. John's gospel, and his proofs of the unlawfulness of all religious addresses to Jesus Christ, were not sufficiently satisfactory, he has, in the present publication, added further support to what he had before advanced on these subjects, and answered the most material objections, which have been since alleged against his opinion.

The following are *some* of the proofs, which he has produced that Jesus Christ is not the Word, which St. John calls God, by which all things were made.

• I. Jesus never styles himself God, in any of his sayings and discourses that are recorded by the four historians of his life; nor does he ever drop the least intimation that he was the person by whom all things were created.

• Now

* Now it is most strange, and utterly unaccountable, that he should never directly inculcate, nor at any time allude to such important points as these, had they been true. It is a strong presumption that they are not true, and that they mistake the sacred writer in this place, who apply this language to Christ.

* II. The scriptures of the Old Testament throughout speak of but one person, one Jehovah, as God by himself alone, and creator of all things. It is not therefore credible that our apostle, a pious Hebrew, should introduce all at once, another creator, a new God, without any notice whence he drew this strange doctrine, or by what authority he delivered it; especially when we consider, that by the law of Moses, whose divine authority he acknowledged, it was the crime of idolatry and blasphemy to have or to worship any other God but Jehovah. His lord and master Jesus made mention of no other God but Jehovah, and never took upon him (Joh. xii. 49.) *to speak any thing of himself, but as the Father*, whose messenger he was, *gave him commandment what he should say, and what he should speak.* Much less would the disciple have presumed to speak any thing of his own accord, but only what he had authority for, which most assuredly he would have produced, and ought to have produced, for so singular and dangerous an innovation, and contradiction to the law of God spoken by Moses, had that been his intent in the words in question.

* III. The writers of the gospel-history, and the holy Jesus, whose sayings they record, uniformly speak of but one Divine Person, the Father, (Joh. xvii. 3. &c. &c.) as the only true God; whom our Saviour also, even after his resurrection, calls his Father and his God in common with the rest of mankind. Joh. xx. 17.

St. Luke, he observes, has given us a solemn act of devotion in which all the apostles joined; where they style Jesus, 'the child, or rather, the servant (*was*) of the Lord, the God, who made heaven and earth.' Acts iv. The apostles therefore knew no other God or Creator, but him, whose servant Jesus was. The same writer records the famous speech of St. Paul at Athens, in which he tells the Athenians, that God, who made the world, hath appointed a day, in which he will judge the world by that *man*, whom he hath ordained.—It is said indeed, Eph. iii. 9. Colos. i. 15, 19. that by him, namely Christ, all things were created, that are in heaven, and that are in earth; but our author has shewn, in the Sequel to his Apology, that the apostle does not therein treat of the first creation, but of the new moral creation and reformation of mankind, by the preaching of Christ.

* At the same time some notice was taken of that scholastic unintelligible device of two natures in Christ; the one human,
the

the other divine, making one person ; according to which he is supposed sometimes to speak of himself as man, sometimes as God. This was a curious invention to evade the plainest declarations. For if Christ called himself a man, or his apostles at any time so called him ; immediately it was replied, this was spoken of his human nature only ; and so on for ever. But that holy Saviour and his apostles were utter strangers to all such equivocal language, and always spoke the thing they meant. If Jesus called himself *a man*, as he does expressly in one place, Joh. viii. 40. and intimates it directly in numberless others, he would have himself to be looked upon as a man. If Paul at any time called him a man, as he does several times, it was because he was persuaded that he was a human creature.'

IV. ... 'The three first evangelists do not throw out the most distant hint of his being God, or the maker of the world...

V. ... 'Some of the early Christians affirmed, that St. John's principal design in writing was to treat of Christ's deity, which he found omitted, or not sufficiently declared by the other evangelists. But this is said without proof...

'Though he speaks in a very singular manner of Christ's mighty powers, which he received from God ; yet he may be said, as much as the other evangelists, to exhibit him as a dependent creature, truly and properly a man. John i. 30. vi. 57. vii. 16, 17. viii. 40. xx. 17.

... 'The foregoing supposition of St. John's design in writing is expressly confuted by himself ; for he declares, that he wrote, not to prove Jesus to be the supreme God, or an inferior God, the under-creator of the world ; but to shew, that he was the Christ, the son of God, Joh. xx. 30, 31. And the Christ, according to the scriptures of the Old Testament, was to be a prophet like unto Moses.

'VI. St. John, who is here supposed to give this name or title, the *Word*, *logos*, to Jesus Christ, and thereby to teach, that he was God and the maker of all things, is never found once afterwards, throughout his whole history of Christ, to ascribe this name to him, or in any shape to refer to this name and character, as belonging to him.

'It is quite unaccountable, that he should think it of such importance as to set out with it in so solemn a manner, and after so pompous a beginning, to drop it entirely and never to recur to it afterwards.

'VII. But though the apostle John, in the following parts of his history, never gives this title the *Word*, *logos*, to Christ, as he really did not design thereby to characterize him but Jehovah, the God of their fathers, and sole Maker of all things to whom alone it could belong : yet has he often had a retrospect to this preface of his gospel, and to the term *logos*, the *Word*, made use of by him in it, in that true sense in which we are explaining

plaining it, as signifying the Word, Wisdom or Power of God, the creator of all things, which was communicated to Jesus, and by which he was enabled to do his miraculous works, and speak with a divine wisdom, and knowledge of the hearts of men and of things to come; so that it might be truly said, Joh. xiv. 9, 10, 11. that he who had seen him, had seen the Father; that he was in the Father, and the Father in him; and that the Father that dwelled in him did the (miraculous) works.'

These arguments are equally opposed to those, who, from this preface of St. John's gospel, would prove Christ to be the Supreme Being himself; and to those, who would prove him a God inferior to him, and his under-agent in the creation of the world.

The author proceeds to consider the phrase *τὸ Θεὸν, τὸν Θεόν*, &c. and very properly observes, that the articles in the Greek language are often used merely euphoniæ gratiâ, and left out for the same reason; and that no doctrines should be built on such precarious foundations. See v. 6, 12, 13, 18.

From the apostle's saying that the word was with God, *μετὰ τοῦ Θεοῦ*, it has been alleged, that this kind of expression can only be used of one, who is companion to another; and therefore that *the Word*, or *logos*, here stands for a divine person. Our author answers, that the like expressions often occur, where nothing personal can be meant. Thus: 'We shew you that eternal life, which was *μετὰ τοῦ πατρὸς*, with the Father,' 1 Joh. i. 2. Wisdom says of herself, 'Then was I *μετὰ αὐτῆς*, by him, i. e. Jehovah, as one brought up with him: I was daily his delight, rejoicing always before him.' Prov. viii. 30.

The author answers some other objections; and gives what he apprehends to be the general intent of this preface, in the following words of Dr. Lardner. "St. John says: Jesus came and acted by the authority of God, the creator of the world, the God and supreme lawgiver of the Jewish people. The eternal word, reason, wisdom, power, of God, which is God himself, by which the world had been made, by which he dwelled among the Jews in the tabernacle and the temple; dwelled and resided in Jesus, in the fullest manner: so that we his disciples, and others who believed in him, saw and clearly discovered him to be the promised Messiah, the great prophet that should come into the world."

Mr. Lindsey adds:

'The generality of Christian writers, however differing in their application of this preface of St. John's gospel, have agreed in supposing him to have had in his eye that passage in Proverbs, viii. concerning Wisdom:—"The Lord possessed me in the beginning of his way—I was set up from everlasting—when he

prepared the heavens, I was there—when he appointed the foundations of the earth, then was I by him, as one brought up with him, &c.”

• As this of Solomon is a lofty and animated representation of Jehovah's creating and governing all things by his sovereign all-ruling wisdom; this introduction of our apostle's is a beautiful description of the same all-directing wisdom in the natural and moral world, employing itself for the restoration of the lost human race to virtue and to a never-ending life. And though the word *σοφία*, wisdom, was in the LXX version ready for our author to have copied, there might be weighty reasons why he should prefer the term *λογος*, which amounts to the same.*

In the following sections the author endeavours to shew, that Jesus Christ had no existence before he was born of his mother Mary; he explains certain forms of expression in St. John's gospel, which have been thought to favour the supposition of Christ's being the *logos*; such as his coming down from heaven, coming forth from God, &c. and concludes with a short account of Socinianism and Socinus*.

Here may we observe, that, upon our author's hypothesis, we shall find some difficulty in accounting for those frequent appearances of a divine person under the patriarchal and Mosaiical dispensations; whereas they are all easily explained upon the supposition of our Saviour's pre-existence. It may likewise be observed, that the fathers in general have adopted this solution. ‘*Verbum filium ejus appellatum, in nomine Dei variè visum à patriarchis, in prophetis semper auditum, postremò carnem factum,*’ &c. Tertul. de præsc. Hæret. § 13.

The purport of the second dissertation is to shew, that God, or Jehovah, was one single person, and the sole object of religious worship and prayer; that Jesus Christ was a man and not God; that he never taught men to worship or pray to himself; that the religious worship of Christ, in the offering up of prayer to him, is not deducible from his character, office, or any high divine power ascribed to him; that he excludes himself from being the object of prayer; that the apostles never teach, that prayer was to be offered to Christ; and that there is no sufficient precedent or example of praying to him, recorded in the New Testament.

These points are discussed in a very able manner, with candor, and moderation.

The following is one of the arguments by which the author shews, that Jesus excludes himself from being the object of prayer,

* See Crit. Rev. vol. xlv. p. 446.

* In one place, the blessed Jesus is so decisive upon this point; that prayer ought to be made to the heavenly Father alone; that did we not know the force of prejudice to blind the understanding, we might wonder that any one, after reading it, could think of praying to him who delivered such doctrine; or to any other supposed divine person. It is in Luke xi. 1, 2. where the sacred historian relates; that "it came to pass that as Jesus was praying in a certain place, when he ceased, one of his disciples said unto him; Lord, teach us to pray, as John also taught his disciples. And he said unto them; when ye pray, say; Our Father, which art in heaven, &c."

* Upon so solemn a request as this of his disciples; *teach us to pray*: he would certainly have thought it incumbent on him, to state the objects of worship, if more than one, with precision and accuracy; as an omission in such a case, would prevent them and their converts, to the end of time, from discharging a necessary part of their duty. For this is the only formal direction they receive from him upon the subject; and their question was a general one; *Lord, teach us to pray*: not, teach us, how to pray to God the Father. And he answers them by giving them a form, or general model for their devotions, wherein prayer is addressed to the Father, and to him alone. In which also his particular enjoining of them; *when ye pray, say, Our Father, which art in heaven*, applies itself to the subject of our present enquiry, as if he had said; "Our heavenly Father is the only object of prayer. Ye can go to no other but him."

* It may farther be remarked, that, in this formulary, Christ has comprehended every thing that we can want and ask of God; so as to leave us nothing to ask of any other Being. Why then go to any other? why multiply objects of worship without need, as well as without cause or sufficient warrant? What have we to ask of Christ, which we are not by him commanded to ask of God? and therefore ought to ask of him, unless Christ has enjoined us to pray to himself, to the exclusion of the Father; or drawn the line, and given specific directions, what requests we are to prefer to the Father, what to himself. But we have shewn, that he has done no such thing; that he has made no partition of divine worship, betwixt himself and the Father; but as he uniformly and invariably adored the Father himself, he has by this his example, and in many other ways, directed us to adore the Father alone, and no other.

St. Paul, 1 Cor. v. 5. speaks of delivering a person unto Satan. On this passage our author has the following note:

* The process, according to the apostle's direction, was as follows. When the society was assembled for Christian worship, they were to offer up prayer, in a solemn manner, to Almighty God; and beseech him, that if the person, openly and scandalously offending, could not otherwise be prevailed upon to quit his evil practices; that it would please him, the merciful Father of his creatures, to visit him with such severer dispensations, as

he should see to be effectual, to bring him to a penitent sense of his crime, and to forsake it : that he might not finally perish—

“ To deliver such an one unto Satan, for the destruction of the flesh, that the spirit may be saved in the day of the Lord Jesus.”

‘ This present punishment of wicked Christians, by the extraordinary power of God, was of course confined to that first period of the gospel, when alone such extraordinary divine interposition took place. It is here styled, the delivering a man unto Satan, for the punishment of the flesh ; according to the popular language, (so Satan is said to have entered into Judas, Luke xxii. 3.) and the vulgar notion, that a good God could not be the author of pain and suffering : but that it proceeded from a being wholly evil, and disposed to and delighting in nothing but evil ; who had power to draw innocent creatures to sin, and to inflict diseases and misery on them. But a sounder philosophy and more exact inquiry into facts, and into the system to which we belong, has discovered to unprejudiced minds, that there are no traces or appearances of any such evil being in the world of nature around us ; but that there is a general benevolent design, manifest throughout all things, even in those that at first sight appear evil and mischievous ; and the whole universe is not unworthy of a Being perfectly good. And it might be shewn, that the sacred writings, which reveal to us the mind and will of God, and the methods of his government, fall in with this able character of the great Creator, and of his visible works ; and moreover, that they give no just countenance to the belief of any such evil being really existing, whom we call the devil or satan : but that when such a being is named, as he sometimes is named ; the sacred writers use the term, in conformity to the ignorance and prejudices of the times in which they respectively lived. Thus for instance, Christ and his apostles, use the common language of the times, in speaking of some particular diseases, as if they were owing to devils, or dæmons, as it should be translated, i. e. the spirits of the dead, possessing men’s bodies, and tormenting them, although there never was any such thing as these possessions. But the whole took its rise from the idolatry and superstition of the heathens, who believed their deities, which had been formerly men, Jupiter, Apollo, &c. to be invested with such powers, after death.’

The libertine may probably congratulate himself, that the power of the devil, or rather his very existence, is now absolutely denied by some learned and grave divines. But let him not be too secure : there may be no occasion for any greater torment, than an eternal expulsion from the presence of the Deity, and the anguish of an evil conscience. A wicked man, by the very order and constitution of things, cannot be happy. Suppose him in another world, in any dreary scene of exile, during each silent interval of reflection, the voice of reason upbraids him ; the gloomy image of guilt presents itself to his thoughts ; the immortal worm preys upon his heart ; and wherever he exists, he has hell WITHIN.

FOREIGN

FOREIGN ARTICLES.

Catalogue Raisonné de la Collection des Livres de M. Pierre Antoine Crevenna, Négotiant à Amsterdam. 6 Vols. 4to. Amsterdam.

MR. Crevenna, a native of Milan, had originally confined himself to collecting books of Belles Lettres and Natural History; but his views soon expanded to a general collection. A complete, learned, and systematical knowledge, and a critical estimate of the intrinsic merit and value of books, is not to be expected from a mere dilettante. But under every head of his catalogue, we meet with a great number of scarce books; and his performance is highly valuable on account of the minute and accurate enumeration of the titles, also all the external circumstances, and the bibliographical notes and memoirs which he has subjoined to the titles of almost every book.

The first volume contains books of Divinity; the second, those of Law, and other Sciences; the third and fourth, Belles Lettres; the fifth, History; the sixth, Additions and Supplements; useful Indexes; and Catalogues of the MSS. contained in the Collection; of Editions from the fifteenth Century; of those of Aldus, Giunta, &c. down to the editions in Usus Delphini, & cum Notis Variorum, to those of Comino, and those printed by Baskerville; of that complete Collection of Italian Versions of Greek and Latin Classics, entitled *Collane*; of a very curious and scarce Collection of all the printed and MS. Books quoted by the Vocabulary della Crusca, as vouchers and authorities; and concludes with additional Supplements, and a minute Account of a Copy of the Canticum Canticorum.

This voluminous Catalogue acquires an additional value from the insertion of several very scarce, and many inedited pieces. Mr. Crevenna has, for instance, republished the four Latin poems of Flaminius, which are generally omitted in the later editions of that agreeable poet; and has here printed, for the first time, a Letter from Erasmus to Cardinal Campegio, from 1531, and a number of Letters written by signor Metastasio, and other eminent Italian writers of the eighteenth century. Mr. Crevenna's Catalogue will probably, in its turn, become scarce, as there were only three hundred copies printed of it.

Oeuvre du Chevalier Hedlinger, ou Recueil des Médailles de ce célèbre Artiste, gravées en Taille-douce, accompagnées d'une Explication historique critique, et précédées de la Vie de l'Auteur. Par Chretien de Mechel, &c. 2 Parts in small Folia. one containing 42 Plates, the other the Text. Price 72 French Livres. Basil.

THE chevalier Hedlinger was one of the most skilful medallists in Europe, famous for the beauty of his medals, the ingenuity of his reverses, the delicacy of their allusions, and the happy choice of their legends. Most of his medals being very scarce, the present publication will prove an acceptable present to the public. and to connoisseurs. The plates were engraved under his own inspection and honoured with his approbation. They contain all his works from the year 1717, to the end of his life in 1771; and of course, not only the known and published medals, but also those which

H h 2

were

were never published; others that were not finished, and some sketches in wax and brass, now carefully preserved in several cabinets. Most of these medals were engraved from the models and designs drawn from Hedlinger's own cabinet. The whole number of the medals, &c. amount to one hundred and fifty.

Paris, *le Modele des Nations Etrangères, ou l'Europe Francoise*; par l'Éditeur des Lettres du Pape Ganganelli. 12mo. Paris.

M. Carraccioli seems to suppose that it is the real merit, or the agreeableness of French manners that has induced almost all Europe to adopt them. He disclaims every view of laborious, or profound enquiry, and has devoted his present performance chiefly to the amusement of the fair sex; whom he treats with no less than forty-four very short and unsubstantial chapters on the following subjects:

Of Different Nations; Of the Changes that happen in States; Of the State of Europe at the Beginning of the last Century; How Europe has changed; Why Europe has changed; Of Commerce; Politics; Jurisprudence; Philosophy; Philosophical Spirit; Spirit of Society; Education; Manners; Luxury; Reputation; Travelling; Readers; Pamphlets; Printing; Polite Literature; Taste; Genius; The Present Age; Plays; Periodical Works; Walks; Tables; Songs; Good Humour; Coffee-houses; Elegance; Gaming; Levity; the Art of Insinuation; Liberty; Arts; Academies; Politeness; Fashions; Amusements; Petits-Mâîtres; Conversations; Opinion.

Voyage fait par Ordre du Roi en 1771 & 1772, en diverses Parties de l'Europe, de l'Afrique, & de l'Amérique, par M. M. de Verdun, de Borda, & Pingré. 2 Vols. 4to. Paris.

THE voyage in question was undertaken at the recommendation of the late minister of the French navy, M. de Boynes, for the purpose of trying and verifying time-keepers and marine watches, and for other purposes relating to navigation.

The present instructive work contains a number of observations for the correction of charts; the determination of longitude; the variations of the needle; currents; soundings and tides; well drawn views of the most remarkable places by M. Ozane; and very accurate charts of the Atlantic and North Sea; accounts, and historical and physical descriptions of all the countries visited by our voyagers; viz. Spain, the Canary-Islands, those of Cape Verd, the West Indian Islands, Iceland, and Denmark. Our voyagers were accompanied by an able astronomer M. Méchain, who since died on another expedition.

Siglanki Polska z Rozmytło Autorow zebrane. 1 vol. 8vo. Warsaw.

THIS fine collection of the best bucolic or rural poems by Polish poets, is dedicated to prince Adam Czartoryski, by whom its publication has been greatly encouraged; it is very elegantly printed, and adorned with several fine plates, engraved by Mess. Eisen and Longueil.

It opens with a short dissertation on bucolic poetry and bucolic poets; and the first rank among them is assigned to the Germans.

The

The most eminent bucolic poets of the Polanders, we here find, are:
I. Simon Simonides, a very popular poet; once the rival of the famous Sarbievius, to whom he has been, of late, even preferred by cardinal Durini. The chief merit of his twenty poems here inserted, is a beautiful simplicity. To these his epitaphs on several animals have been subjoined.

II. Simon Zimorowicz. His bucolic poems were first published in 1663, and are here reprinted with his epigrams and eclogues.

III. Bucolic poems by John Gawinski; in which the pleasures of a country life are delineated, and contrasted with the luxury of courts. To these are added some epitaphs and eclogues by the same author.

IV. Ignatius Nagurczewski's translation of Virgil's *Bucolics*.

V. Three bucolic poems, entitled *Polyphemus*, *Ulysses*, *Orpheus*; by Epiphanius Minaswicz.

VI. Six bucolic poems by a very popular poet, Naruskewicz; one of these, composed on the death of the late prince Czartoryski, chancellor of Lithuania, and inscribed to his nephew prince Adam Czartoryski: as is the last, to count Potocki, on his marriage with princess Lubomirska.

FOREIGN LITERARY INTELLIGENCE.

Listy Patriotyczne. 8vo. Warsaw.

PATRIOTIC, instructive, and valuable letters, said to be written by Mr. Wybicki, Fellow of the learned Society of Warsaw. They were addressed to the Polish ex-chancellor Zamoycki, when the digesting of the new code of laws was entrusted to that nobleman's care. They contain pathetic complaints on the actual state of Poland; on a great variety of abuses, particularly in the administration of justice; enquiries into their sources; and proposals of amendments; with a circumstantial account of the state of agriculture, trade, and population in Poland; and the impediments of the latter; especially that odious personal servitude under which a very great portion of the common people is grievously oppressed by private gentlemen. These letters are highly and deservedly valued, and afford a great deal of political information.

De Ratione æstimandi Felicitatem Hominum. Tubingæ.

Three dissertations by Prof. Boeck, containing a very comprehensive and judicious philosophical estimate of human happiness in this life; in which Bayle's, Maupertuis', and Robinet's assertions are accurately examined; and from as strict and minute an enquiry as the nature of the very complicated subject will admit of, good is demonstrated upon the whole to preponderate in the world, and the quantity of human enjoyments to transcend by far that of human sufferings.

S. Julii Frontini *Libri IV. Strategematicon, cum Notis integris Franc. Modii, &c. curante Franc. Oudendorpio.* Editio altera multo auctior et emendatior. 8vo. Lugd. Batav.

The first edition of this valuable classic, by the late Mr. Oudendorp, appeared in 1731. From that year to 1761, the learned edi-

H h 3

tor

tor enriched his copy with many additional instructive notes; which are here inserted, together with some short remarks by Janus Parrasius and Mr. Boubier; and Mr. Herel's critical conjectures, extracted from Schwebel's edition.

Von der Armut des Homer; or, of Homer's Poverty. By Prof. Fr. Chr. Exter, of Deux-Ponts. 4to. (German.) Deux-Ponts.

The author of this judicious enquiry confutes the absurd tale of Homer's beggary, and give a plausible estimate of his situation in point of fortune, according to the manners and circumstances of the age in which he lived.

Traité économique & physique du gros et menu Betail. 2 vols. 12mo. Paris.

The first volume of this compilation treats of horses; the second, of horned cattle, sheep, goats, hogs, asses, and mules; and their respective anatomy, natural history, and management.

Gli Uccelli di Sardegna. 8vo. Sassari, in Sardinia.

An excellent natural history of sardinian birds, interesting not only for the natives of that remarkable island, but for naturalists in general, and illustrated with some good cuts and plates. Its author, signor Francesco Cetto, whose history of the Sardinian quadrupeds has already been noticed in our Review, proposes to publish the remaining parts of the natural history of Sardinia.

La Vertu chancelante, ou la Vie de Mademoiselle d'Amincourt, dédiée au Roi de Prusse. 12mo. Liege.

There is something original and *naïf* in the thought of dedicating a staggering female virtue, or the life of a young lady, to the king of Prussia; as well as in introducing such a heterogeneous variety of topics, for instance, agriculture, into a novel.

MONTHLY CATALOGUE.

P O L I T I C A L.

De primordiis Civitatum Oratio. In qua agitur de Bello civili inter M Britanniam et Colonias nunc flagranti. Auctore Jacobo Dunbar. 4to. 1s. 6d. Cadell.

IN this discourse the author takes a general view of the origin of political society, after which he briefly mentions the war now subsisting between Great Britain and America; and concludes with expressing a desire, that we should endeavour to regain the dependency of the colonies rather by lenient than violent measures.

The discourse is marked with a classical purity of language, and is dedicated to lord Camden, as the particular friend of the late earl of Chatham, whom the author thus celebrates:

‘ Nil hic opus est antiqua referre—nil opus est de Cincinnato, de Camillo, aut de Papirio loqui. Nonne, labantibus fortunis nostris, intra memoriam nostram, uno viro, temporibus evocato, sese subito erectam ac sublevatam Britannia viderit? Nonne eodem viro, etiam

etſi gravi annis, temporibus iterum evocando, feſe iterum erectam, nunc forſan Britannia, viſura ſit? Magne ſenex! nondum forſan omnium dierum ſol occidit—O! ſi talis qualis tu fuiſti nunc patriæ adſit—O! ſi tibi præteritos natura referat annos *.

Sketches from Nature, in High Preſervation, by the moſt honourable Maſters. 4to. 2s. Kearſly.

In theſe alluſive Sketches we are preſented with a variety of remarks, fatirical or panegyrical, on a number of diſtinguiſhed characters. In ſome of the Sketches the colouring is ſtrong and profuſe, in others too faint, or the figures too much obſcured by the ſhades of allegory; but in moſt of them there is a fanciful, if not a deſcriptive relation, to the perſons intended.

Oppoſition Mornings: with Betty's Remarks. 8vo. 1s. 6d. Wilkie.

A thouſand thanks to Mrs. Betty O'Neil, fruiterer in St. James's Street, for thus *honeſtly* laying before the public the whole private tranſactions of oppoſition, during the courſe of laſt winter. The rendering ſo *eſſential* a ſervice to adminiſtration, was doubtleſs a prudent ſtep towards obtaining the place of houſekeeper to the treaſury, which, it ſeems, Mrs. Betty has for theſe thirteen years been anxiouſly longing after. Mean while we think ſhe ought not to renounce the pine and the orange to become purveyor of politics, this being a commodity which ſhe muſt know is very apt to grow ſtale; though we acknowledge ourſelves much gratified with the *curious* minutes, which form the ſubject of her preſent publication.

Obſervations on the National Debt, with Propoſals for reducing the ſaid Debt, and for raiſing future Supplies, in an eaſy and eligible Manner; by which the National Credit, and the Property of Individuals, will be preſerved and improved. 8vo. 6d. Dilly.

The author of theſe Obſervations propoſes ſome amendments, and additional reſources, reſpecting a method of diſcharging the national debt, ſuggeſted ſome months ago in a pamphlet, which was noticed in our Review for January laſt, p. 72. One part of this plan conſiſts of a ſcheme for a lottery, in which the tickets ſhould each bear the price of fifty guineas. Another is the eſtabliſhment of a bank, upon ſuch a foundation as might be highly advantageous to government, as well as to individuals.

* Hæc fruſtra!—At non tum ille ereptus fatiſ, quo præſide rerum, nil deſperandum fuit—fortunatus certè laborum, egregiuſque animi; nec ulli veterum virtute ſecundus.—Patriæ, extremo ipſi-ritu, devinctus: et, excedens è vita, jurare poterat veriſſimum illud, pulcherrimumque juſjurandum, quod Cicero, olim, abiens magiſtratu, juravit, “ ſua unius opera rempublicam eſſe ſavam.”

Grati igitur ſiſis, O cives, in ejus memoria decoranda, cui nul- lam jam aliam gratiam referre poteſtiſ.

The Speech of the Earl of Sandwich, in the House of Lords. On Friday, the 14th Day of May, 1779, being the Fourteenth Day of the Sitting of the Committee of Enquiry into the Management of Greenwich Hospital. 4to. 1s. Cadell.

This Speech contains a full vindication of his lordship's conduct respecting the management of Greenwich Hospital; a vindication which has since been so honourably recognised by the resolutions of the house of lords.

P O E T R Y.

Satire for the King's Birth-day. By no Poet-laureate. 4to. 1s. Wilkie.

This author is not a poet of high rank in Parnassus; but has projected his plan with some ingenuity. He pretends to write a satire on the king and the queen; but fixes upon some circumstances in their respective characters, which, though perhaps uncommon among personages of their elevated station, or among that insignificant race of beings called people of the *ton*, are yet in the highest degree meritorious and honourable.

Meritorious Disobedience: an Epistle to a Ministerial Marine Favourite upon his late unexpected Escape from the Hands of Justice. 4to. 2s. Bew.

One of the productions of that impetuous author, who has employed his whips, his halters, his scorpions, and his scalping knives, against almost every conspicuous character in the state, except the immaculate patriots.

Patriotic Perfidy, a Satire. 8vo. 2s. Bell.

This author directs his satire against some of the principal leaders of opposition, and writes with energy; but introduces the words *damn* and *curse*, much oftener than metaphors and similes.

A New Plan to save the State. Addressed to the Ladies. 4to. 1s. Doddsley.

This Plan, so far as it can be traced amidst a series of unconnected episodes, is, that the ladies should endeavour to produce a reformation of manners by their influence in society. In a dedication to the public, the author expresses a hope, that he shall, at some future period, be happy in the possession of *her* favours. But if he means the approbation of his poetical talents, he must first become a favourite of the Muses, with whom he seems at present to be very little acquainted.

An Essay on Man, in his State of Policy; in a Series of Twelve Epistles. By Thomas Delamayne, Esq. 4to. 2s. 6d. Harrison and Co.

The title of this poem naturally reminds us of Pope's *Essay on Man*, and his enchanting harmony of numbers. Unfortunately for Mr. Delamayne, this idea makes us perceive the deficiencies of his *Essay* in a more striking light; But setting aside

aside all prejudices and comparisons, the author shall speak for himself.

' Behold the bull, the lord of all the plain !
 Who shall dispute his sov'rain right of reign ?
 View the domestic master of the *roof* !
 What lord a pow'r does more despotic *boast* ?
 With what command, that sets all strife aside,
 Does he in controversy's cause decide !
 See the deer-kind !—Oft as returning spring,
 Invokes the herd to chuse the season's king,
 The strongest walks the temporary lord :
 To him the rest submissive all accord.
 Of the bird-race, who fly to various lands,
 One leads the way, one the whole flock commands.
 The bees, those great freeholders of their hive,
 In loyalty with each in battle strive.
 From hence this gen'ral argument we bring,
 " *Nature* in all her *states* proclaims a king."

Here the poet places the supremacy of kings on a very precarious foundation, the regal authority of the bee, the cock, and the bull. The first has been the subject of many idle fictions ; and the author perhaps cannot inform us, whether the hive is a monarchy or a republic. The dominion of the cock, and his prerogatives, entirely depend on chance : for *nature* produces as many cocks as hens ; and the empire of the dunghill is absolutely determined by the old woman, who superintends the roof, when she sends all the young princes, except one, to the market, or into the kitchen. The sovereignty of the bull is equally accidental, and not the appointment of *nature* ; for, if the farmer did not interpose with his knife, the government of the pasture would be an aristocracy.

The World as it goes, a Poem. 4to. 2s. 6d. Bew.

The Satiric Muse presents herself to the poet, and gives him a visionary representation of ' *The World as it goes* ;' filled with groups of mercenary courtiers, ladies of easy virtue, oppressors, misers, hypocrites, &c. She then addresses him in these terms.

' ———— These, these are subjects for thy song !
 Let themes like these thy manly strain *prolong*.'

The word *prolong* implies no limitation, and has a formidable sound in the ear of the reader. Though he may peruse thirty-seven pages with some pleasure, he will be alarmed at the thoughts of thirty-seven volumes.—Besides, vicious characters are seldom reformed by metaphorical whips and scourges. We therefore would not advise the author to follow the admonition of that ' *improba Syren*,' that notorious jilt, the Muse, or attempt to correct every scoundrel he meets with in the court and the city, but to content himself with one experiment, and ' *Let the world go as it will.*'

Tb

The Satires of Persius paraphrastically imitated, and adapted to the Times. With a Preface. By E. B. Greene, Esq. 8vo. 2s. Doddsley.

This learned translator has a considerable share of poetical imagination; but such a remarkable tendency to distract and confound his readers by a multiplicity of images, unnatural refinements, dark sentences, and distant allusions, that they will be frequently obliged to apply to the text of Persius for an explanation of the paraphrase.

Silva Satires of Horace, translated into English Verse, and, for the most part, adapted to the present Times and Manners. By Alexander Geddes. 4to. 5s. sewed. Cadell.

The Satires of Horace have been universally admired; and have occasioned a great number of imitations. Mr. Pope acquitted himself in this undertaking, as he did in every other, with great applause. But out of eighteen Satires in the original, he has only favoured us with imitations of three, the first, the second, and the sixth, of the second book. Mr. Geddes has given us nine: namely, the first, the second, the third, the fourth, and the eighth of the first book; and the second, the fourth, the fifth, and the seventh, of the second book; he intends, however, to proceed, if this attempt should have the good fortune to meet with general approbation.

The classical reader will be able to form a proper judgement of his abilities by the following extract:

‘ Whence is it, Beattie, that we find
Scarce one of all the human kind
Content with that partic’lar lot
Which choice procur’d, or chance begot;
But dreaming still, if he possess
His neighbour’s place, he should be blest?

“ Happy the man, (the soldier says,
Worn out with toils and broke with days)
Who snug behind his compter lies,
And sees his thousands round him rise!”

“ More happy soldier! (cries again
The trader, trembling on the main)
He marches—fights—and, in a breath,
’Tis vict’ry—or a glorious death:
While I must live in constant fear,
And shrink at ev’ry blast I hear.”

‘ The country Squire, whom knotty cause
To London and the chancery draws,
Oblig’d from earliest morn to wait
’Till twelve o’clock, at lawyer’s gate,
Exclaims, with many a peevish frown:
“ How lucky they that live in town!”

‘ The lawyer, dun’d with dire debate,
Would just as gladly rusticate;
And talks in the most rapt’rous strains
Of rural seats and verdant plains.’

' The doctor—but the complaints of all,
Not Luttrell, in St. Stephen's Hall,
Were able fully to describe:
So num'rous is the grumbling tribe!

' But, should some god (the gods with ease
Can do whate'er their godships please)
Proclaim: "'Tis granted—Henceforth be
A merchant *thou*, a soldier *he*;
A lawyer *this*, and *that* a 'squire:
Each have his relative desire—
Why stand ye mute?—'Tis given to chuse
Your envy'd lots"—All, all refuse.

' Sure Jove might burn with holy ire
To see them sneakingly retire;
And, in his well-tim'd fury, swear
He'd never more indulge their pray'r.'

Some of the principal characteristics of the Satires of Horace are conciseness and perspicuity, a natural simplicity, gaiety and good humour.

In all these qualities the ingenious translator has copied the original with great attention. His style is concise, clear, and unaffected; and the Hudibrastic measure has given an air of ease and pleasantry to his numbers. Still however, it may be said, there is something wanting. The original is more agreeable than the paraphrase. But what is it, that gives it this superiority? It is, we believe, the *curiosa felicitas*, the inexpressible charm of the classic phrase, which must inevitably be lost in every translation; and all attempts will be defective, unless the author, like Mr. Pope, has that poetic spirit, which enables him to adorn his copy with *equivalent beauties*.

The Priests of Devonshire Wall. A Poetical Satire. Embellished with Characters of distinguish'd Personages, &c. &c. &c. Part the First. 4to. 1s. Dixwell.

A description of a nunnery, or a house of polite reception, under the superintendence of Mrs. W***n, near Devonshire Wall; supposed to be occasionally visited by trifling peers, and others of the *ton*. The apparent design of the author is to expose the votaries, who go to worship the Dryads and Hamadryads that reside in the nunnery.

A Paraphrase or Poetical Exposition of the Thirteenth Chapter of the First Book of St. Paul's Epistles to the Corinthians. By Christopher Anstey, Esq. Folio. 1s. Doddsley.

Every poet, who attempts to translate the Scriptures into verse, feels the difficulty of preserving the sober majesty and unaffected simplicity of the original. Few writers have therefore succeeded. Mr. Anstey is one of those few, as the reader of taste will perceive by the following short extract:

' Verse 11.—When I was (1) a child, I spake as a child, I understood (2) as a child, I thought as a child; but when (3) I became a man, I put away childish things.

Verse,

‘ Verse 12.—For (4) now we see through a glass darkly ; but then (5) face to face : now I know in part ; but (6) then shall I know even as also I am known.

‘ 11. In life’s (1) first spring, in childhood’s playful age,
What trifles charm, what idle cares engage !

How (2) narrow, how confus’d the sense appears,
Till reason dawn, and light our riper years !
Tis then (3) with judgment and discretion fraught
We slight the objects of our infant thought ;
Chang’d is each passion, each desire, and aim,
No more our actions, or our words the same ;

12. Yet greater still the change, that shall translate
Man from his earthly to his heav’nly state,
From (4) partial knowledge shall his soul redeem,
And clear from doubts his intellectual beam,
Cast the dark glass away that dims his sight,
And gild his prospect with celestial light,
Bear him beyond the follies, and the strife,
And painful pleasures of this sinful life —

—Oh glorious change ! that shall such light display,
And open one perfect and eternal day !

Where (5) in th’ Almighty’s presence we shall shine,
See, and adore his attributes divine,

His pow’r, his wisdom, and his mercy own,

And (6) Him shall know—as we ourselves are known !”

The rest of the chapter is translated with equal accuracy and elegance.

A Paraphrase of Mr. Ansley’s Paraphrase of the thirteenth Chapter of the first Book of St. Paul’s Epistle to the Corinthians ; or, a Poetical Exposition poetically expounded. Folio. 11. Almon.

This piece is not intended to ridicule Mr. Ansley’s Paraphrase, as the title-page may probably lead the reader to imagine ; but is a parody on that performance, applying the apostle’s, or rather the poet’s description of charity and its effects, to servility. The last paragraph thus displays the power and perpetuity of this insinuating and persuasive art.

‘ While we through paths of opposition stray,
Pride swells our souls, and freedom guides our way ;
But when to pensionary joys we soar,
Pride shall expire, and freedom be no more ;
Pride shall be lost in drudgery’s abyss,
And freedom melted in preferment’s bliss ;
But thee, Servility, no senate’s doom,
No dissolution ever shall consume ;
Thou, honest praise, and virtuous want above,
With cringing wiles shalt lure thy sovereign’s love ;
In ermine clad, by staff of office known,
Thy station fix before the worship’d throne ;
There, by new maxims, ancient treasons scan,
And plead the merits of rebellion’s clan.’

This production is not inferior to the Paraphrase.

D R A M A T I C.

The Apotheosis of Punch; a satirical Masque: with a Monody on the Death of the late Master Punch. 8vo. 1s. Wenman.

In a Monody, occasioned by the death of our late Roscius, Hamlet, Lear, Romeo, &c. were introduced, paying the deceased actor many high encomiums, in the words of Shakspeare. In this piece Melpomene and Thalia, the tragic and the comic Muse, adopt likewise the language of the Warwickshire bard, in their lamentations on the death of Punch: But as Punch, (to use the words of Apollo in the Masque) is 'a mighty genius, a nonpareil,' an essential ornament of the modern stage, he is restored to life, and appointed 'sub mayor of Parnassus,' and 'locum tenens to the god of wit.'

This is the most material part of the plot: and, as one of the dramatis personæ expresses it,

'By the law-barry, this is *right good fun!*'

The reader may not be altogether of the same opinion. Yet we are assured, that this production was performed at the Patagonian Theatre with 'universal applause.' Probably, it might appear to greater advantage in the representation, than it does in the perusal; perhaps the Patagonian audience were easily diverted; or possibly they were—

'Children of a larger growth.'

N O V E L S.

The Wedding Ring; or the History of Miss Sidney. In a series of Letters. 3 vols. 7s. 6d. sewed. Noble.

This work, as we are told in the preface, is the production of a female pen. Our authoress hopes, 'That what she has written may prove an instructive entertainment to young persons, and that they may profit by that excellent moral it recommends,—a perfect reliance on the SUPREME BEING in every distress and danger.'—We sincerely wish her hopes may not be disappointed. Had every novel the same tendency to promote the interests of truth and virtue with the present, they might form a valuable part of the female library.

The Sorrows of Werter. A German Story, founded on Felt. 2 vols. 5s. sewed. Dodsley.

Notwithstanding the translator attempts in his preface to palliate the pernicious tendency of the work before us, we cannot but agree with those who consider Mr. Goethé, its original author, as the apologist of suicide. We are told, indeed, that it is for want of properly distinguishing between the *author* and his *work*, that his censurers have very unfairly ascribed to him the erroneous sentiments which he has given, to his principal character. 'A method of criticism, continues the translator, which would equally affect all the epic and tragic writers that ever existed:—and certainly with justice, if their principal characters were introduced merely to give a sanction to crimes.

L A W.

L A W.

The Praising Attorney; or, New King's Bench Guide. 8vo. 4s. Uriel.

The author of this treatise has the modesty to deem it 'a compendious introduction to the knowledge of the practice of *that* court.'—Of all introductions it is the worst we have ever had the trouble of perusing; it is indeed delivered 'in a way intirely new;' for, excepting the plagiarisms from Blackstone's Commentaries, Gilbert's Common Pleas, and Boot's Suit at Law, (a book almost as bad as the one before us) it is not possible that the practiser should acquire a single idea of 'the nature and reason of the several proceedings'—from this 'compendious introduction.'

A Chart of Penal Law. By Mr. Reeves. 10s. 6d. Brooke.

The idea of the present Chart is taken from one which was some time since published by the learned and ingenious Mr. Fearn. — Though the subject which Mr. Reeves has taken the pains to delineate, does not require either so much reading or attention, as that which engaged the pen of Mr. Fearn, it is nevertheless executed with all possible care and discrimination. As a young man, it does Mr. Reeves great credit; and is a strong proof of his attention to his profession.

M E D I C A L.

A Letter to J. C. Lettsom, M. D. F. R. S. S. A. S. &c. occasioned by Baron Dimsdale's Remarks on Dr. Lettsom's Letter to Sir Robert Barker, and George Stacpoole, Esq. upon General Inoculation. 8vo. 1s. Murray.

The great utility of inoculation is now, we believe, universally admitted, and the local considerations respecting the communication of the small-pox, with the least hazard of spreading the infection among persons not inoculated, are at present the subject of dispute. Towards determining this point, much stress seems to be laid upon arguments drawn from the universality of the disease, and the frequent returns every where of the variolous contagion; which being unavoidable, cannot, it is said, be attended with so bad consequences when communicated by inoculated patients, who have the disease in a milder degree, as when spread by those who labour under the natural small-pox. This reasoning doubtless appears highly plausible, but it may not, upon moral grounds, and such as respect the immediate interests of society, justify a mode of inoculating, which is likely to spread the variolous infection in a populous neighbourhood. On this argument, therefore, rests the great objection against the proposal for extending the practice of inoculation in London; a scheme which has been urged by Dr. Lettsom, and supported by the author of this pamphlet, but opposed by baron Dimsdale.

DIVINITY.

D I V I N I T Y.

Christianity the true Foundation of Civil Liberty. A Sermon preached at St. Mary's Church in Leicester, at the Assizes held there, August 12, 1778, before the Hon. Sir Richard Alton, Knt. one of the Justices of the Court of King's Bench; and the Hon. Sir Henry Gould, Knt. one of the Justices of the Court of Common Pleas. By John Cole Gallaway. 8vo. 1s. H. Payne.

The author takes notice of the excellence of our civil constitution; he explains the awfulness and importance of an oath in a court of judicature; and observes, that men would live in perfect freedom, harmony, and felicity, without any penal laws, or any fear of punishment, if they would obey the amiable precepts of Christianity.

A Charge to the Clergy of the Archdeaconry of St. Alban's, in the Year M.DCC.LXXVIII. 4to, 1s. White.

In this Charge the author takes occasion to consider the late Act for the relief of Papists residing in this kingdom; on which he says: 'We cannot sufficiently deplore the strange insatiation of some, who, though bound by the sacred ties of honour and conscience to preserve us from the common enemy, do gradually deliver us again into the power and tyranny of popery, and endanger the safety of our excellent constitution in church and state.'

This Charge is accompanied with a short extract from another, delivered to the clergy of his archdeaconry, in April, 1779, in which he pursues the same subject, with remarks, in favour of Protestant Dissenters; concluding with an earnest exhortation to his reverend brethren, 'to employ the whole strength of their abilities to withstand the encroachments of popery.'

C O N T R O V E R S I A L.

A Calm Reply to the First Part of Mr. De Courcy's Rejoinder, as far as it relates to the Scriptural Mode of Baptism. By Joseph Jenkins, A. M. 8vo. 1s. Keith.

This author proves, that immersion was the stated and usual method of administering baptism among the first Christians. In this respect he has defended his own practice and persuasion, upon good authority.—Though we make this concession, we cannot allow, that the church of England is reprehensible for her deviation from the practice of the primitive ages, in that part of the sacred right of initiation into the Christian religion, which is merely *ceremonial*. He must have a very contracted notion of the genius and spirit of Christianity, who will not admit, that external forms are variable, according to different climates, seasons, situations, conveniences, and other circumstances.

M I S.

A View of the Earth, as far as it was known to the Ancients; being a short, but comprehensive System of classical Geography. Illustrated with a new set of Maps, corrected from the best ancient Historians and Geographers. By R. Turner, Jun. of Magdalen Hall, Oxford. 8vo. 3s. Doddsley.

This work is divided into two parts. In the first the author has given a description of the several empires, kingdoms, provinces, cities, towns, rivers, and mountains, mentioned by Homer, Virgil, Xenophon, Cæsar, Livy, Herodotus, and other Greek and Latin classics. The second part contains an accurate abridgment of the whole *Æneid* of Virgil, and the *Odyssey* of Homer, or a geographical description of the voyages of *Æneas* and *Ulysses*, with the travels and voyages of St. Paul.

For the benefit of young students, not acquainted with geography, the author, in two of his chapters, has marked the quantity of the doubtful syllables, in the names of persons and places. In this article he has fallen into two or three mistakes, and some inaccuracies; viz. Mycōne for Mycōne; Olëaron for Olëaron; Chaōnia for Chaōnia; Ceraunæan for Ceraunian; Eryphyle for Briphyle; Ciciādes for Cyclādes; Ionian for Ionian; Strōphades for Strōphādes; Andrōmache for Andrōmāche; and Dedōna for Dodōna.

This work is a commodious introduction to the study of ancient geography, preparatory to the larger systems of Mela, Pliny, Dionysius Periegetes, Ptolemy, Strabo, &c. and, on account of its brevity, is very properly calculated for schools and academies. The latter part may give even those, who are scholars of a higher class, a more distinct idea of the voyages of *Ulysses*, *Æneas*, and St. Paul, than they have received from repeated perusals of the *Odyssey*, the *Æneid*, and the *Acts* of the Apostles.

Pictures of Men, Manners, and the Times; interspersed with Descriptions of the Country and rural Enjoyments. 2 vols. 8vo. 6s. Boosey.

These Pictures are not delineated by the hand of a master. They are very defective, both in the design and execution. The descriptions are a mere jumble of common-place thoughts, tricked out in the language of affectation; which, by some strange perversion of ideas, the author seems to have mistaken for wit.

A Treatise on the Custom of counting Noses. 8vo. 1s. Kearsly.

A fastidious critic, whose character was that of *suspensens em-
nia naso*, might perhaps turn up his nose at this performance. But we consider it as an innocent attempt at humour, and have therefore no inclination to put the author in the least out of countenance.



I N D E X.

A.

<i>ABBEY</i> of Bec, history of the,	p. 368
<i>Abercrombie</i> and Mawe's universal gardener and botanist,	187, 249
<i>Abſceſſes</i> eſſay on the cure of,	219
<i>Abſtracts</i> (genuine) from two ſpeeches of the late earl of Chatham,	226
<i>Account</i> of the ſcarlet fever and ſore throat,	51
<i>Ackland</i> (col.) verſes on the death of,	76
<i>Actions</i> (civil), history and practice of,	248
<i>Addreſs</i> to the lords of the admiralty,	73
—— to the hon. admiral Keppel,	387
—— (a friendly) to the Jews,	397
<i>Advice</i> from a lady of quality to her children,	213
—— to lying in women,	396
<i>Æſchylus</i> , notes on the tragedies of,	399
<i>Agriculture</i> , minutes of,	18
<i>Anecdotes</i> , historical, military, and civil,	387
<i>Angina</i> (malignant), treatiſe on the,	78
<i>Animal</i> heat, inquiry into the cauſe of,	202
<i>Annals</i> of Scotland,	161
<i>Anſley's</i> paraphraſe of 1 Cor. xiii.	475
<i>Antidote</i> (an) to popery,	77
<i>Anti Pallifieriad</i> (the),	154
<i>Antiquarian</i> repertory,	407
<i>Apotheoſis</i> of Punch,	475
<i>Ariſtotle's</i> treatiſe on government,	262
<i>Aſſize</i> -ſermon at Leiceſter, Aug. 12, 1778,	479
<i>Attorney</i> , the practiſing,	475

B.

<i>Bath</i> , a ſimile, &c.	229
<i>Beaſon's</i> divine philanthropy,	156
<i>Bec</i> , the history of the abbey of,	368
<i>Bell's</i> grammar of the Greek tongue,	399
<i>Bennet's</i> diſſertation on the teeth and and gums,	235
<i>Berington's</i> immaterialiſm delineat- ed,	398
<i>Bernard's</i> muſic made eaſy to every capacity.	99
<i>Biographia</i> Britannica, vol. I. ſe- cond edit.	25
VOL. XLVII. June, 1779.	

<i>Bleeding</i> (injudicious) in pregnancy, an eſſay on,	78
<i>Brereton</i> (Wm.) eſq. caſe of,	79
<i>Bridal</i> ode on the marriage of Ca- tharine and Petruccio,	392
<i>Briſtol's</i> (earl of) ſpeech,	387
<i>Britannia</i> , the tears of,	155
<i>Broughton's</i> fifteen ſermons,	315
<i>Browne's</i> report of caſes in parlia- ment,	379
<i>Buthred</i> , a tragedy,	157
C.	
<i>Caledonia</i> , a poem,	311
<i>Calypſo</i> , a maſque,	394
<i>Calm</i> reply to Mr. De Courcy's re- joinder,	479
<i>Campaign</i> (the maritime) of 1778,	240
<i>Carmen ſeculare</i> of Horace tranſlated into Engliſh verſe 231. Second edition, 314. Parody on,	394
<i>Carr's</i> dialogues of Lucian, vol. II.	439
<i>Carver's</i> treatiſe on the culture of tobacco,	319
<i>Caſe</i> of Wm. Brereton, eſq.	79
—— and memoirs of Mr. Hack- man,	319
<i>Catechiſm</i> of the church of England, lectures on the,	210
<i>Cauſe</i> of animal heat, inquiry into the,	202
<i>Cauſidicus</i> , a poetical laſh,	392
<i>Charge</i> delivered at ſeveral viſita- tions at York,	239
—— to the clergy of the archdea- conry of St. Alban's,	479
<i>Chart</i> of penal laws,	478
<i>Chatham</i> (earl of) abſtracts from two ſpeeches of the,	226
<i>Chelſea</i> penſioner, the,	395
<i>Cheſter's</i> (biſhop of) faſt ſermon,	237
<i>Chriſtianity</i> an eaſy and liberal ſystem,	158
—— — the true foundation of civil liberty,	479
<i>Church</i> of England vindicated,	458
<i>Clare's</i> eſſay on the cure of abſceſſes,	219
<i>Clubbe's</i> treatiſe on inflammation in the breaſts,	396
<i>Collumella</i> , or diſtreſſed anchoret,	454
<i>Complete</i> Engliſh phyſician,	159
<i>Conduct</i> of admirals Hawke, Kep- pel, and Palliſer compared,	388
I i	<i>Congratu-</i>

I N D E X

<i>Congratulation</i> (heroic) to the hon. Augustus Keppel,	218	<i>Divine</i> philanthropy,	256
<i>Congratulatory</i> ode to admiral Keppel,	154	<i>Dobson's</i> history of the troubadours,	337, 421
<i>Congress</i> , the female,	222	<i>Dramatic</i> works of Massinger,	293
<i>Considerations</i> on the present state of public affairs,	137	E.	
———— on the state of the Roman catholics in Scotland,	227	<i>Earth</i> , view of the,	480
———— on the present state of the church establishment,	288	<i>Eastern</i> nations, dissertation on the languages, &c. of,	87
<i>Constitutional</i> packet, a,	73	<i>Elegy</i> on Samuel Foote, esq.	76
<i>Conversion</i> of sinners the greatest charity,	77	———— on David Garrick, esq.	156
<i>Cornwallis</i> (earl), examination of,	387	<i>Ellis's</i> translation of Aristotle's treatise on government,	262
<i>Cotytte</i> , the temple of,	222	<i>England</i> (church of) vindicated,	458
<i>Cowper's</i> (Dr. Wm.) charge delivered at York,	239	<i>English</i> grammar, introduction to,	79
<i>Coxe's</i> sketches of the state of Switzerland,	301	———— physician, the complete,	159
<i>Cricketers</i> , the noble,	230	———— poets, the,	354, 450
<i>Crittwell's</i> advice to lying-in women,	396	———— garden, book III.	391
<i>Cumberland's</i> Calyso,	394	<i>Epistle</i> (heroic) to sir J. Wright,	75
D.		———— to admiral Keppel.	153
<i>Dalrymple's</i> (sir John) three letters to lord Barrington,	73	———— from C—t—e M—c—y to Dr. W—l—n,	155
———— (sir David) annals of Scotland,	161	———— from the rector of St. Anne to the vicar of Rochdale,	ibid.
<i>Danebury</i> , a tale,	390	———— from Edward to Harriet,	230
<i>De primordiis civitatum</i> , oratio,	470	<i>Erskine's</i> translation of Gaubius's medicinal pathology,	183
<i>Defence</i> (a new) of the holy Roman church,	317	<i>Essay</i> on injudicious bleeding in pregnancy,	78
<i>Delamayne's</i> essay on man,	472	———— on human nature,	80
<i>Delineation</i> , a poem,	315	———— on the toleration of papists,	153
<i>Devonshire</i> wall, the priestess of,	475	———— on the cure of abscesses,	219
<i>Dialogues</i> of Eumenes,	370	———— towards the demonstration of the Trinity,	235
———— of Lucian,	439	———— on the simplicity of truth,	240
———— of the dead with the living,	444	———— on man,	472
<i>Dictionary</i> of gardening and botany,	187, 249	<i>Essays</i> (six), by F. Feyjoo,	107
———— of the Norman language,	415	<i>Eulogy</i> on M. de Voltaire,	159
<i>Dionysii Longini</i> quæ super sunt, Gr. & Lat.	401	<i>Eumenes</i> , dialogues of,	370
<i>Discourse</i> on the fast-day,	239	<i>Europe</i> (modern), history of,	346
———— on the theory of gunnery,	319	<i>Euterpe</i> , or remarks on the use and abuse of music,	79
<i>Discussion</i> (a free) of the doctrines of materialism,	76	<i>Evans's</i> sermon against popery,	158
<i>Dissertation</i> on the languages, &c. of eastern nations,	87	<i>Every</i> patient his own doctor,	159
———— on the teeth and gums,	235	<i>Examination</i> of the conduct of the present administration,	72
<i>Dissertations</i> , two,	460	———— of earl Cornwallis,	387
<i>Disfranchised</i> lover, the,	312	<i>Exhibition</i> , the,	319
		<i>Extract</i> of a letter from Mr. Gilpin,	320
		F.	
		<i>Falck's</i> (Dr.) guardian of health,	315
		<i>Fanatical</i> conversion,	155
		<i>Farmer's</i> (old fashion) motives for embracing the Roman catholic faith,	158
		<i>Fast-sermons</i> , Feb. 10, 1779: by the	

I N D E X.

- the bishop of Chester, 237. Dr. *Hardy* (Dr.) letter to, 159
 Leland, ib. Dr. Price, ib. Dr. *Hartley's* letters on the American
 Fordyce, 239. Mr. Petit, ib. war, 153
 Dr. Stinton, 316. 397. *Hayes's* nativity of our Saviour, 75
Fathers (the), a comedy, 157 *Heat* (animal), philosophicall enquiry
Female patriot, the, 155 into the cause of, 202
 — congress, the, 222 *Heroic* epistle to sir J. Wright, 75
Feyjoo's six essays, 107 *Historical* anecdotes, 387
Fisher's review of the doctrine of *History* of the origin of medicine,
 philosophicall necessity, 97 233. Of common law, 241.
Foot (Samuel) esq. elegy on, 376 And practice of civil actions, 248.
Fordyce's (Dr.) fast sermon, 239 Of the troubadours, 337, 421.
Forrest's voyage to New Guinea, 257 Of modern Europe, 346. Of
Francklin's (Dr.) sermon before the Miss Sidney, 475
 humane society, 382 *Hodgson's* letters to Mrs. Kinder-
Free discussion of the doctrines of sey, 240
 materialism, 76 *Honest* sentiments of an English of-
 — thoughts on conforming to any ficer, 388
 religious test, 398 *Horace*, select satires of, 471
Freeholder's (the) supplication to *Human* nature, an essay on, 80
 parliament, 153 *Husbandry* in Scotland, present state
Friendly address to the Jews, 397 of, 267
 G. *Hut* (the Scotch), a poem, 228
Garden, the English, book III. 391 *Hutchinson's* oration at the dedica-
Gardener and botanist, the univer- tion of free mason's hall, in Sun-
 sal, 187, 249 derland, 160
Garrick (David), esq. elegy on, 157 *Hydrocele*, treatise on the, 234
 Verses to the memory of, 232. I. J.
 In the shades, 233. Life and *Ibbetson's* (Dr.) charge to the clergy
 death of, 240. Monody to the of the archdeaconry of St. Al-
 memory of, 314 ban's, 479
Gaubius's institutions of medicinal *Jenkins's* calm reply to De Courcy,
 pathology, 183 ibid.
Gaddes's translation of select satires *Jephson's* law of Lombardy, 157
 of Horace, 474 *Jews*, friendly address to the, 397
Geuine abstracts from two speeches *Illumination*, a prelude, 395
 of the earl of Chatham, 226 *Immaterialism* delineated, 398
Gibbon's vindication of the history *Indictment*, &c. of admiral Keppel,
 of the decline and fall of the Ro- 227
 man empire, 58 *Inflammation* in the breasts, treatise
Gilbert's (baron) history and practice upon, 396
 of civil actions, 248 *Injured* islanders, the, 224
Gilpin's lectures on the catechism, 320 *Inquiry* into the cause of animal heat,
Gordon's (Dr.) complete English 202
 physician, 159 *Inspiration* of the holy scriptures af-
Gospels, Syriac Philoxenian version firmed and explained, 316
 of the, 81 *Institutions* of medicinal pathology,
Governess, the, 320 182
Grammar of the Greek tongue, 399 *Introduction* to English grammar, 79
Guardian of health, vol. I. 315 *Jones's* translation of the speeches of
Gulfonian lectures, 335 Iseus, 284
Gunnery, discourse on the theory of, *Johnson* and Steevens's edition of
 329 Shakspeare, 29, 172
 H. *Johnson's* (Dr.) English poets, 354,
Hackman (Mr.) case of, 319 450
Hales's (sir Matthew) history of the *Johnstone's* (Dr.) treatise on the ma-
 common law, 241 lignant angina, 78
 I i 2

Journal

I N D E X.

<i>Journal kept on board the Rainbow,</i>	160	<i>Liverpool prize, a farce,</i>	395
<i>Isaas, the speeches of,</i>	284	<i>London's (bishop of) new translation</i>	
<i>Isaiah, a new translation,</i>	35	<i>of Isaiah, 35. Sermon on Ath-</i>	
<i>Islanders, the injured,</i>	224	<i>wednesday,</i>	236
	K.	<i>Longini (D.) quæ Aspersunt Gr. &</i>	
<i>Keate's sketches from nature,</i>	376	<i>Lat.</i>	401
<i>Kelham's dictionary of the Norman</i>		<i>Lover, the distracted,</i>	312
<i>language,</i>	415	<i>Lowth's (bishop) translation of</i>	
<i>Keppel (admiral), epistle to, 154.</i>		<i>Isaiah,</i>	35
<i>Congratulatory ode to, ibid. In-</i>		<i>Lucian, dialogues of</i>	439
<i>dictment, &c. of, 227. Heroic con-</i>		<i>Lucubrations, civil, moral, &c. 398</i>	
<i>gratulation addressed to, 228. Ad-</i>			M.
<i>dress to,</i>	387	<i>Maddock's letter to the rev. Mr. M.</i>	
<i>Keppeliad, the, a poem,</i>	228	<i>Browne,</i>	317
<i>Kiddell's inspiration of the holy</i>		<i>Maritime campaign of 1778,</i>	240
<i>scriptures asserted, &c.</i>	316	<i>Markham's (Dr.) sermon at the Asy-</i>	
<i>Kindersley (Mrs.) letters to,</i>	240	<i>lum, May 19, 1778,</i>	239
<i>Kippis's (Dr.) edition of Biographia</i>		<i>Marshall's minutes of agriculture,</i>	18
<i>Britannica, vol. I.</i>	25		
<i>Knight's proposal for peace between</i>		<i>Mason's (J. Monk) edition of Mas-</i>	
<i>Gr. Britain and N. America, 153</i>		<i>finger's works,</i>	293
	L.	<i>—— (W.) ode to the naval of-</i>	
<i>Languages, &c. of eastern nations,</i>		<i>ficers of Great Britain, 310. Eng-</i>	
<i>dissertation on,</i>	87	<i>lish garden book, III.</i>	391
<i>Law's (Mr.) letter to a lady in-</i>		<i>Massinger's dramatic works,</i>	293
<i>clined to enter into the commu-</i>		<i>Materialism, a free discussion of the</i>	
<i>nion of the church of Rome,</i>	77	<i>doctrines of,</i>	76
<i>Law of Lombardy,</i>	157	<i>Mavor's Parnassian springs,</i>	231
<i>Lectures on the catechism,</i>	210	<i>Murwe and Abercrombie's universal</i>	
<i>—— Gullstonian,</i>	335	<i>gardener and botanist, 187, 249</i>	
<i>Leland's (Dr.) fast sermon,</i>	237	<i>Meader's planter's guide,</i>	304
<i>Leslie's (Dr.) inquiry into the cause</i>		<i>Medicine, hist. of the origin of,</i>	233
<i>of animal heat,</i>	202	<i>Melmoth's Shenstone-green,</i>	207.
<i>Lessons for children of three years</i>		<i>Shadow's of Shakespeare</i>	233
<i>old, part. II.</i>	320	<i>Memoirs, moral and historical, 120</i>	
<i>—— for children from three to</i>		<i>Memorial in behalf of the Roman</i>	
<i>four years, old,</i>	ibid.	<i>catholics of Edinburgh and Glas-</i>	
<i>Letter to Dr. Hardy, 159. To the</i>		<i>gow,</i>	227
<i>king, 227. A-second, to the dean</i>		<i>Meritorious disobedience,</i>	472
<i>of Guild, &c. of Glasgow, 228. A</i>		<i>Miles's remarks on an act for the</i>	
<i>remarkable moving, 232. To the</i>		<i>encouragement of the fisheries</i>	
<i>rev. Mr. M. Browne, 317. To the</i>		<i>from Great Britain and Ireland to</i>	
<i>bishops, 389. To Dr. Lettsom, 478</i>		<i>Newfoundland,</i>	153
<i>Letters to Lord Barrington, 73. Three,</i>		<i>Minutes of agriculture,</i>	18
<i>ib. To a lady inclined to enter in-</i>		<i>Momus, a poem,</i>	228
<i>to the communion of the church of</i>		<i>Monody to the memory of D. Gar-</i>	
<i>Rome, 77. On the American war,</i>		<i>rick, esq.</i>	314
<i>153. To Mrs. Kindersley, 240.</i>		<i>Moral and historical memoirs,</i>	120
<i>From an officer in the guards, 417</i>		<i>Moving letter, a remarkable,</i>	232
<i>Lettsom's (Dr.) history of the origin</i>		<i>Murdin's three sermons,</i>	396
<i>of medicine, 233. Letter to,</i>	478	<i>Murry's (Ann) poems,</i>	375
<i>Life and death of D. Garrick, esq.</i>		<i>Musgrave's Gullstonian lectures,</i>	335
	240	<i>Music, remarks on the use and abuse</i>	
<i>Lindsey's two dissertations,</i>	460	<i>of, 79. Made easy to every capa-</i>	
<i>Linguet's political and philosophical</i>		<i>city,</i>	99
<i>speculations,</i>	45		N.
<i>Literary history of the troubadours,</i>		<i>Nannon's treatise on the hydroscele,</i>	234
	337, 422		<i>Nativity,</i>

I N D E X.

<i>Nativity</i> of our Saviour,	75	<i>Petit's</i> fast-sermon,	239
<i>Nature</i> (human), an essay on,	80	<i>Perfius</i> , satires of, imitated,	474
<i>Navigation</i> the practice of,	57	<i>Philanthropy</i> (divine),	156
<i>Neptune</i> , a poem,	154	<i>Philosophical</i> inquiry into the cause	
<i>Nereus's</i> prophecy,	310	of animal heat,	202
<i>Noble</i> cricketers, the,	230	— transactions, 321, 432	
<i>Norman</i> language, dictionary of,	415	<i>Physical</i> journal kept on board the	
<i>Nojes</i> , treatise on the custom of		<i>Rainbow</i> ,	160
counting,	480	<i>Physian</i> , the complete English,	159
<i>Notes</i> on the tragedies of <i>Æschylus</i> ,		<i>Pictures</i> , of men, manners, &c.	480
	399	<i>Pieces</i> selected from the Italian poets,	
O.		in English verse,	74
<i>Observations</i> on the plan for esta-		<i>Pilon's</i> Liverpool prize,	395
blishing a dispensary and medical		<i>Plan</i> (new) to save the state,	472
society, 235. On the efficacy of a		<i>Planter's</i> guide, the,	304
new mercurial preparation, 235.		<i>Plays</i> of <i>Shakspeare</i> ,	129, 172
Concerning the law and history of		<i>Poems</i> , by Mr. Tasker,	155
Scotland, 275. On the national		— on various subjects,	375
debt,	471	<i>Poets</i> , the English,	354, 450
<i>Ode</i> to the warlike genius of Great		<i>Political</i> and philosophical specula-	
Britain, 75. To admiral Keppel,		tions,	45
154. To the naval officers of Great		<i>Postscript</i> to Dr. Price's fast-ser-	
Britain, 310. To the privateer		mon,	317
commanders, 390. Bridal,	393	<i>Pott's</i> remarks on the palsy of the	
<i>Old</i> fashion farmer's motives for em-		lower limbs,	217
bracing the Roman catholic faith,	158	<i>Practice</i> of navigation,	57
		<i>Practising</i> attorney, the,	475
<i>Opposition</i> mornings,	471	<i>Preference</i> of virtue to genius,	391
<i>Oratio</i> de primordiis civitatum,	470	<i>Pregnancy</i> , an essay on injudicious	
<i>Oration</i> at the dedication of free ma-		bleeding in,	78
son's hall, Sunderland,	160	<i>Present</i> state of husbandry in Scot-	
<i>Origin</i> of medicine, history of,	233	land,	267
P.		<i>Prices's</i> (Dr.) fast-sermon,	237
<i>Packet</i> , a constitutional,	73	<i>Priestess</i> of Devonshire-wall,	475
<i>Palissot's</i> eulogy on Voltaire,	159	<i>Prince</i> of peace,	301
<i>Palmer's</i> free thoughts on conform-		<i>Pringle's</i> (sir John) discourse on the	
ing to any religious test,	398	theory of gunnery,	329
<i>Palsy</i> of the lower limbs, remarks on		<i>Proposal</i> for peace between Great	
the,	217	Britain and North America,	153
<i>Panegyric</i> on Voltaire,	78	<i>Prussia's</i> (king of) panegyric on	
<i>Papists</i> essay on the toleration of,	153	Voltaire,	78
		<i>Public</i> welfare, the,	72
<i>Paradise</i> lost, the new,	207	<i>Pulteney's</i> considerations on the pre-	
<i>Paraphrase</i> of 1 Cor. xiii.	475	sent state of affairs,	137
— of the paraphrase,	ibid.	<i>Punch</i> , apotheosis of,	475
<i>Parnassian</i> sprigs,	231	<i>Pygmalion</i> , a poem,	314
<i>Parody</i> of the carmen seculare,	394	R.	
<i>Party</i> satire satirised,	75	<i>Ray</i> (miss) reflections on the death	
<i>Pastoral</i> by an officer in the Canadian		of,	313
army,	311	<i>Recantation</i> ,	228
<i>Pathology</i> , institutions of,	183	<i>Remarks</i> on the use and abuse of	
<i>Patriot</i> , the female,	155	music, 79. On an act for the en-	
— divine to the female histo-		couragement of the fisheries to	
rian,	230	Newfoundland, 153. On the palsy	
<i>Patriotic</i> perfidy,	472	of the lower limbs, 217. On the	
<i>Pearce's</i> (bishop) sermons, 1, 141, 193		proceedings on the court martial	
<i>Penal</i> laws, chart of,	478	on admiral Keppel, 207. On Dr.	
		Lettson's	

I N D E X.

<i>Letifom's</i> Letter to fir Rob. Barker, &c.	234	the lords, <i>ibid.</i>	At Dublin, 237.
<i>Remembrance</i> of former days,	158	At Hackney, <i>ibid.</i>	At Monkwell-street, 239.
<i>Repertory</i> , the antiquarian,	407	Before the house of commons,	315.
<i>Reply</i> (calm) to De Courcy's rejoinder,	479	Before the humane society,	382.
<i>Reports</i> of cases in parliament,	379	On the late fast,	397.
<i>Review</i> of the doctrine of philosophical necessity,	397.	At the affizes at Leicester,	479
<i>Reviewers</i> reviewed,	393	<i>Sermons</i> by bishop Pearce, 1,	141,
<i>Revifal</i> of the English translation of the Old Testament recommended,	9	193. By Mr. Broughton,	315.
<i>Richardfon's</i> dissertation on the languages, &c. of eastern nations,	87	Murdin's three,	396
<i>Riollay's</i> letter to Dr. Hardy,	159	<i>Shadows</i> of Shakspeare,	233
<i>Robertfon's</i> physical journal kept on board the Rainbow,	160	<i>Shakspeare</i> , the plays of,	129, 172
<i>Robinfon's</i> (Dr. Lewis) every patient his own doctor,	159	<i>Shenstone's</i> green,	207
<i>Roman</i> catholics in Edinburgh and Glasgow, memorial in behalf of,	227.	<i>Sheridan's</i> verses to the memory of Mr. Garrick,	232
In Scotland, considerations on the state of, <i>ibid.</i>	In England, thoughts on the present state of,	<i>Sidney</i> (mifs) history of,	475
	400	<i>Simplicity</i> of truth, essay on,	240
<i>Runnington's</i> edition of Hale's history of the common law,	241	<i>Six</i> essays by F. Feyjoe,	107
<i>Raffini's</i> treatife on the teeth,	395	<i>Sketches</i> of the state of Switzerland,	101.
<i>Rymer's</i> practice of navigation,	57	From nature,	376, 471
S.		<i>Sore</i> throat (putrid and ulcerous), treatife on the,	78
<i>Sacrifice</i> , the, an ode,	231	<i>Sorrows</i> of Werter,	475
<i>Sadducca</i> , the, a poem,	75	<i>Speculations</i> political and philosophical,	45
<i>Sandwich's</i> (earl of) fpeech,	472	<i>Speech</i> on fome political fubjects,	152.
<i>Satire</i> for the king's birth-day, <i>ibid.</i>		Of the earl of Bristol,	387.
<i>Satires</i> of Perſius imitated, <i>ibid.</i>		Of the earl of Sandwich,	472
— of Horace, in Englifh verfe, <i>ibid.</i>		<i>Speeches</i> of Ifaiah,	284
<i>Scarlet</i> fever, and fore throat, account of,	51	<i>Spirit</i> and unanimity,	390
<i>School</i> for fcandal, a comedy,	73	<i>Spoilers</i> (the) fpoiled,	239
<i>Scotch</i> hut, the, a poem,	228	<i>State</i> (prefent) of husbandry in Scotland,	276
<i>Scotland</i> , annals of, 161. Prefent Rate of husbandry in, 265. Obfervations on the law and history of,	275	<i>Steevens</i> and Johnson's edition of Shakspeare,	129, 172
<i>Scott's</i> (Dr.) effay towards a demonstration of the Trinity,	235	<i>Stinson's</i> (Dr.) fermen before the house of commons,	315
<i>Se'er</i> (the), a poem,	310	<i>Story's</i> introduction to Englifh grammar,	79
<i>Sentiments</i> (honest of an Englifh officer,	388	<i>Strictures</i> on the Philadelphia mifchianza,	387
<i>Sermon</i> on the revifal of the Englifh translation of the Old Testament, b. Before a fociety for promoting religious knowledge amongst the poor,	77.	<i>Stuart's</i> (Dr.) obfervations on the law and history of Scotland,	275
At the vifitation at Lincoln,	158.	<i>Sturges's</i> confiderations on the prefent ftate of the church establishment,	288
Against popery, Nov. 5, <i>ib.</i>		<i>Supplement</i> to Dr. Swift's works,	362
On Aftwedneſday, 236. Before		<i>Supplication</i> the freetholder's,	153
		<i>Swedenborg's</i> treatife concerning heaven and hell,	15
		<i>Switzerland</i> , <i>Sketches</i> of the ftate of,	102
		<i>Synopfis</i> medica,	159
		T.	
		<i>Tafker's</i> ode to the warlike genius of Great Britain, fecond edition,	75.
		Poems,	155
		<i>Tears</i> of Britannia,	135
		Teeth,	

I N D E X.

<i>Teeth and gums, a dissertation on,</i>		<i>206. Of a right hon. general's</i>	
235. <i>Treatise on the,</i>	395	<i>conduct, 228</i>	
<i>Temple of Cotytto,</i>	222	<i>Virtue (on the preference of) to ge-</i>	
<i>Thesaurus medicus, vol. II.</i>	234	<i>nus,</i>	392
<i>Thoughts on the fast, 239. On con-</i>		<i>Visitation sermon at Lincoln, Aug.</i>	
<i>forming to any religious test, 398.</i>		<i>4, 1778,</i>	158
<i>On the present state of the Roman</i>		<i>Voltaire, panegyric of, 78. Eulogy</i>	
<i>catholics in England,</i>	400	<i>on, 159. Ghost,</i>	393
<i>Three letters,</i>	73	<i>Voyage to New Guinea and the Mo-</i>	
<i>Tobacco plant, on the culture of, 319</i>		<i>luccas from Balambangan,</i>	257
<i>Toleration of papists, essay on, 153</i>		<i>W.</i>	
<i>Toup's edition of Longinus,</i>	401	<i>Wallis's (Dr.) essay on the conse-</i>	
<i>Tragedies of Æschylus, notes on</i>		<i>quences of injudicious bleeding in</i>	
<i>the,</i>	399	<i>pregnancy,</i>	78
<i>Translations philosophical, 321, 432</i>		<i>Wassell's observations on a new mer-</i>	
<i>Treatise concerning heaven and hell,</i>		<i>curial preparation for the cure of</i>	
15. <i>On the malignant angina, 78.</i>		<i>the venereal disease,</i>	235
<i>On the Hydrocele, 234. On govern-</i>		<i>Watkins's sermon at the visitation at</i>	
<i>ment, 262. On the culture of to-</i>		<i>Lincoln, Aug. 24, 1778,</i>	158
<i>bacco, 319. On the teeth, 395. On</i>		<i>Wedding-ring, the,</i>	477
<i>the inflammation of the breasts,</i>		<i>Welfare, the public,</i>	72
<i>326. On the custom of counting</i>		<i>Werter, the sorrows of,</i>	475
<i>noses,</i>	480	<i>White's sermon on the revival of the</i>	
<i>Troubadours, hist. of the, 337, 421</i>		<i>English translation of the Old</i>	
<i>Truth, essay on the simplicity of, 240</i>		<i>Testament,</i>	9
<i>Turner's view of the earth,</i>	480	<i>——. Syriac Philoxenian version of</i>	
<i>U. V.</i>		<i>the gospels,</i>	82
<i>Universal gardener and botanist, 187,</i>		<i>Who's the dupe? a farce,</i>	394
<i>249</i>		<i>Williams's nature and extent of in-</i>	
<i>Venn's sermon before a society for</i>		<i>tellectual liberty,</i>	389
<i>promoting religious knowledge a-</i>		<i>Willis's (Dr.) sacrifice, a sacred ode,</i>	
<i>mongst the poor,</i>	77		232
<i>Verses on the death of colonel Ack-</i>		<i>Withering's (Dr.) account of the scar-</i>	
<i>land, 76. To the memory of Mr.</i>		<i>let fever and sore throat,</i>	52
<i>Garrick,</i>	232	<i>Works (dramatic) of Philip Massinger,</i>	
<i>View of the earth,</i>	480		293
<i>Vindication of some passages in the</i>		<i>World (the) as it goes,</i>	473
<i>history of the decline and fall of</i>		<i>Worthington's sermon, Nov. 5, 1778,</i>	
<i>the Roman empire, 58. Of the</i>			158
<i>Lords of the admiralty on their</i>		<i>Wright (Sir James), heroic epistle to,</i>	
<i>conduct towards admiral Keppel,</i>			75

INDEX TO THE FOREIGN ARTICLES.

<i>ADDITIONS aux neuf volumes</i>	<i>des livres de M. P. Ant. Crevenna,</i>	
<i>de recueils de médailles de rois,</i>		467
<i>&c.</i>		308
<i>M^r illustrissimo M^{gr}. Don Ant.</i>	<i>Charlotte's progress to Bridewell</i>	
<i>Gurtler, &c. sopra un'antica sta-</i>	<i>(German),</i>	310
<i>tua Etrusca letterata di Dom Ce-</i>	<i>Clef du grand-œuvre,</i>	72
<i>rulli,</i>	<i>Commentarius in quo medicatæ</i>	
<i>Anecdotes de l'empire Romain, 151</i>	<i>quassæ vires expendantur,</i>	151
<i>Art (l') du facteur d'orgues, 309</i>	<i>Dangers du maillot & du lait de</i>	
<i>Camphora (de), 151</i>	<i>femme,</i>	184
<i>Conaux (des) de navigation, 70</i>	<i>Dissertationes de effectu religionis</i>	
<i>Catalogue des livres de la bibliothé-</i>	<i>Christiæ in jurisprudentiam Ro-</i>	
<i>que fondée par M. Prousteau, 309</i>	<i>manam,</i>	65
<i>Catalogue raisonnée de la cr^u. d'An-</i>	<i>Dissertations sur le droit public des</i>	
	<i>colonies</i>	

colonies Françoises, Espagnoles, & Angloises, &c.	151	<i>Numismata</i> Græca non ante vulgata, &c.	150
<i>Dissertations</i> philosophiques sur plusieurs sortes de sujets,	309	<i>Nuo-vo</i> metodo adattato al clima del Piemonte per coltivare gli ananas senza fuoco,	149
<i>Duch</i> chylli trefe praw,	386	<i>Observations</i> medicæ de febribus putridis,	384
<i>Eloge</i> de Guy du Faur de Pibrac,	152	<i>Observations</i> sur les fosses d'aisance, &c.	71
<i>Elogi</i> Galileo Galilei e Bonaventura Cavalieri,	72	<i>Oeuvre</i> de chevalier Hedlinger,	467
<i>Elogio</i> istorico e filosofico di Giovanni Alberto de Soria,	150	<i>Palestina</i> (de) fertilitate,	151
<i>Epître</i> à M. Desforges Boucher,	71	<i>Paris</i> , le modele des nations étrangères,	468
<i>Essais</i> de bâtir sous l'eau,	147	<i>Pena</i> (della) di morte,	ibid.
— sur la minéralogie & la métallurgie,	386	<i>Pentamerone</i> delle Metamorfofi di Ovidio, tomo I. e II.	150
<i>Febbris</i> epidemicæ, quæ Nicææ, A. 1774 & 1775 grassata est historia,	150	<i>Philemon</i> ,	71
<i>Firenze</i> (la), poema,	149	<i>Poesie</i> diverse tradotte dall' Aleman- no,	150
<i>Frontini</i> (S. Jul.) Libri IV. strategematon,	469	<i>Précis</i> des moyens de secourir les personnes empoisonnées par les poisons corrosifs,	71
<i>Galerie</i> (la) electorale de Dusseldorff,	306	<i>Quadiannalium</i> observationum ab a. 1771 in Mutinæ nosocomio,	149
<i>Grammaire</i> triglotte,	309	<i>Question</i> agitées sur l'usage du vin de Champagne Mouffeux contre le sievres putrides, &c.	ibid.
<i>Histoire</i> générale de l'église Chrétienne,	71	<i>Ratione</i> (de) æstimandi felicitatem hominum,	469
— de la Moldavie & de la Valachie,	145	<i>Récherches</i> historiques sur l'état de la religion Chrétienne au Japon,	146
— naturelle, civile, & politique du Tonquin,	307	— sur la pouzzolane,	309
<i>Historia</i> aëris factitii,	150	— sur les volcans éteints du vivarais, du Velay, &c.	ibid.
<i>Homer's</i> pœvty (of), (German),	470	<i>Réflexions</i> critiques & patriotiques,	71
<i>Horatii</i> (Q.) carmina,	151	<i>Richesse</i> (la) de Hollande,	68
<i>Index</i> rerum naturalium musei Cæsare, Vindobonensis,	386	<i>Scienza</i> (la) del costume,	150
<i>Lettres</i> & observations de M. Gerbier, M. D.	149	<i>Sielanki</i> Polskiez roznieto autorow zebane,	468
— sur les embellissemens de Paris,	309	<i>Sophyla</i> ,	386
<i>Lifty</i> patryotyczne,	469	<i>Storia</i> della putredine,	150
<i>Lode</i> (in) delle belle arti, orazione e componimento poetici, &c.	150	<i>Tabula</i> aberrationis & nutationis in ascensionum rectam & declinationem, insigniorum 352 stellarum,	386
<i>Mélanges</i> de littérature,	386	<i>Tal</i> om gamla Romerska, Grekiska, och Hebreiska mal och vigter,	150
<i>Mémoire</i> sur les diverses méthodes inventées jusqu'à présent pour garantir les edifices des incendies,	152	<i>Tempio</i> (il) della follia,	148
— contenant des réflexions sur les propriétés du remonteir, &c.	309	<i>Traité</i> economique & physique du gros & menu betail,	470
<i>Mémoires</i> sur les questions proposées par l'académie impériale & royale des sciences & belles lettres de Bruxelles, en 1777,	308	<i>Venerie</i> Normande,	71
<i>Naturalis</i> dispositio echinodermatum,	310	<i>Virtu</i> (la) chancelante,	470
<i>Noticias</i> de la historia general de illas de Canaria, &c.	72	<i>Voyage</i> pittoresque de Paris,	72
		<i>Ucelli</i> (gli) di Sardegna,	470
		<i>l'Ufo</i> ,	149

